

In The Name of Allah, The All-Merciful, The Ever-Merciful

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Towards Understanding The Ever-Glorious Qur'an

Introduction

Translation may be defined as a bilinguistic medium for human communication. As distinct from other forms of interpretation, simultaneous or otherwise, translation is an attempt at conveying the content of a text from one language into another. Such an ability on the part of the translator is essential for the correct understanding of the text in the original and reasonable proficiency in the target language.

The word translate comes from Latin *trans* "across" and *-lat*, the suppletive past participle of Latin *ferre* "to bear, carry". In carrying the content of a text across into another language, the message must inevitably suffer some deficiencies, or even loss, due to limitations of time and place along with many other limitations from Aristotle's time-honored categories down to the modern concept of constraints. An additional requirement on the part of any translator of the Qur'an is a sense of dedication transcending personal opinions and mundane aspirations.

This is why the translator who took upon himself the honorable burden of translating the Qur'an under the title *The Meaning of the Glorious Qur'an*, M.M. Pickthall, believes that "the Qur'an cannot be translated," although he was a Muslim and a native speaker of English. But because he was also moved by "that inimitable symphony, the very sounds of which move men to tears and ecstasy," his marvellous translation has become a classic of accuracy and enlightenment.

A.J. Arberry's first translation (1953) and its later edition (1964) convey a feeling of admiration for the message of the Qur'an, "being of the eternal, it is one message in eternity." He ends up the Introduction hoping that "this interpretation, poor echo though it is of the glorious original, may instruct, please, and in some degree inspire those who read it." His admiration for the Glorious Qur'an has given his translation an inspiring beauty that no other translation could achieve.

`Abdullah Yûsuf `Ali's voluminous translation is a scholarly work of great value and stands as an unprecedented work of high literary and religious scholarship.

The present translation has been undertaken as a modest attempt at an accurate linguistic rendering and, with all its deficiencies, it tries to clear some of the vague wording of previous translations, especially as regards synonymy as well as the glorious

and elaborate morphological and syntactic system of the Arabic of the Qur'an.

The original Arabic Qur'an has been incorporated in this (published book) volume since no translation can ever be a substitute for Divine Revelation, with all its truth and glory. It is clear that any translation of the Qur'an is time-bound, and this one is addressed mainly to those who are unable to read the Arabic original, hoping that the time will soon come when more and more Muslims will be motivated to master the Divine language and the message of the Glorious Qur'an. Failure to understand the teachings of the Qur'an will inevitably lead all humanity, Muslims and non-Muslims alike, into instability, turmoil, tribulation and universal tragedy.

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http://www.islamonline.net/Arabic/In_Depth/Translation_Bridges/Pioneer/2005/01/04.shtml

Preface to the Third Edition

It is undoubtedly a huge task to try to translate the meanings of any religious text; and it seems a more perilous undertaking when the decision is to translate the Words of the Ever-Glorious Qur'an. Previous translations of religious Scriptures ended up with variations and different interpretations that led to versions and schisms.

But the Qur'an has the unique characteristic of being revealed in Arabic, memorized in Arabic, and published in Arabic during all succeeding generations for fourteen centuries throughout the whole world.

The first attempts at "translating" the Qur'an were undertaken by missionaries who tried to understand some of the glorious aspects of the Divine Revelation and also, partly, in some cases at least, to justify to the West their faithful adherence to their own religious observances.

It is only at the end of the nineteenth and the first half of the twentieth centuries that Muslims had to undertake renderings of the Ever-Glorious Qur'an, for such "translations" are needed by the greatest part of the Muslim nation, to whom Arabic has become a foreign language, although many of them, all through the ages, have memorized the Divine Revelation in Arabic.

Some of the main difficulties in a translation of the meanings of the Qur'an into English are the differences between the two languages, most important of which is the fact that Arabic has a wealth of basic vocabulary and a rich morphological and syntactic structure. So much of the Arabic vocabulary has no counterpart in English such as the common verbs *`adala* "he did justice" and *thalama* "he did injustice", which have no verb equivalent in English.

Again, a translation of the meanings of the Qur'an should be based on a clear-cut methodology such as the one adopted here: the differentiation between synonyms. Such a distinction between synonyms has not been strictly observed before, although its adoption can reveal many areas where shades of meaning should be kept distinct.

A clear example is the distinction between *shakk* "doubt" and *rayb* "suspicion", where ignoring such a distinction would lead to the problem of translating *shakk* in *murib* "doubt causing suspicion". Again *sirât* "path" is different from *sabil* "way", for *sirât* is

masculine and *sabîl* is usually feminine, while *tariq* has the appropriate English word "road".

Here, one has to acknowledge my debt to previous Qur'anic translations; and also to emphasize the strict adherence to the Arabic text, and the obvious avoidance of irrelevant interpretations and explications.

In this third edition, more effort has been made to correct more mistakes resulting from modest mastery of both English and Arabic, with the hope that this translation, as well as others, could help towards understanding the teachings of the Qur'an, without which all humanity, Muslim and non-Muslims alike, will face instability, tribulation and universal tragedy.

Here, I have to express my appreciation and gratitude to the "Dar An-Nashr for Universities, Egypt" for their generous help, support and perseverance all through the different stages and editions of this work.

Debt is also to the great number of colleagues who have given generous aid during the first stages of dealing with different translations in Jiddah and Riyadh in Saudi Arabia, and in Cairo. Special thanks are addressed to Professors `Ali Sha`bân and Ahmad Shafîq Al-Khatîb for their indispensable revision of the present edition.

The tireless effort and generous help offered by Mrs. Ælfwine Acelas Mischler, in revising this translation is highly appreciated, and can only be rewarded by Divine Grace from Allah.

Meanwhile, let us all pray for Divine expiation of our sinful deviations and misinterpretations, as well as for forgiveness for my own burdensome folly of fateful pitfalls.

Muhammad Mahmûd Ghâli
1424 A.H. – 2003 A.C.

Transliteration Symbols

Symbol	Description	Arabic
'	Voiceless glottal stop	ء
`	Voiced pharyngeal fricative	ع
â	Long vowel = aa	ا (مد)
î	Long vowel = ii	ي (مد)
û	Long vowel = uu	و (مد)

1. Surat Al-Fatihah (The Opening)

1. In The Name of Allah, The All-Merciful, The Ever-Merciful.
2. Praise be to Allah, The Lord of the worlds.
3. The All-Merciful, The Ever-Merciful.
4. The Possessor of the Day of Doom.
5. You only do we worship, and You only do we beseech for help.
6. Guide us in the straight Path.
7. The Path of the ones whom You have favored, other than that of the ones against whom You are angered, and not (that of) the erring. (It is customary to say “amîn” “amen” at the end of this Surah).

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2. Surat Al-Baqarah (The Cow)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Alif, Lam, Mîm. (These are the names of three letters from the Arabic alphabet, probably indicating that this inimitable Revelation, the Qur'an, is made of this Arabic alphabet. Only Allah Knows their meaning here).
2. That is the Book, there is no suspicion about it, a guidance to the pious.
3. Who believe in the Unseen, and keep up the prayer, and expend of what We have provided them,
4. And who believe in what has been sent down to you, and what has been sent down (even) before you, and they constantly have certitude in the Hereafter.
5. Those are upon guidance from their, and those are they who are the prosperers.
6. Surely, the ones who have disbelieved, it is equal to them whether you have warned them or have not warned them, they do not believe.
7. Allah has set a seal on their hearts and on their hearing; and on their be-holdings (i.e. eyesights) is an envelopment. And for them is a tremendous torment.
8. And of mankind (there) are some who say, “We have believed in Allah and in the Last Day.” And in no way are they believers.
9. They try to deceive Allah and (the ones) who have believed, and in no way do they deceive (anyone) except themselves, and in no way are they aware.
10. In their hearts is a sickness. So Allah has increased them in sickness, and for them is a painful torment for (that) they used to lie.
11. And when it is said to them, “Do not corrupt in the earth, ” they say, “Surely we are only doers of righteousness.” (i.e. reformers, peacemakers)
12. Verily, they, (only) they, are surely the corruptors, but they are not aware.
13. And when it is said to them, “Believe just as mankind has believed, ” they say, “Shall we believe just as the fools have believed?” Verily, they, (only) they, are surely the fools, but they do not know.
14. And when they meet the ones who have believed they say, “We have believed, ” and when they go apart to their shayâtîn, (The all-vicious (ones), i.e. devils) they say, “Surely we are with you; surely we are only mocking.
15. Allah mocks them and grants them extension in blundering in their inordinance.
16. Those are they who have traded errancy (at the price of) guidance; so, in no way has their commerce gained (anything) and in no way have they been rightly-guided.
17. The likeness of them is as the likeness of one who set to kindle a fire; so, as soon as it illuminated whatever is around him, Allah went away with their light, (i.e., took away their light) and left them in darkness (es) (where) they do not behold (anything).

18. Deaf, dumb, blind, so they will not return.
19. Or as a cloudburst from the heaven in which are darkneses, and thunder, and lightning. They set their fingers in their ears against stunning (thunderbolts), wary of death, and Allah is Supremely Encompassing the disbelievers.
20. The lightning almost snatches their beholdings (Literally: eyesights); whenever it illuminates for them they walk in it, and when it darkens over them, they keep stationed; and if Allah had so decided, He would indeed have gone away with (i.e., taken away) their hearing and their beholdings. (Literally: eyesights) Surely Allah is Ever Determiner over everything.
21. O you mankind, worship your Lord Who created you and the ones (that were) even before you, that possibly you would be pious;
22. Who has made the earth for you (as) a bedding, and the heaven an edifice, (Literally: a building) and has sent down out of the heaven water so He has brought out with it (all kinds of) products as provision for you. So do not set up compeers to Allah and you know (He has no compeers).
23. And in case you are suspicious (Literally: in suspicion) about what We have been sending down upon Our bondman, (i.e., the prophet. A bondman or slave is the highest title conferred by Allah upon his chosen men) then come up with a şrah of like (manner), and invoke your witnesses, apart from Allah, in case you are sincere.
24. So, in case you shall not perform that-and you will never perform it-then protect yourselves against the Fire whose fuel is mankind and stones, prepared for the disbelievers.
25. And give good tidings to the ones who have believed and done deeds of righteousness that for them are Gardens from beneath which Rivers run. Whenever they are provided with any produce therefrom (once) as a provision, they will say, "This is the (same) as we were provided earlier." And they are brought (them) in (perfect) resemblance; and therein they will have purified spouses and they are therein eternally (abiding).
26. Surely Allah does not shy from striking a likeness even of a gnat, or anything above it. So for the ones who have believed, (then) they know that it is the Truth from their Lord, and as for the ones who have disbelieved, then they say, "What is it that Allah would (teach) by this for a similitude?" Thereby He leads many into error, and thereby He guides many; and thereby in no way does He lead into error anyone except the immoral. (The ungodly, the depraved)
27. The ones who break the covenant of Allah even after its (binding) compact and cut (off) what Allah has commanded to be held together and corrupt in the earth, those are they (who are) the losers.
28. How do you disbelieve in Allah and you were dead, then He gave you life, thereafter He (causes) you to die, (and) thereafter He gives you life (again), (and) thereafter to Him you will be returned?
29. He is (The One) Who created for you whatever is in the earth altogether. Thereafter He leveled Himself (How He did so is beyond human understanding stauling) to the heaven; so He leveled them seven heavens, and He is Ever-Knowing of everything.
30. And (remember) as your Lord said to the Angels, "Surely I am making in the earth a successor." They said, "Will You make therein one who will corrupt in it and shed blood (Literally: bloods) while we (are the ones who) extol (with) Your praise and call You Holy? Literally: hallow for you)" He said, "Surely I know whatever you do not know."
31. And He taught Adam all the names; Thereafter He set them before the Angels; so He said, "Inform me of the names of these, in case you are sincere."
32. They said, All Extolment be to You! We have no knowledge except that which You have taught us. Surely, You, Ever You, are The Ever-Knowing, The Ever-Wise."
33. He said, "O Adam, inform them of their names." So, when he (Adam) informed them of their

- names, He said, “Did I not say to you (that) surely I know the Unseen of the heavens and the earth and I know whatever you display and whatever you used to keep back?”
34. And (remember) as We said to the Angels, “Prostrate (yourselves) to Adam”, so they prostrated (themselves) except Iblis: He refused and waxed proud, and he was (one) of the disbelievers.
35. And We said, “O Adam, dwell, you and your spouse in the Garden, and eat (Both of you) thereof opulently where you decide to, and (both of) you should not draw near this tree, (or) then you (both) would be of the unjust.”
36. Then Ash-Shaytan (The all-vicious, i.e., the devil) caused them to slide back therefrom, so he drove them out of what they (both) were in; and We said, “Get down, each of you is an enemy of the other; (Literally: some of you an enemy of some) and in the earth you (The pronoun is plural, not dual, i.e., more than two) will have a repository and an enjoyment for a while.”
37. Then Adam received (some) Words from his Lord; so He relented towards him; surely He, Ever He, is The Superbly Relenting, The Ever-Merciful.
38. We said, “Get down out of it altogether, then, if ever there should definitely (The verb has an emphatic ending, thereby saying that guidance will come) come up to you guidance from Me, then whoever follows My guidance, then no fear will be on them, neither will they grieve.”
39. And (the ones) who have disbelieved and cried lies to Our signs, those are the companions (i.e. the inhabitants) of the Fire; they are therein eternally (abiding).
40. O Seeds (Or: sons) of Israel remember My favor wherewith I favored you, and fulfil My covenant (and) I will fulfil your covenant, and do have awe of Me (only).
41. And believe in what I have sent down, sincerely (verifying) that which is with you, and do not be the first disbelievers of it, and do not trade My signs for a little price, and be pious towards Me (only).
42. And do not confound the Truth with the untruth and do not keep back the Truth and you know (it).
43. And keep up the prayer and bring the Zakat (i.e., pay the obligatory poor-dues) and bow down with the ones bowing down.
44. Do you command mankind to benignancy and forget yourselves, and you recite the Book? Do you then not consider?
45. And seek help in patience and prayer; and surely it is indeed great (i.e., formidable, hard) except for the submissive.
46. Who expect that they are meeting their Lord and that to Him they are returning.
47. O Seeds (Or: sons) of Israel remember My favor wherewith I favored you, and that I graced you over the worlds.
48. And protect yourselves against a Day (when) no self will recompense for another self in anything and no intercession will be accepted from it, nor any justice (i.e. compensation) be taken from it, neither will they be vindicated. (Or: granted victory)
49. And (remember) as We safely delivered you from the House of Firaawn (Pharaoh) (who were) marking you out for odious torment, constantly slaying your sons, and sparing alive your women; and in that (Literally: these “atrocious acts”) was a tremendous trial from your Lord.
50. And (remember) as We separated the sea for you. So We delivered you and drowned the house of Firaawn (pharaoh) (while) you were looking (at them).
51. And (remember) as We appointed with Mûsa (Moses) forty nights; thereafter you took to yourselves the Calf even after him and you were unjust.
52. Thereafter We were clement towards you even after that, that possibly you would thank (Us).
53. And (remember) as We brought Mûsa (Moses) the Book and the all-distinctive Furqan, (Literally:

- the Criterion for right and wrong) that possibly you would be guided.
54. And (remember) as Mûsa (Moses) said to his people, “O my people, surely you have done injustice to yourselves by taking the Calf to yourselves. So repent to your Initiator (and) so kill yourselves. (i.e., the unburdening of their sins; forgiveness) That (Literally: these “killings”) is most charitable for you in the Providence of your Initiator; so He relented towards you. Surely He, Ever He, is The Superbly Relenting, The Ever-Merciful”.
 55. And (remember) as you said, “O Mûsa (Moses) we will never believe you until we see Allah openly.” So the (stunning) thunderbolt took you (while) you were looking on.
 56. Thereafter We made you to rise again even after your death, that possibly you would thank (Us).
 57. And We overshadowed you with mists and We sent down manna and quails upon you. “Eat of whatever good things We have provided you.” And in no way did they do injustice to Us, but they were doing injustice to themselves.
 58. And (remember) as We said, “Enter this town, so eat opulently of it where you decide, and enter (in at) the gate, constantly prostrating and say, (Unburdening)” (Literally: these “killings”) (Then) We forgive you your sins and We will soon increase the fair-doers.
 59. Then the ones who did injustice exchanged a saying other than that which had been said to them. So We sent down upon the ones who did injustice chastisement from the heaven for that they used to commit immorality.
 60. And (remember) as Mûsa (Moses) asked Allah for water for his people, so We said, “Strike with your staff the stone.” Then there gushed forth from it twelve springs. Each folk already knew their drinking-place. “Eat and drink of the provision of Allah, and do not perpetrate (mischief) in the earth, (as) corruptors.”
 61. And (remember) as you said, “O Mûsa, (Moses) we will never (endure) patiently one (sort) of food; so invoke your Lord for us that He may bring out for us of what the earth grows of its green herbs and its cucumbers, and its garlic, and its lentils, and its onions.” He said, “Would you wish to exchange that which is most charitable for that which is meaner? Get you down to (any) township; (Some say that it is Egypt) then surely you will have (there) what you asked for.” And they were stricken with humiliation and indigence, and they incurred the anger of Allah, That was for that they had disbelieved in the signs of Allah, and killed the Prophets (Literally: Prophesiers) untruthfully. That was for that they disobeyed and were (always) transgressing.
 62. Surely (the ones) who have believed and the ones who have Judaized and the Nasara (Christians) and the Sabi’în, (Sabaeans) whoever have believed in Allah and the Last Day and done righteousness, then they will have their reward in the Providence of their Lord, and no fear will be on them, neither will they grieve.
 63. And (remember) as We took compact with you and raised above you the Tûr (i.e. the Mount): “Take powerfully what We have brought you and remember what is in it, that possibly you would be pious (towards Me).”
 64. Thereafter you turned away even after that, so had it not been for the Grace of Allah towards you and His mercy, indeed you would have been of the losers.
 65. And you already know of (the ones) of you who transgressed the Sabbath; so We said to them “Be apes, (miserably) spurned.”
 66. So We made it (i.e. the city “and its population”) an (exemplary) torture for their own (Literally: between its two hands) and what is behind it (i.e. succeeding “generations”) and an admonition for the pious.
 67. And as Mûsa (Moses) said to his people, “Surely Allah commands you to slay a cow, ” they said,

“Do you take us to yourself in mockery?” He said, “I take refuge in Allah from being one of the ignorant.”

68. They said, “Invoke your Lord for us that He make evident to us what (cow) she is.” He said, “Surely He says that surely she is a cow neither too old, nor new, middling between the two. So, perform what you are commanded.”
69. They said, “Invoke your Lord for us that He make evident to us what color she is.” He said, “Surely He says that surely she is a yellow cow, bright (is) her color, pleasing to the onlookers”.
70. They said, “Invoke your Lord for us that He make evident to us what she is; surely the cows to us are similar to each other; and surely in case Allah so decides, we will indeed be rightly-guided.”
71. He said, “Surely He says that surely she is a cow not tractable (Literally made subservient) to stir the earth or to water the tillage, with no blemish in it. They said, “Now you have come with the truth.” So, they slew her, and they had scarcely performed that.
72. And (remember) as you killed a self, (and) so you parried about it, and Allah is to bring out whatever you were keeping back.
73. So We said, “Strike him with some (i.e. part of it) of it.” Thus Allah gives life to the dead and shows you His signs, that possibly you would consider.
74. Thereafter your hearts hardened even after that; so they were as stones, or (even) strictly harder. And surely there are stones from which rivers erupt forth, and surely there are (some) that cleave so that water goes out of them, and surely there are (still others) that crash down in the apprehension of Allah. And in no way is Allah ever heedless of whatever you do.
75. Do you then long for (the fact) that they should believe you, and a group of them already were hearing the Speech of Allah; thereafter they perverted it even after they had considered it, while they knew (the Truth).
76. And when they meet (the ones) who have believed, they say, “We have believed (too).” And when they go privately one to another, (Literally: some of them with some others) they say, “Do you discourse with them about what Allah has opened (i.e. granted, revealed) up on you that they may thereby argue with you in the Meeting of your Lord? Would you then not consider?”
77. And do they not know that Allah knows whatever they keep secret and whatever they make public?
78. And among them are illiterates (who) do not know the Book except (only) fancies, and decidedly they do (nothing) except surmise.
79. So woe to (the ones) who write the Book with their hands; thereafter they say, “This is from (the Providence of) Allah, that they may trade it for a little price; So, woe to them for what their hands have written, and woe to them for what they have earned.
80. And they have said, “The Fire will never touch us except a (few) numbered days.” Say, “Have you taken to yourselves in the Providence of Allah a Covenant? So Allah will never fail in His Covenant, or do you say against Allah that which you do not know?”
81. Yes indeed, whoever has earned an odious deed and his offense(s) have encompassed him, then those are therein the companions (i.e. inhabitants) of the Fire; they are therein eternally (abiding).
82. And the ones who have believed and done deeds of righteousness, those are the companions of the Garden; they are therein eternally (abiding).
83. And (remember) as We took Compact with the Seeds (or: sons)of Israel) (that), “You shall not worship any (god) except Allah, and (show) fairest companionship to parents, and near kinsmen, and to orphans, and to the indigent; and speak fair to mankind, and keep up the prayer, and bring the Zakat. (i.e., pay the obligatory poor-dues)” (But) thereafter you turned away excepting for a few of you, and you are (still) veering away.

84. And (remember) as We took compact with you (that), “You shall not shed your blood, (Literally: bloods) nor drive out yourselves (i.e., your own people) from your residences.” Thereafter you ratified (that), and you yourselves bore witness.
85. (Yet) thereafter, you are these (who) kill yourselves (i.e. kill some of you) and drive out a group among you from their residences, backing each other against them in vice and hostility; and in case they come up to you captured, you ransom them, (while) driving them out is prohibited for you. Do you then believe in some (parts) of the Book and disbelieve in other parts? (Literally: in some parts) So in no way is the recompense of whoever of you performs that (anything) except disgrace in the present (Literally: the lowly (life), i.e., the life of this world) life, and on the Day of the Resurrection they are to be turned back to the strictest torment. And in no way is Allah ever heedless of whatever you do.
86. Those are (they) who have traded the present life for the price of the Hereafter. So for them the torment will not be lightened, neither will they be vindicated.
87. And indeed We already brought Mûşa (Moses) the Book, and We made to supervene the (other) Messengers even after him; and We brought Isa son of Maryam (Jesus son of Mary) the supreme evidences and aided him with the Spirit of Holiness; (The Holy Spirit, the Angle jibrîl “Gabriel”) yet, is it not (the case that) whenever there came to you a Messenger with what (you) yourselves did not yearn to, you waxed proud, (and) so you cried lies to a group of them and (another) group you kill?
88. And they said, “Our hearts are encased.” No indeed, (but) Allah has cursed them for their disbelief; so, little do they believe.
89. And as soon as a Book came to them from the Providence of Allah, sincerely (verifying) what was with them-and they earlies prayed for an opening (victory, conquest) over the ones who disbelieved-yet, as soon as there came to them what they recognized, they disbelieved in it; so the curse of Allah is on the disbelievers.
90. Miserable is that (for which) they have traded themselves, that they have disbelieved in what Allah has sent down, inequitably (grudging) that Allah should (be) sending down of His Grace upon whomever He decides of His bondmen. So they incurred anger upon anger; and for the disbelievers is a degrading torment.
91. And when it was said to them, “Believe in what Allah has sent down, ” they said, “We believe in what was sent down on us, ” and they disbelieve in what is beyond it, and it is the Truth sincerely (verifying) what is with them. Say, “Why then did you kill the Propesiers (i.e. Prophets) of Allah earlier in case you are believers?”
92. And indeed Mûşa (Moses) already came up to you with the supreme evidences; thereafter you took to yourselves the Calf even after him, and you were unjust.
93. And as We took compact with you (Literally: took your compact) and raised above you the Tûr (i.e. the Mount): “Take powerfully what We have brought you and give ear to (Our Word).” They said, “We have heard, and we disobey.” And they were made to drink the Calf in their hearts (i.e., their hearts were filled with love for it) for their disbelief. Say, “Miserable is that to which your belief commands you, in case you are believers!”
94. Say, “In case the Last Residence in the Providence of Allah is yours exclusively, apart from (all) mankind, then covet death in case you are sincere.”
95. And they will never covet it, at all, for what their hands have forwarded; and Allah is Ever-Knowing of the unjust.
96. And indeed you will definitely find them the eagerest of mankind for life, and (also some) of the

ones who have associated others (with Allah). One of them would like to be granted a life of a thousand years, and in no way will it make him move away from torment that he is granted a long life; and Allah is Ever-Beholding of whatever they do.

97. Say, "Whoever is an enemy to Jibrîl (Angle Gabriel) - surely then it is he who has been sending it down upon your heart by the permission of Allah, sincerely (verifying) what was before it (Literally: between its two hands) and for a guidance and good tidings to the believers-
98. Whoever is an enemy to Allah and His Angels and His Messengers, and Jibrîl and Mikal, (Angle Gabriel and Michael, respectively) then surely Allah is an enemy to the disbelievers."
99. And indeed We have already sent down to you supremely evident signs, and in no way does anybody disbelieve in them except the immoral.
100. And is it, (that) whenever they have made (Literally: covenanted a covenant) a covenant, a group of them flung it (off)? No indeed, most of them do not believe.
101. And as soon as (there) has come to them a Messenger from the Providence of Allah, sincerely (verifying) what was with them, a group of them that were brought the Book flung the Book of Allah beyond their backs, as if they did not know.
102. And they closely followed what the Ash-Shayâtîn (the all-vicious (ones), i.e., the devils) recited over Sulayman's (Soloman's) kingdom. And in no way did Sulayman (Solomon) disbelieve but Ash-Shayâtîn (The all-vicious (ones), i.e., the devils) disbelieved, teaching mankind sorcery, and that which was sent down upon the two Angels in Babil, (Babylon) Harûit and Marût; and in no way did they teach anyone till they said, "Surely we are only a temptation, so, do not disbelieve." Then from them (The two angels) they learned that by which they could cause separation between a person and his spouse. And in no way are they harming anyone except by the permission of Allah ; and they learned what harmed them and did not profit them. And indeed they already knew that indeed whoever trades it, in no way should he have any apportioning (of Grace) in the Hereafter; and miserable indeed was (that) for which they bartered themselves, if they had known (the Truth).
103. And if it be that they had believed and been pious, a requiting from the Providence of Allah would indeed have been most charitable if they had known.
104. O you who have believed, do not say, "Raaina" (This from of the verb was used by the Jews and had a derisive connotation in Hebrew. Here in means "heed us") and say, "Look upon us and listen, " (Literally: hear) and to the disbelievers is a painful torment.
105. In no way would the ones who include disbelieved among the population of the Book (Or: the Family of the Book. i.e., the Jews and Christians. and nor (Literally: and not) (among) the associators (i.e. Those who associate others with Allah) like that any charity (i.e., The choicest good) would always be sent down upon you from your Lord. And Allah appropriates His mercy to whomever He decides; and Allah is The Owner of the magnificent Grace.
106. In no way do We abrogate any ayah (i.e. verse, sign) whatsoever or cause it to be forgotten (except that) We come up with (i.e., bring) a more charitable one or the like of it. Do you not know that Allah is Ever-Determiner over everything?
107. Do you (i.e., the Prophet) not know that Allah has the Kingdom of the heavens and the earth, and that in no way do you (i.e., the believers) have, apart from Allah, either a constant patron or a constant vindicator.
108. Or ever would you (i.e., the believers) ask your Messenger as Mûsa (Moses) was asked earlier? And whoever exchanges belief for disbelief, has readily erred (away from) the level way.
109. Many of the Population of the Book (Or: Family of the Book, i.e., Jews and Christians) would like to turn you back steadfast disbelievers, even after your belief, through envy on the part of

- themselves, even after the Truth has become evident to them. So, be clement and pardon (them), till Allah comes up (i.e., brings) with His Command; surely Allah is Ever-Determiner over everything.
110. And keep up the prayer and bring the Zakat, (i.e., pay the poor-dues) and whatever charity you forward for yourselves, you will find it in the Providence of Allah; surely Allah is Ever-Beholding of whatever you do.
111. And they said, “Never will anybody enter the Garden except they who were Judaic or Nasara (i.e. Christians). Such (Literally: that) are their covetings. Say, “Offer your proof, in case you are sincere.”
112. Yes indeed, whoever has surrendered his face (i.e., surrendered his will) to Allah and is a fair-doer, then he has his reward in the Providence of his Lord and no fear will be upon them, neither will they grieve.
113. And the Jews have said, “The Nasara (i.e. the Christians) do not (stand) on anything, ” and the Nasara have said, “The Jews do not (stand) on anything, ” and they recite the Book. Thus the ones who do not know have said the like of their saying. So, Allah will judge between them on the Day of the Resurrection wherein they used to differ.
114. And who is more unjust than he who prevents (praying in) the mosques of Allah so that His Name be not mentioned in them, and endeavors (diligently) for their ruin? Those can in no way enter them except in fear, for them is disgrace in the present life (Literally: The lowly, i.e., the life of this world) and in the Hereafter they will have a tremendous torment.
115. And Allah has the East and the West; so, wherever you turn around, (then) hence is the Face of Allah; surely Allah is Ever-Embracing, Ever-Knowing.
116. And they have said, “ Allah has taken to Him a child.” All Extolment be to Him! No indeed, He has whatever is in the heavens and the earth. All are devout to Him,
117. The Ever-Innovating of the heavens and the earth; and when He has decreed a Command, then surely it is only (that) He says to it, “Be!” so it is.
118. And they that do not know have said, “if (only) Allah had spoken to us or a sign had come up to us.” Thus did the ones even before them say the like of their saying. Their hearts resemble each other. We have already made evident the signs for a people that have certitude.
119. Surely We have sent you with the Truth, a bearer of good tidings and a war ner, and you will not be asked about the companions (i.e., the inhabitants) of the Hell-Fire.
120. And the Jews will never be satisfied with you, neither will the Nasara (i.e., the Christians) till you (closely) follow their creed. Say, “Surely the guidance of Allah is the Guidance.” And indeed in case you ever (closely) follow their prejudices, after the (share of) knowledge that has come to you, in no way will you have from Allah either a constant Patron or a ready Vindicator.
121. The ones to whom We have brought the Book recite it with its true recitation: those believe in it; and whoever disbelieves in it, then those are they (who are) the losers.
122. O Seeds (Or: sons) of Israel) remember My favor wherewith I favored you, and that I graced you over the worlds.
123. And protect (yourselves) against a Day (when) no self will recompense for (another) self (in) anything. And no justice (i.e. just compensation) will be accepted from it nor will any intercession profit it; neither will they be vindicated.
124. And as his Lord tried Ibrahîm (Abraham) with (certain) Words; so, he fully carried them out. (Literally: perfected them) He said, “Surely I am going to make you a leader for mankind.” Said he, Ibrahîm” Abraham”) “And of my offspring?” He said, “My Covenant will not pertain (i.e. is not attainable) to the unjust.”

125. And as We made the Home an ingathering for mankind and a (place of) security, and take to yourselves Ibrahîm's station for a place of prayer. And We covenanted with Ibrahîm (Abraham) and Ismaîl, (Ishmael) (saying), "Purify My Home for the circumambulators, and the consecrators, and the ones often bowing down and prostrating themselves."
126. And as Ibrahîm said, "Lord! Make this a secure land, and provide its population with (various) products, such of them as believe in Allah and the Last Day." He said, "And whoever disbelieves, I will make him enjoy a little, thereafter I will constrain him to the torment of the Fire-and how miserable is the Destiny!"
127. And as Ibrahîm raised up the foundations of the Home and Shuaayb (with him), (saying), "Our Lord, (graciously) accept (this) from us. Surely You, Ever You, are The Ever-Hearing, The Ever-Knowing;
128. Our Lord, and make us (both) Muslims (i.e. surrendered) to You, and of our offspring a nation Muslim to You, and show us our rituals and relent towards us; surely You Ever You are The Superbly Relenting, The Ever-Merciful.
129. Our Lord, and send forth among them a Messenger, (one) of them, who (will) recite to them Your ayat (Signs verses) and teach them the Book, and (the) Wisdom, and cleanse them; surely You, Ever You, are The Ever-Mighty, The Ever-Wise."
130. And whoever desirously shirks from the creed of Ibrahîm (Abraham) except he who befools himself? And indeed We have already elected him in the present (life), (Literally: the lowly, i.e., the life of this world) and surely in the Hereafter he is indeed among the righteous.
131. As his Lord said to him, "Surrender, " (i.e., be muslim) he said, "I have surrendered to The Lord of the worlds."
132. And Ibrahîm (Abraham) enjoined his seeds (Or. sons) with this, and (also) Yaaqûb, (Jacob) (saying), "O my seeds! Surely Allah has elected for you the religion; so, definitely do not die except (while) you are Muslims."
133. Or (even) were you witnesses as death was present to Yaaqûb? (Jacob) As he said to his seeds' (Or. sons) "What will you worship even after me?" They said, " We will worship your God and the God of your fathers Ibrahîm, Shuaayb and Ishaq, (Abraham, Ishmael and Isaac, respectively) One God; and to Him we are Muslims." (i.e., to Him we surrender).
134. That is a nation (that) has already passed away; it shall have whatever it earned, and you shall have whatever you have earned, and you shall not be questioned about whatever they were doing.
135. And they have said, "Be Judaic or Nasara, (Christian) (then) you shall be guided." Say, "No, indeed, (but) it is the creed of Ibrahîm, (Abraham) the unswervingly (upright,) (i.e. veering away from idolatry) and in no way was he one of the associators. (i.e. those who associate others with' Allah).
136. Say (O Muslims), "We have believed in Allah, and whatever has been sent down to us, and whatever was sent down to Ibrahîm, and Shuaayb, and Ishaq and Yaaqûb (Abraham, Ishmael, Isaac and Jacob, respectively) and the Grandsons, (i.e., the Tribes) and whatever was brought down to Mûsa and Isa, (Moses and Jesus, respectively) and whatever was brought to the Prophets from their Lord. We make no distinction between any of them, and to Him we are Muslims."
137. So, in case they believe in the like of whatever you have believed in, then they are readily guided; and in case they turn away, then surely they are only in opposition; so Allah will soon suffice you for them; and He is The Ever-Hearing, The Ever-Knowing.
138. (Our dye is) the dye (i.e. Religion) of Allah; and who has a fairer dye than that of Allah? And to Him we are worshipers.
139. Say, (i.e. the prophet) "Would you argue with us concerning Allah and He is our Lord and your

- Lord? And we have our deeds, and you have your deeds, and to Him we are faithful.
140. Or (even) do you say that Ibrahîm, and Isma‘îl and Ishaq and Yaaqûb and the Grandsons (i.e. Tribes) were Judaic or Nasara (i.e. Christian)?” Say, “Do you know best or Allah?” And who is more unjust than he who has kept back in his presence a testimony from Allah? And in no way is Allah ever heedless of whatever you do.
141. That is a nation (that) has already passed away; it will have whatever it earned; and you will have whatever you have earned; and you will not be questioned about whatever they used to do.
142. The foolish ones among mankind will say, “What has turned them away from their Qiblah (The Qiblah is the Kaabah at Makkah, towards which the Muslims face in prayer) which they had been (facing)?” Say, “To Allah (belong) the East and West; He guides whomever He decides to a straight Path.”
143. And thus We have made you a middle nation to be witnesses over mankind, and (for) the Messenger to be a witness over you. And in no way did We make the Qiblah which you had been (facing), except that We should know who closely followed the Messenger from him who turned over on his heels. And decidedly it was indeed a great thing (i.e. Formidable, hard) except for the ones whom Allah has guided, and in no way will Allah indeed waste your belief. Surely Allah is indeed Ever-Compassionate, Ever-Merciful to mankind.
144. We have already seen the turning about of your face to the heaven; so We will indeed definitely turn you towards a Qiblah (Literally: their Qiblah) that shall satisfy you. So turn your face towards the Inviolable Mosque; and wherever you are, then turn your faces towards it. And surely the ones to whom the Book was brought do indeed know that it is the Truth from their Lord; and in no way is Allah ever heedless of whatever they do.
145. And indeed in case you come up with every sign to the ones to whom the Book was brought, in no way will they follow your Qiblah; and in no way are you a follower of their Qiblah, and in no way are some of them followers of the Qiblah of the others. (Literally: some of them are in on way followers of the Qiblah of some “others”) and indeed in case you ever follow their prejudices even after the knowledge that has come to you, lo, surely you are indeed of the unjust.
146. The ones to whom the Book was brought recognize it just as they recognize their sons. And surely a group of them indeed keep back the Truth; and they know (it).
147. (It is) the Truth from your Lord; so definitely do not be of the constant wranglers.
148. And to each is a direction towards which he turns, so race with each other for the charitable (deeds). Wherever you may be, Allah will come up with you (i.e., bring you) altogether; surely Allah is Ever-Determiner over everything.
149. And from where you go out, then turn your face towards the Inviolable Mosque; and surely it is indeed the Truth from your Lord; and in no way is Allah ever heedless of whatever you do.
150. And from where you go out, then turn your face towards the Inviolable Mosque, and wherever you are, then turn your faces towards it, lest that mankind should have an argument against you, excepting (the ones of) them that do injustice. So do not be apprehensive of them, and be apprehensive of Me, and that I may perfect My favor on you and that possibly you would be guided.
151. Just as We have sent among you a Messenger of yourselves, to recite Our ayat (Signs, verses) to you, and to cleanse you, and to teach you the Book and (the) Wisdom, and to teach you that which you did not know.
152. So, remember Me, (and) I will remember you; and give thanks to Me; and do not disbelieve Me.
153. O you who have believed, seek help in patience and prayer; surely Allah is with the patient.
154. And do not say of whomever are killed in the way of Allah, ” (They are) dead.” No indeed, they are

alive but you are not aware.

155. And indeed We will definitely try you with something of fear and hunger, and diminution of riches, and selves, and products; and give glad tidings to the patient,
156. Who, when an affliction afflicts them, say, “Surely we belong to Allah, and surely to Him we are returning.”
157. Upon those are the prayers from their Lord, and mercy; and those are they (who) are the right-guided.
158. Surely, ³As-safa and Al-Marwah (i.e. two hills near the Kaabah) are among the way marks of Allah. So whoever makes the Pilgrimage (i.e. Hajj) to the Home, or makes the Visitation, (cUmrah, sometimes called the minor pilgrimage) then there is no fault in him to circumambulate them; and whoever volunteers any (optional) charity, then surely Allah is Thankful, Ever-Knowing.
159. Surely (the ones) who keep back whatever supreme evidences and guidance We have sent down even after We have made them evident to mankind in the Book, Allah curses those (people), and the cursers (also) curse them.
160. Except (the ones) who repent and act righteously and ascertain the evidence; then, to those I relent, and I am The Superbly Relenting, The Ever-Merciful.
161. Surely (the ones) who have disbelieved and die (while) they are steadfast disbelievers, upon those is the curse of Allah and the Angels and mankind all together.
162. Eternally (abiding) therein, the torment will not be lightened for them, and they will not be respited.
163. And your God is One God; there is no god except He, The All-Merciful, The Ever-Merciful.
164. Surely in the creation of the heavens and the earth and the alternation (Or: differences) of the night and the day-time, and the ships that run in the sea with whatever profits mankind, and whatever water Allah sends down from the heaven - so therewith He gives life to the earth after its death and disseminates therein all kinds of beast - and the (constant) turning about of the winds, and the clouds subjected between the heaven and the earth, (these) are indeed signs for people who consider.
165. And of mankind are (some) who take to themselves, apart from Allah, (false) compeers. They love them as with the love (due) to Allah; and (the ones) who have believed have stronger (fervor in the) love towards Allah. And if the ones who have done injustice might see, as they see the torment, that the power altogether (belongs) to Allah, and that Allah is strict in torment.
166. As (the ones) who were closely followed acquitted themselves of (the ones) who closely followed (them), and see the torment, and their means (of escape) are cut off.
167. And (the ones) who closely followed have said, “If a comeback were given us, so we (could) acquit ourselves of them, as they have acquitted themselves of us.” Thus Allah will show them their deeds (as) regrets for them; and in no way will they be ever going out of the Fire.
168. O you mankind, eat of whatever is in the earth lawful and good; and do not closely follow the steps of Ash-shaytan; (The éver-vicious, i.e., the Devil) surely he is an evident enemy to you.
169. Surely he only commands you to odious (deeds) and obscenity, and that you should say against Allah that which you do not know.
170. And when it is said to them, “Closely follow what Allah has sent down,” they say, “No indeed, we closely follow what we have come upon from our fathers.” And even if their fathers did not consider anything and they were not guided?
171. And the likeness of the ones who have disbelieved is as the likeness of one who screams to that which does not hear (anything) except an invocation and a calling out; deaf, dumb and blind; so they do not consider.

172. O you who have believed, eat of the good things (only) which We have provided you, and give thanks to Allah, in case He only is (The One) Whom you do worship.
173. Surely He has prohibited for you only carrion (i.e. dead meat) and blood and the flesh of swine, and whatever has been acclaimed to other than Allah. So, whoever is constrained, neither being inequitable nor aggressive, then no vice will be upon him; surely Allah is Ever-Forgiving, Ever-Merciful.
174. Surely the ones who keep back whatever (part) of the Book (which) Allah has sent down and trade it for a little price, those in no way will eat (anything) in their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, neither will He cleanse them, and they will have a painful torment.
175. Those are they who have traded guidance for errancy, and forgiveness for torment; so, how patiently will they (endure) the Fire!
176. That (is) because Allah has been sending down the Book with the Truth, and surely the ones who have differed about the Book are indeed in far- (reaching) opposition.
177. It is not benignancy that you turn your faces around in the direction of East and West; but benignancy is (in him) who believes in Allah, and the Last Day, and the Angels, and the Book, and the Prophets, and brings wealth in spite of his love for it (Or: offers out of love for Him) to near kinsmen, and the orphans, and the indigent, and the wayfarer, and the beggars, and (to ransom) necks, (i.e. captives “slaves”) and keeps up the prayer, and bring the Zakat, (i.e. pay the poor-dues) and they who fulfil their covenant when they have covenanted, and the patient (ones) in misery and tribulation, and while in violence; (i.e. during fighting) those are (they) who act sincerely, and those are they who are the pious.
178. O you who have believed, prescribed for you is retaliation concerning (the ones) killed: the freeman for the freeman, and the slave for the slave, and the female for the female. Yet whoever is offered anything in clemency by his brother, then the close following after should be with beneficence, and the payment back to him should be with fairness. This (Literally: That) is a lightening from your Lord and a mercy; then, he who transgresses after that, then he will have a painful torment.
179. And in retaliation there is life for you, O (men) endowed with intellects, that possibly you would be pious.
180. Prescribed for you, when death is present to any of you, in case he leaves behind some charitable (benefit), is to make testament to parents and nearest kin, with beneficence-truly (binding) on the pious.
181. So whoever exchanges it after he has heard it, then surely the vice will be only upon (the ones) who exchange it; surely Allah is Ever-Hearing, Ever-Knowing.
182. Then, whoever fears unfairness or vice from a testator, so he makes things righteous among them, (i.e., reconciles the parties) then no vice will be upon him; surely Allah is Ever-Forgiving, Ever-Merciful.
183. O you who have believed, prescribed for you is the Fast, as it was prescribed for (the ones) who were before you, that possibly you would be pious.
184. (The fast is) (for) a prescribed number of days. So, whoever of you is sick or is on a journey, then a (fixed) number of other days; and against the ones who can afford it, there should be a ransom of food for an indigent man; (yet) whoever volunteers charitably, then it is most charitable on his part; and to fast is more charitable for you, in case you know.
185. 185. The month of Ramadan (is the month) in which the Qur’an All-Supreme Reading) was sent down: a guidance to mankind, and supreme evidences of the guidance and the all-distinctive

Criterion; So, whoever of you is present (Literally: witnesses the month) at the month, then he should fast it; and whoever is sick or on a journey, then a (fixed) number of other days. Allah wills for you ease, and He does not will difficulty for you (He wills) and that you should complete the (fixed) number. And magnify Allah for having guided you, and that possibly you would thank (Him).

186. And when My bondmen ask you concerning Me, then, surely I am near; I answer the invocation of the invoker when he invokes Me; so let them respond (to) Me, and let them believe in Me, so that possibly they would respond right-mindedly.
187. It is made lawful to you, upon the night of the Fast, to lie (Literally: lying) with your wives; they are a garment (i.e. vestment, mutual protection) for you, and you are a garment for them. Allah knows that you have been betraying yourselves, so He has relented toward you and has been clement to you. So now go in to them, and seek whatever Allah has prescribed for you. And eat and drink until the white thread becomes evident to you from the black thread at dawn; thereafter complete (Literally: perfect) the Fast to the night, and do not go in to them while you are consecrating yourselves in the mosques. Such are the bounds of Allah, so do not draw near them. Thus Allah makes His signs evident to mankind, that possibly they would be pious.
188. And do not eat up your riches among yourselves untruthfully and do not proffer them to the judges, that you may viciously eat up some (i.e. a portion; literally a group) of other men's riches, (while) you know (it).
189. They ask you concerning the new moons (Literally: crescents). Say, "They are fixed times for mankind, and (for) the Pilgrimage." And benignancy is not to come up to the homes from their backs; but benignancy is for man to be pious; and come up to the homes by their doors, and be pious towards Allah, so that possibly you would prosper.
190. And fight in the way of Allah the ones who fight you, but do not transgress; surely Allah does not love the transgressors.
191. And kill them wherever you catch them, and drive them out from where they drove you out; and temptation (Or: discord, sedition) is more serious (Literally: stronger) than killing; and do not fight with them at the Inviolable Mosque until they fight with you therein; so in case they fight with you, then kill them; thus is the recompense of the disbelievers.
192. Yet, in case they refrain, then surely Allah is Ever-Forgiving, Ever-Merciful.
193. And fight them until there is no temptation, (Or: discrd, strife, sedition) and the religion is for Allah. Yet in case they refrain, then there shall be no hostility except against the unjust.
194. The Inviolable month (is) for the Inviolable month; (In which no warfare is permitted) and the Inviolable things (demand) retaliation. So whoever transgresses against you, then transgress against him in like (manner) as he transgressed against you; and be pious to Allah, and know that Allah is with the pious.
195. And expend in the way of Allah; and do not cast (yourselves) by your (own) hands into perdition (i.e., by neglecting to expend in the way of Allah,), and do fair deeds; surely Allah loves the fair-doers.
196. And perfect the Pilgrimage and the Visitation (i.e., by neglecting to expend in the way of Allah,) (to Makkah) to Allah; yet in case you are detained, then (make) whatever offering is the easiest, and do not shave your heads until the offering reaches its lawful destination. So whoever of you is sick or is hurt in his head, then (make) a ransom by fast or donation, or ritual (sacrifice). Yet, when you are secure, so whoever enjoys the Visitation until the Pilgrimage, then (make) whatever is easiest of offering. Yet, whoever does not find (any offering), then (make) a fast of three days in the

Pilgrimage, and seven when you return, that is ten completely; that is for him whose family are not present (i.e. those who do not live in the vicinity of Makkah) at the Inviolable Mosque; and be pious to Allah, and know that Allah is strict in punishment.

197. The Pilgrimage is (in) months well-known; so, whoever ordains (upon himself) the Pilgrimage in them, then there shall be no lying with (womenfolk), nor evident immorality, nor disputing in the Pilgrimage. And whatever charity you perform, Allah knows it. And sustain yourselves; so, the most charitable sustenance is piety; and be pious to Me, O (you) endowed with intellects!
198. It is no fault in you that you constantly seek Grace from your Lord; so when you press on from Arafat, then remember Allah at the Inviolable Emblem, and remember Him as He has guided you, and decidedly you were even before it (i.e. before ...Islam) indeed of the erring .
199. Thereafter, press on from where the multitude (Literally: mankind) press on, and ask for forgiveness from Allah; surely Allah is Ever-Forgiving, Ever-Merciful.
200. So, when you have accomplished your (holy) rituals, then remember Allah like the remembrance of your fathers (The pagan Arabs used to praise their forefathers at the conclusion of the pilgrimage) or (even) with stronger fervor in remembrance. So, of mankind (there are) some who say, “Our Lord, bring us (provision) in the present (life), ” and in no way does he have any share in the Hereafter.
201. And of them are (some) who say, “Our Lord, bring us in the (present) life a fair (reward), and in the Hereafter a fair (reward), and protect us from the torment of the Fire.”
202. Those will have an assignment from whatever they have earned, and Allah is swift at the reckoning.
203. And remember Allah during a (prescribed) number of days. So, whoever hastens on in two days, then there is no vice in him, (Literally: on him) and whoever defers then there is no vice in him; (that is) for whoever is pious. And be pious to Allah, and know that to Him you will be mustered.
204. And of mankind (there is) he whose saying upon the present life makes you admire (it), and (he) calls on Allah to witness what is in his heart, (yet) he is most obstinate in adverseness.
205. And when he turns away, he (diligently) endeavors about the earth to corrupt in it and cause the tillage and stock to perish; and Allah does not love corruption.
206. And when it is said to him, “Be pious to Allah, might takes him, with vice. so Hell will be (enough) reckoning for him and miserable indeed is the resting place.
207. And of mankind (there is) he who barter himself seeking gracious satisfaction from Allah; and Allah is Ever-Compassionate with (His) bondmen.
208. O you who have believed, enter into peacefulness, the whole (of you), and do not ever follow the steps of As-shaytan; (The all-vicious, i.e., the Devil) surely he is an evident enemy to you.
209. So, in case you slide back even after the supreme evidences have come to you, know then that Allah is Ever-Mighty, Ever-Wise.
210. Do they look for (nothing) except that Allah will come up to them in the overshadowings of mist, and the Angels? And the Command is accomplished and to Allah (all) the Commands are returned.
211. Ask the Seeds (or: sons) of Israel) how many a supremely evident sign We brought them; and whoever exchanges the favor of Allah even after it has come to him, then surely Allah is strict in punishment.
212. Adorned for the ones who have disbelieved is the present life (Literally: the lowly life, i.e., the life of this world) and they scoff at the ones who have believed; and the ones who are pious will be above them on the Day of the Resurrection and Allah provides whomever He decides without reckoning.
213. Mankind was one nation; so, Allah sent forth the Prophets, constant bearers of good tidings and constant warners, and He sent down with them the Book with the Truth, to judge among mankind

concerning that in which they differed. And in no way did anyone differ concerning it except the ones to whom it was brought even after the supreme evidences had come to them, being inequitable among themselves; So Allah guided the ones who believed to the Truth, concerning which they differed, by His permission, and Allah guides whomever He decides to a straight Path.

214. Or (even) did you reckon that you should enter the Garden, while as yet there had not come up to you the like of (the ones) who passed away even before you? Misery and tribulation touched them, and (they) were shaken until the Messenger and the ones who believed with him said, "When does victory from Allah (come)?" Verily, victory from Allah is surely near.
215. They ask you what (things) they should expend, Say, "Whatever charity you expend is for parents and nearest kin, and orphans, and the indigent, and the wayfarer; and whatever charity you perform, then surely Allah is Ever-Knowing of it."
216. Prescribed for you is fighting, and you have a hatred for it; and it may be that you hate a thing, while (Literally: and) it is most charitable for you; and it may be that you love a thing while (Literally: and) it is evil for you; and Allah knows and you do not know.
217. They ask you concerning the Inviolable month, (and) fighting in it. Say, "Fighting in it is great (transgression); and barring from the way of Allah, and disbelief in Him and the Inviolable Mosque, and driving its population out of it, is greater (transgression) in the Reckoning of Allah; and temptation is greater than killing." And they will not cease fighting against you till they make you turn back from your religion, in case they are able to do so. And whoever of you turn back from his religion, and so dies and he is a disbeliever, then those are the ones whose deeds have been frustrated in the present (life) (Literally: the lowly "life", i.e., the life of this world) and the Hereafter; and those are the companions (i.e., inhabitants) of the Fire; they are therein eternally (abiding).
218. Surely (the ones) who have believed, and (the ones) who have emigrated and striven in the way of Allah, those hope for the mercy of Allah; and Allah is Ever-Forgiving, Ever-Merciful.
219. They ask you concerning wine and games of chance. Say, "In (both) is great vice, and profits for mankind; and the vice in them is greater than the profit." And they ask you (concerning) what (things) they should expend. Say, "Liberality." (Or: clemency) Thus, Allah makes evident the signs to you, that possibly you would meditate
220. On (Literally: in) the present (life) (Literally: the lowly "life", i.e., the life world) and the Hereafter. And they ask you concerning the orphans. Say, "Acting righteously with them is most charitable. (i.e. better) And in case you intermix with them, they are then your brethren; and Allah knows the corruptor from the reformer; (i.e. the doer of righteousness) and if Allah had (so) decided, He would have indeed distressed you; surely Allah is Ever-Mighty, Ever-Wise."
221. And do not marry female associators (Those who associate others with Allah) until they believe; and indeed a believing bondwoman is more charitable than a female associator, even if you may admire her. And do not (allow) associators to marry (your females) until they believe. And indeed a believing bondman is more charitable than an associator, even if you may admire him. Those call to the Fire, and Allah calls to the Garden and forgiveness, by His permission, and He makes evident His signs to mankind, that possibly they would remind themselves.
222. And they ask you concerning menstruation. Say, "It is hurt; so keep apart from women during menstruation, and do not draw near them till they are pure. So, when they have purified themselves, then come up to them (i.e., to have sexual intercourse) from where Allah has commanded you." Surely Allah loves the ones constantly repenting, and He loves the ones constantly purifying themselves.

223. Your women are a tillage for you; so come up to your tillage however you decide, and place forward (good deeds) for yourselves; and be pious to Allah, and know that you will be meeting Him. And give good tidings to the believers.
224. And do not make Allah an object for your oaths (i.e., idle oaths) (as an excuse) against being benign and pious, and acting righteously (Or: reconciling) among mankind, and Allah is Ever-Hearing, Ever-Knowing.
225. Allah will not take you to task for idleness in your oaths, but He will take you to task for whatever your hearts have earned; and Allah is Ever-Forgiving, Ever-Forbearing.
226. For the ones who forswear their women (is) a wait of four months; so in case they concede, (i.e., if they change the minds) then surely Allah is Ever-Forgiving, Ever-Merciful.
227. And in case they resolve on divorce, then surely Allah is Ever-Hearing, Ever-Knowing.
228. And divorced women shall a wait by themselves for three periods; and it is not lawful for them to keep back what Allah has created in their wombs, in case they (really) believe in Allah and the Last Day. And their husbands have truer (right) to restoring (Literally: to sending them back) them in such time, in case they are willing to do righteousness. (i.e., reconcile) And they (the women) have (rights) like (the obligations) they are under with beneficence; and men have a degree above them; and Allah is Ever-Mighty, Ever-Wise.
229. Divorce is twice; then retention with beneficence or release in fairness. And it is not lawful for you to take anything of whatever you have brought (the women) except (in case) they both fear that they may not keep within (Literally: Keep up) the bounds of Allah. So, in case you fear that they may not keep within (Literally: Keep up) the bounds of Allah, it is no fault in them (both) for her to ransom herself. Those are the bounds of Allah; so, do not transgress them; and whoever transgresses the bounds of Allah then those are they (who are) the unjust.
230. Yet in case he has divorced her (finally), then she shall not be lawful to him ever after till she marries another spouse. So in case he (the other husband) has divorced her, then there is no fault in them (both) to return to each other, in case they expect that they will keep within (Literally: Keep up) the bounds of Allah. And those are the bounds of Allah; He makes them evident to people who know.
231. And when you have divorced women, (and) so they have reached their term, (i.e., cIddah, the term during which a divorced woman may not remarry) then retain them with you with beneficence or release them with beneficence; and do not retain them to their injury so that you transgress. (i.e., by obliging them to relinquish part or all of their dower to you) And whoever performs that, then he has already done injustice to himself; And do not take to yourselves the signs of Allah in mockery (among yourselves); and remember the favor of Allah upon you, and whatever He has sent down on you of the Book and (the) Wisdom to admonish you. And be pious to Allah, and know that Allah is Ever-Knowing of everything.
232. And when you have divorced women, (and) so they have reached their term, then do not pose problems for them from their marrying their spouses when they have consented among themselves with beneficence. That (instruction) is for (any) of you who believes in Allah and the Last Day to be admonished by it; That (Literally: those “instructions”) is more cleansing for you and purer; and Allah knows, and you do not know.
233. And (women) giving birth, shall suckle their children two rounds completely, (i.e. two years) for the one who is willing to perfect the suckling. And it is for the man to whom children are born to offer them provision and raiment with beneficence. No self is charged except to its capacity. No woman giving birth shall be harmed on account of her child, nor shall a man to whom a child is born (be

harmed) on account of his child; and the heir (is charged) in like manner. (Literally: like that) So, in case both of them are willing by mutual consent and consultation to wean, then there is no fault in them (both). And in case you are willing to seek suckling for your children, then there is no fault in you when you hand over whatever you have brought (them) with beneficence; and be pious to Allah and know that Allah is Ever-Beholding of whatever you do.

234. And the ones of you who are taken up, (i.e., those who die) and leave behind (them) spouses, (the spouses) (i.e., the widows. The following verb is in the feminine plural) shall await by themselves for four months and ten (days); (This is the ʿIddah “term” for a widowed woman before she can remarry) so, when they have reached their term, then there is no fault in you whatever they perform (with) themselves with beneficence; and Allah is Ever-Cognizant of whatever you do.
235. And there is no fault in you concerning whatever offer of betrothal you intimate to women, or nestle in yourselves. Allah knows that you will remember them. But do not make any promise with them secretly, excepting that you say some beneficent saying. And do not resolve on the knot (i.e., the bond) of marriage until the term (Literally: book) has been reached; its term; and know that Allah knows whatever is in yourselves, so be wary of Him. And know that Allah is Ever-Forgiving, Ever-Forbearing.
236. There is no fault in you in case you divorce women as long as you have not touched them nor ordained any marriage-portion (Literally: an ordinance) for them; and allow for their (necessary) enjoyment, the affluent man according to his determined means, and the one in reduced circumstances (Literally: grudging “circumstances”) according to his determined means, an enjoyment with beneficence, a truly (binding) right on the fair-doers.
237. And in case you divorce them even before you have touched them, and you have already ordained for them a marriage-portion, (Literally: an ordinance) then (give her) one half of what you have ordained except (in case) the (women) remit, or he in whose hand is the knot of marriage remits; (and) that you remit is nearer to piety. And do not forget the (virtue of) grace among yourselves; surely Allah is Ever-Beholding of whatever you do.
238. Preserve (constantly) (i.e., observe strictly) the prayers, and the middle prayer, and rise up devoutly to Allah.
239. Yet, in case you fear (the enemy), then (pray) afoot or riding; so when you are secure, then remember Allah, as He taught you that (i.e., the prayers) which you did not know.
240. And the ones of you who are taken up (i.e., die) and leave behind (their) spouses, (shall) make a testament for their spouses, (i.e., wives. The verbs and pronouns in what follows indicate that these instructions are regarding widowed woman) a (necessary) enjoyment for a round (i.e., a year) without turning them out; yet in case they (The Arabic pronouns are in the feminine plural) go out, then there is no fault in you whatever they (The Arabic pronouns are in the feminine plural) performed with themselves (The Arabic pronouns are in the feminine plural) as beneficence; and Allah is Ever-Mighty, Ever-Wise.
241. And for the divorced women (there shall be) (the necessary) enjoyment with beneficence, truly (binding) on the pious.
242. Thus, Allah makes evident His signs to you, that possibly you would consider.
243. Have you not regarded the ones who went out of their residences and they were in thousands, wary of death. So, Allah said to them, “Die.” Thereafter He gave them life. Surely Allah is indeed The Owner of Grace over mankind, but most of mankind do not thank (Him).
244. And fight in the way of Allah and know that Allah is Ever-Hearing, Ever-Knowing.
245. Who is he who will lend Allah a fair loan, so He will double it for him manifold? And Allah grasps

and outspreads; and to Him you will be returned.

246. Have you not regarded the chiefs of the Seeds (Or: sons) of Israel) even after Mûsa, (Moses) as they said to a Prophet of theirs, “Send forth for us a king, (so that) we would fight in the way of Allah.” He said, “Might it be that in case fighting is prescribed for you, you would not fight?” They said, “How is it that we would not fight in the way of Allah, and we have already been driven out of our residences and sons?” Yet, when fighting was prescribed for them, they turned away, except a few of them; and Allah is Ever-Knowing of the unjust.
247. And their Prophet said to them, “Surely Allah has already sent forth Talûṭ (Saul) for you as a king.” They said, “However could he have kingship over us, and we have truer (right) than he of kingship, and he has not been brought affluence of wealth?” He said, “Surely Allah has elected him above you and has increased him sizably in knowledge (Literally: an outspreading of knowledge) and figure.” And Allah brings (forth) His kingship to whomever He decides, and Allah is Ever- Embracing, Ever-Knowing.
248. And their Prophet said to them, “Surely the sign of his kingship is that the coffer (In earlier Scriptures it is said to be the “ Ark”, and Serenity is said to be “Shechina”) will come up to you; in it (are) a Serenity from your Lord, and a remnant of what the house of Mûsa (Moses) and the house of Harûn (Aaron) left (behind), the Angels carrying it. Surely in that is indeed a sign for you, in case you are believers”.
249. Then as soon as Talûṭ (Saul) departed with the hosts, he said, “Surely Allah will be trying you with a river; so whoever drinks of it, then he is not of me, and whoever does not taste (Literally: does not feed on it) it, then surely he is of me, excepting him who scoops up (a scoop) with his hand.” Then they drank of it except a few of them. Then, as soon as he passed over it, he and the ones who believed with him, they said, “We have no capability today against Jalûṭ (Goliath) and his hosts.” (But) the ones who expect that they will be meeting Allah said, “How often a little community has overcome a much (larger) community by the permission of Allah; and Allah is with the patient.”
250. And as soon as they went forth against Jalûṭ (Goliath) and his hosts, they said, “Our Lord, pour out upon us patience, and make firm our feet, and give us victory over the disbelieving people!”
251. So they routed them, by the permission of Allah, and Dawûd (David) killed Jaûṭ; (Goliath) and Allah brought him the kingship, and (the) Wisdom, and He taught him (part of) whatever (knowledge) He decides. And had it not been for the repelling by Allah of mankind, some by means of others, (Literally: by means of some) the earth would indeed have corrupted; but Allah is The Owner of Grace over the worlds.
252. Those are the signs of Allah. We recite them to you with the Truth, and surely you are indeed (one) of the Emissaries.
253. Those are the Messengers; We have graced some of them over some others; of them (there are some) to whom Allah spoke, and some He raised in degrees. And We brought Isa son of Maryam (Jesus son of Mary) the supreme evidences and aided him with the Spirit of Holiness. (The Angel Jibrîl) And if Allah had (so) decided, the ones who (came) after them would not have fought against each other, after the supreme evidences had come to them. But they differed among themselves. So of them are the ones who believed, and of them are the ones who disbelieved. And if Allah had (so) decided, they would not have fought against each other; but Allah performs whatever He wills.
254. O you who have believed, expend of that which We have provided you even before there comes up a Day on which (there) will be no selling, nor (close) fellowship, nor intercession; and the disbelievers, they are the unjust.
255. Allah. There is no god except He, The Ever-Living, The Superb Upright Sustainer. Slumber does

not overtake Him, nor sleep; to Him (belongs) whatever is in the heavens and whatever is in the earth. Who is there that intercedes for His Providence except by His Permission? He knows whatever is in front of them (Literally: between their hands) and whatever is behind them, and they do not encompass anything of His Knowledge except whatever He has decided. His Chair embraces the heavens and the earth; the preserving of them (Literally: them both) does not tire Him; and He is The Ever-Exalted, The Ever-Magnificent.

256. There is no compulsion in the religion; right-mindedness has already been evidently (distinct) from misguidance. So whoever disbelieves in the Taghûtt (i.e. false gods, idols, devils and seducers) and believes in Allah, then he has already upheld fast the most binding Grip, with no disjunction (ever); and Allah is Ever-Hearing, Ever-Knowing.
257. Allah is The Ever-Patronizing Patron of (the ones) who have believed. He brings them out of the darkneses into the light. And for (the ones) who have disbelieved, their constant patrons are the Taghûtt (i.e. false gods, idols, devils and seducers) who bring them out of the light into the darkneses; those are the companions of the Fire; they are therein eternally (abiding).
258. Have you not regarded him who argued with Ibrahîm (Abraham) about his Lord, that Allah had brought him the kingship? As' Ibrahîm said, "My Lord is He Who gives life and makes to die," he said, "I give life and make to die." Ibrahîm said, "Yet surely Allah comes up with (i.e., brings) the sun from the East, so come up with (i.e., bring) it from the West." Then the one who disbelieved was confounded; and Allah does not guide the unjust people.
259. Or (such as) he who passed by a town, and it was completely devastated upon its trellises. He said, "However will Allah give life to this (town) after its death?" So Allah made him die a hundred seasons; (i.e., years) thereafter He made him rise again. He Allah) said, "How long have you lingered?" He said, "I have lingered a day or part of a day." He said, "No indeed, you have lingered a hundred seasons; So, look at your food and drink; it has not spoiled. And look at your ass, and, that We would make you a sign for mankind. And look at the bones, how We shall re-animate them, and afterwards dress them with flesh". So, as soon as it was evident to him, he said, "I know that Allah is Ever-Determiner over everything."
260. And as Ibrahîm (Abraham) said, "Lord! Show me how You give life to the dead." He Allah) said, "And have you not believed?" He (Ibrahîm) said, "Yes indeed, but that my heart be composed." Said He, "So take four of the birds, then wring them to you (and divide them); thereafter set a portion of them on every mountain; thereafter call them; they will come up to you with hasty diligence (and) know that Allah is Ever-Mighty, Ever-Wise."
261. The likeness of (the ones) who expend their riches in the way of Allah is as the likeness of a grain that grows seven ears, in every ear a hundred grains. And Allah gives manifoldly to whomever He decides; and Allah is Ever-Embracing, Ever-Knowing.
262. (The ones) who expend their riches in the way of Allah (and) thereafter do not follow up whatever they have expended with reproach or hurt, have their reward in the Providence of their Lord, and no fear will be upon them, neither will they grieve.
263. A beneficent saying and forgiveness are more charitable than a donation followed by hurt. And Allah is Ever-Affluent, (Literally: Ever-Rich) Ever-Forbearing.
264. O you have believed, do not void your donations with obliging (reproach) and hurt, as one who expends his wealth (for the sake) of showing off to mankind and does not believe in Allah and the Last Day. So, the likeness of him is as the likeness of a smooth rock on which is dust, then a shower hits (Literally: afflicts) it; so it leaves (the rock) solid. They are unable (to do) anything with whatever they have earned; and Allah does not guide the disbelieving people.

265. And the likeness of the ones who expend their riches, seeking gracious satisfaction of Allah and confirming themselves, is as the likeness of a garden upon a mound; a shower hits it, so it brings forth its crop twofold; yet in case no shower hits it, then a drizzle; and Allah is Ever-Beholding of whatever you do.
266. Would any of you like to have a garden of palms and vineyards with rivers running from beneath it, (and) he has all (kinds) of products therein, and greatness (with years) afflicts him, and he has a weak offspring, then a whirlwind with fire therein afflicts it, so it is burned away? Thus Allah makes evident the signs to you, that possibly you would meditate.
267. O you who have believed, expend of the good things you have earned and of what We have brought out for you from the earth, and do not have recourse to the wicked of it for your expending, and you would not take it (yourselves) except you closed an eye on it, and know that Allah is Ever-Affluent, (Literally: Ever-Reich) Ever-Praiseworthy.
268. Ash-shaytan (The all-vicious, the Devil) promises you poverty and commands you to obscenity; and Allah promises you forgiveness from Him, and Grace; and Allah is Ever-Embracing Ever-Knowing.
269. He brings (the) Wisdom to whomever He decides; and whoever is brought (the) Wisdom, then he has been brought much charity (i.e., benefit); and in no way does anyone constantly remember except the ones endowed with intellects.
270. And whatever expenditure you expend or whatever vow you vow, then surely Allah knows it; and in no way (can) the unjust have any vindicators.
271. In case you display (your) donations, then how favored (you are) by them, and in case you conceal them and bring them to the poor, then it is more charitable for you; and He will expiate for you (some) of your odious (deeds); and Allah is Ever-Cognizant of whatever you do.
272. Their guidance is not upon you, but Allah guides whomever He decides. And whatever charity (benefit) you do expend, (then) it is for yourselves; and whatever you expend (should be) for nothing except for your seeking the Face of Allah; and whatever charity you do expend will be (paid) to you in full, and you will not be done an injustice.
273. (It is) for the poor who are detained in the way of Allah, (and) are unable to strike (i.e. journey in the land) in the earth. The ignorant man reckons them rich because of (their) regular abstinence. You recognize them by their mark; they do not ask of mankind importunately, and whatever charity you expend, then surely Allah is Ever-Knowing of it.
274. The ones who expend their riches by night and day time secretly and in public, then they have their reward from the Providence of their Lord, and no fear will be on them, neither will they grieve.
275. The ones who eat (up) riba (Interest or other unlawful gain; usury) will not rise up except as he whom Ash-shaytan (The all-vicious, i.e., the Devil) ever smites with the touch rises up. That is because they have said, "Surely selling is only like rib'a." And Allah has made selling lawful, and has prohibited riba." So, he to whom an admonition has come from his Lord (and) so has refrained (in obedience), then he will have whatever is bygone, (i.e. he is forgiven for his parts gains) and his case (Literally: command, i.e. the command of Allah to him) is for Allah; and whoever goes back, then those are the companions (i.e., the inhabitants) of the Fire, and they are therein eternally (abiding).
276. Allah expunges riba (Interest or other unlawful) and He augments donations, and Allah does not love every most disbelieving most-vicious person.
277. Surely, (the ones) who have believed and done deeds of righteousness and kept up the prayer and brought (forth) the Zakat, (i.e. paid the poor-dues) they have their reward from the Providence of their Lord, and no fear will be on them, neither will they grieve.

278. O you who have believed, be pious to Allah and leave behind what remains of rib'a, in case you are believers.
279. So, in case you do not perform (that), then take notice of a war from Allah and His Messenger (against you). And in case you repent, then you will have the capitals of your riches; you will not do injustice, and you will not be done injustice.
280. And in case any person is under difficulty, then he should (be granted) a respite to (the time of) ease; and that you donate (alms) is more charitable (i.e. more beneficial) for you, in case you know.
281. And protect yourselves against a Day in which you will be returned to Allah. Thereafter every self will be (paid) in full what it has earned, and they will not be done injustice.
282. O you who have believed, when you contract (i.e. when you have or contract a debt) a debt one upon another for a stated term, then write it down. And let a writer write it down between you with justice, and let not any writer refuse to write it down, as Allah has taught him. So let him write and let the one upon whom is the truthful duty of payment (i.e. the debtor) dictate, and let him be pious to Allah his Lord and not depreciate anything therein. So, in case the one upon whom is the truthful duty is foolish, or weak, or unable to dictate himself, then let his patron dictate with justice. And call in to witness two witnesses of your men; yet, in case the two are not two men, then one man and two women from among the witnesses you are satisfied with, so that (in case) one of the two women should err, then either of the two should remind the other, and let the witnesses not refuse whenever they are called (upon). And be not too loath to write it down, (whether) it is small or great, with (Literally: to its term) its term. That is more equitable in the Providence of Allah, and more upright for testimony, and likelier that you will not be suspicious. Except (when) it is commerce present that you transact among yourselves, then it shall be no fault in you if you do not write it down. And take witnesses when you sell one to another, and let not either writer or witness be harmed, and in case you perform (that), then that is evident immorality in you. And be pious to Allah, and Allah teaches you; and Allah is Ever-Knowing of everything.
283. And in case you are on a journey and you do not find a writer, then (take) a pledge in hand. (i.e. to be paid) Yet in case some of you feel more secure with some others, (Literally: if some of you "trust" some "others") then let him who is given the deposit pay back his deposit and let him be pious to Allah his Lord. And do not keep back the testimony; and whoever keeps it back, then surely his heart is vicious; and Allah is Ever-Knowing of whatever you do.
284. To Allah (belongs) whatever is in the heavens and whatever is in the earth; and in case you display whatever is in yourselves or conceal it, Allah makes reckoning with you for it. So He forgives whomever He decides, and torments whomever He decides, and Allah is Ever-Determiner over everything.
285. The Messenger has believed in what has been sent down to him from his Lord, and the believers (believe). Every one (of them) has believed in Allah, and His Angels and His Books, and His Messengers. We make no distinction between any of His Messengers. And they have said, "We have heard, and we have obeyed. Grant (us) Your All-Supreme forgiveness, our Lord, and to You is the Destiny.
286. Allah does not charge a self (anything) except its capacity; it has whatever it has earned, and against it is whatever it has acquired. Our Lord, do not take us to task in case we forget or we make mistakes. Our Lord, and do not burden us with an obligation as You burdened (the ones) who were before us. Our Lord, and do not over-burden us with whatever is beyond our capability. And be clement towards us, and forgive us, and have mercy on us. You are our Supreme Patronizer, so give us victory over the disbelieving people."

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3. Surat Al Imran (The House of Imran)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Alif, Lam, Mîm. (Theses are three letters of the Arabic alphabet and only Allah Knows their meaning here)
2. Allah, there is no god except He, The Ever-Living, The Superb Upright Sustainer.
3. He has been sending down upon you the Book with the Truth, sincerely (verifying) what was before it (Literally: between its two hands), and He sent down the Tawrah (The Book revealed to Mûsa “Moses”) and the Injil. (The Book revealed to Isa).
4. Earlier, as guidance to mankind, and He sent down the all-distinctive Criterion. Surely (the ones) who have disbelieved in the signs of Allah will have a strict torment, and Allah is Ever-Mighty, Owner of vengeance.
5. Surely for Allah nothing (whatever) in the earth or in the heaven is concealed.
6. He is (The One) Who fashions you in the wombs as He decides (i.e. in the manner He decides) There is no god except He, The Ever-Mighty, The Ever-Wise.
7. He is The (One) Who has sent down upon you the Book, whereof are clear signs (i.e. ^ṛayah = verses) that are the Essence (Literally: the Mother) of the Book, and others cosimilar (Or: ambiguous). So, as for (the ones) in whose hearts is swerving, they ever follow whatever (parts) of it are cosimilar, (inequitably) seeking temptation (to sedition), and (inequitably) seeking its interpretation; and in no way does anyone know its interpretation except Allah. And the ones firmly established in knowledge say, “We have believed in it; all is from the Providence of our Lord.” And in no way does anyone constantly remember except the ones endowed with intellects.
8. Our Lord, make not our hearts to swerve after that You have guided us, and bestow upon us mercy from very close to You. You, Ever You, are The One Who is The Superb Bestower.
9. Our Lord, surely You will be gathering mankind for a Day, (and) there is no suspicion about it; surely Allah will not fail the promised (Appointment).
10. Surely for the ones who have disbelieved, their riches will never avail them, neither their children, any thing with Allah; and those are they who will be fuel for the Fire.
11. As was the steadfast manner of the house of Firaawn, (Pharaoh) and the ones before them (who) cried lies to Our signs, so Allah took them away for their guilty deeds; and Allah is strict in punishment.
12. Say to the ones who have disbelieved, “You will be overcome and mustered to Hell, and miserable is the resting place!”
13. There has already been a sign for you in the two communities that encountered, (The reference is to the Battle of Badr) one community fighting in the way of Allah and another disbelieving. They saw them twice the like of them, as the eye sees, (Literally: as the sight of the eye) and Allah aids with His victory whomever He decides. Surely in that is indeed a lesson for the ones endowed with beholdings. (Literally: eyesights).
14. Adorned for mankind is the love of lusts, for women and seeds, (Or: sons) and heaped-up, heaps (Literally: “arched” hoarded cantars) of gold and silver, and horses of mark, and cattle and tillage. That is the enjoyment (Literally: the belongings) of the present life; (Literally: the lowly life, i.e., the life of this world) and Allah has in His Providence the fairest resorting.
15. Say, “Shall I fully inform you of a more charitable (thing) (Literally: the belongings) than that?”

(Literally: the lowly life, i.e., the life of this world) For (the ones) who are pious (to Allah), from the Providence of their Lord, are Gardens from beneath which Rivers run, (abiding) eternally therein, and spouses purified, and all- blessed satisfaction from Allah; and Allah is Ever-Beholding of (His) bondmen.

16. Who say, “Our Lord, surely we (ourselves) have believed, so forgive us our guilty (deeds), and protect us from the torment of the Fire.”
17. (The ones who are) patient, and the sincere, and the devout, and the spenders (in the way of Allah), and (the ones who) ask forgiveness (from Allah) before dawn. (i.e. the hours before dawn)
18. Allah bears witness that there is no god except He, and the Angels and the ones endowed with knowledge, upright with equity (bear witness). There is no god except He, The Ever-Mighty, The Ever-Wise.
19. Surely the religion in the Providence of Allah is Islam. And in no way did the ones to whom the Book was brought differ (among themselves) except even after the knowledge came to them, being inequitable among themselves. And whoever disbelieves in the signs of Allah, then surely Allah is swift at the reckoning.
20. So, in case they argue with you, then say, “I have surrendered my face to Allah and whoever closely follows me (has surrendered his face to Allah).” And say to the ones to whom the Book was brought and to the common folk, (The pagans) “Have you surrendered (too)?” So, in case they have surrendered, then they are (rightly) guided; and in case they turn away, then surely you have only the proclamation (of the Message). And Allah is Ever-Beholding of (His) bondmen.
21. Surely (the ones) who disbelieve in the signs of Allah, and kill the Prophets untruthfully, and kill the ones of mankind who command for equity, then give them the tidings (Literally: the good tidings) of a painful torment.
22. Those are they whose deeds have been frustrated in the present (life) (Literally: the lowly life i.e., the life of this world) and the Hereafter, and in no way do they have any vindicators.
23. Have you not regarded the ones who were brought an assignment of the Book, being called to the Book of Allah, that it may judge between them? Thereafter a group of them turn back, and they are veering away (from it).
24. That (is) for that they said, “The Fire will never touch us, except for a (prescribed) number of days.” And whatever (lies) they used to fabricate deluded them in their religion.
25. So, how (will it be) when We have gathered them for a Day. There is no suspicion about it, and every self will be paid in full whatever it has earned, and they will not be done an injustice.
26. Say, “O Allah, (The Arabic word has the supplication suffix umma) Possessor of the Kingship, You bring the kingship to whomever You decide, and You draw (Literally: pluck out) the kingship from whomever You decide, and You render mighty whomever You decide, and You humiliate whomever You decide. In Your Hand is (the) Charity; (i.e., the choicest) surely You are Ever-Determiner over everything.
27. You insert the night into the daytime and You insert the daytime into the night, and You bring the living out of the dead, and You bring the dead out of the living, and You provide whomever You decide without reckoning.”
28. The believers should not take to themselves the disbelievers for constant patrons, apart from (i.e. rather than) the believers; and he who performs that, (then) he has nothing (to look to) from Allah, excepting that you may protect yourselves against them (in manner) of protection. And Allah bids you beware Himself; and to Allah is the Destiny.
29. Say, “In case you conceal whatever is in your breasts or display it, Allah knows it, and He knows

whatever is in the heavens and whatever is in the earth. And   Allah is Ever-Determiner over everything.

30. The Day every self will find whatever it has done of charity presented (forward); and whatever it has done of odious (deeds), it would like that there were a far span between it and (such deeds). (Or: between it and that Day) And Allah bids you beware Himself, and Allah is Ever-Compassionate with (His) bondmen.
31. Say, “in case you (really) love Allah, then closely follow me, (and) Allah will love you and forgive you your guilty (deeds); and Allah is Ever-Forgiving, Ever-Merciful.”
32. Say, “Obey Allah and the Messenger.” Yet in case they turn away, then surely Allah does not love the disbelievers.
33. Surely Allah has elected Adam and N  h (Adam and Noah, respectively) and the house of Ibrah  m (Abraham) and the house of Imran over the worlds.
34. An offspring of one another, (Literally: some of them from some “others) and Allah is Ever-Hearing, Ever-Knowing.
35. As the wife of Imran said, “Lord! Surely I have vowed to you what is in my belly in dedication; so (graciously) accept (it) from me. Surely You, (Ever) You, are The Ever-Hearing, The Ever-Knowing.”
36. So, as soon as she brought her forth, (i.e. gave birth to her) she said, “Lord! Surely I have brought her forth, a female.” And Allah knows best what she brought forth, and the male is not as the female. “And surely I have named her Maryam. (Mary) And surely I take refuge with You for her and her offspring from the outcast Ash- shaytan.” (The all vicious, i.e., the Devil)
37. Then, her Lord graciously accepted her with fair acceptance, and caused her to grow a fair growth, and He made Zakariyya (Zechariah) her sponsor. Whenever Zakariyya entered the Chamber to her, he found (a) provision in her presence. He said, “O Maryam, however does this (come) to you?” She said, “It is from the Providence of Allah; surely Allah provides whomever He decides without reckoning.”
38. Thereover Zakariyya (Zechariah) invoked his Lord (and) said, “Lord! Bestow upon me from very close to You a goodly offspring. Surely You are The Ever-Hearer of invocation.”
39. So, the Angels called out to him (as) he was upright praying in the Chamber, ” Allah gives you the good tidings of Yahya, (John) sincerely (verifying previous scriptures) with a Word from Allah, and a master, and chaste, and a Prophet, one of the righteous.”
40. He said, “Lord! However will I have a youth, and age (Literally: great (with years) has already reached me and my wife is barren?” He (i.e. the angel) said, “Thus Allah performs whatever He decides.”
41. He (Zakariyya) said, “Lord! Set for me a sign.” He said, “Your sign is that you will not speak to mankind for three days, except by tokens. And remember your Lord much, and extol (Him) at nightfall and before the risings of the sun.”
42. And as the Angels said, “O Maryam, (Mary) surely Allah has elected you and purified you and has elected you over the women of the worlds.
43. O Maryam, (Mary) be devout to your Lord, and prostrate yourself and bow down with the ones who bow down (for Him).”
44. That is of the tidings of the Unseen. We reveal it to you; and in no way were you close to them as they were casting quills (Literally: pens) (to determine) which of them should sponsor Maryam, (Mary) and in no way were you close to them as they took adverse stands (about that) (and).
45. As the Angels said, “O Maryam, (Mary) surely Allah gives you good tidings of a Word from Him

whose name is the Masîh Isa (Literally: pens) son of Maryam, esteemed in the present (life) (Literally: the lowly “life”, i.e., the life of this world) and the Hereafter, and one of the near-stationed (i.e., stationed near to’ Allah).

46. And he will speak to mankind in the cradle and in maturity and will be one of the righteous.”
47. She said, “Lord! However will I have a child, and no mortal has touched me?” He said, “Thus Allah creates whatever He decides. When He has decreed a Command, then He only says to it, ‘Be!’ so it is!”
48. And He will teach him the Book, and (the) Wisdom, and the Tawrah (The Book revealed to Mûsa “Moses”, of which the extant Torah is a corruption) and the Injil (The Book revealed to Isa “Jesus”, of which the extant Gospel is a corruption).
49. And a Messenger to the Seeds (Or: sons) of Israel) (saying) that, “I have already come to you with a sign from your Lord that I create for you out of clay as the semblance of a bird, then I blow into it, so it is a bird by the permission of Allah; and I heal him (who was born) blind and the leper, and give life to the dead by the permission of Allah; and I (fully) inform you of what things you eat, and what you (safely) store in your homes. Surely in that is indeed a sign for you, in case you are (true) believers.
50. And (I have came) sincerely (verifying) what was before me (Literally: between my two hands) of the Tawrah, (The Book revealed to Mûsa “Moses”, of which the extant Torah is a corruption) and to make lawful some of that which was prohibited to you. And I have come to you with a sign from your Lord. So be pious to Allah and obey me.
51. Surely Allah is my Lord and your Lord, so worship Him. This is a straight Path”.
52. So, as soon as Isa (Jesus) perceived disbelief among them, he said, “Who are my ready vindicators to Allah?” (i.e., in the cause of Allah) The Disciples said, ” We are the ready vindicators to Allah; we have believed in Allah, and bear (you) witness that we are Muslims.
53. Our Lord, we have believed in what You have sent down, and we have closely followed the Messenger, so write us down with (the ones) who bear witness.”
54. And they schemed, and Allah schemed, and Allah is The Most Charitable of schemers.
55. As Allah said, “O Isa, (Jesus) surely I am taking you up to Me, and I am raising you up to Me, and I am purifying you of the ones who have disbelieved. And I am making the ones who have closely followed you above the ones who have disbelieved until the Day of the Resurrection. Thereafter to Me will be your return; so I will judge between you as to whatever you used to differ in.
56. So, as for the ones who have disbelieved, then I will torment them a strict torment in the present (life) (Literally: the lowly “life”, i.e., the truth) and the Hereafter; and in no way will they have any vindicators.”
57. And as for the ones who have believed and done deeds of righteousness, then He will pay them in full their rewards, and Allah does not love the unjust.
58. This We recite to you of the signs and the Wise Remembrance.
59. Surely the likeness of Isa (Jesus) in the Providence of Allah is as the likeness of Adam. He Allah) created him of dust, thereafter He said to him, “Be!” so he is (i.e., he was).
60. The Truth is from your Lord, so do not be of the constant wranglers.
61. So, whoever argues with you concerning him, (Or: it, i.e., the truth) even after (such) knowledge as has come to you, then say, “Come! We should call our sons and your sons, and our women and your women, and ourselves and yourselves; thereafter we should imprecate, (and) so lay (Literally: make) the curse of Allah on the liars.”
62. Surely this is indeed the true narrative; and in no way is there any god except Allah; and surely

Allah indeed, Ever He, is The Ever-Mighty, The Ever-Wise.

63. So, in case they turn away, then surely Allah is Ever-Knowing of the corruptors.
64. Say, "O population of the Book, (Or: Family of the Book, i.e., the Jews and christians) come to a level word between us and you, that we worship none except Allah, and that we do not associate anything with Him, and that some of us do not take to themselves others (Literally: some "others") as lords, apart from Allah." So, in case they turn away, then say, "Bear witness that we are Muslims." (Literally: we have surrendered "to Allah").
65. O population of the Book, why do you argue about Ibrahîm? And in no way were the Tawrah (The Book revealed to Mûsa "Moses") and the Injil (The Book revealed to Isa "Jesus") sent down except even after him. Do you not then consider?
66. Now you are the ones who have argued about what you have (some) knowledge (of); so, why do you argue about what you have no knowledge (of); and Allah knows and you do not know.
67. In no way was Ibrahîm a Jew, neither a Christian; (i.e. a follower of Isa "Jesus", Nasraniyyan) but he was an unswervingly (upright) (i.e. veering away from idolatry) Muslim; and in no way was he one of the associators (Those who associate others with Allah).
68. Surely the ones of mankind who are most deserving of Ibrahîm's patronage are indeed the ones who closely followed him, and this Prophet, and the ones who have believed; and Allah is the Ever-Patronizing Patron of the believers.
69. A section of the population of the Book (Or: Family of the Book, i.e., the Jews and christians) would like to lead you into error; and in no way do they lead anyone into error except themselves, and in no way are they aware of it.
70. O population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) why do you disbelieve in the signs of Allah, and you witness (them)?
71. O population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) why do you confound the Truth with the untruth and keep back the Truth, and you know (that)?
72. And a section of the population of the Book (Or: Family of the Book, i.e., the Jews and Christians) said, "Believe in that which has been sent down upon the ones who have believed in the early part (Literally: the face of the daytime) of the daytime and disbelieve at the last part of it, that possibly they would return (i.e. to your religion).
73. And do not believe anyone except him who has followed your religion." Say, "Surely the guidance is the guidance of Allah, "- that anyone should be brought the like of what you have been brought, or that they would argue against you in the (Meeting) with your Lord. Say, "Surely Grace is in the Hand of Allah; He brings it to whomever He decides; and Allah is Ever- Embracing, Ever-Knowing."
74. He appropriates of His mercy to whomever He decides; and Allah is The Owner of the magnificent Grace.
75. And of the population of the Book is he who, in case you put in his custody a hundred- weight, (Literally: a Kantar) will pay it back to you; and of them is he who, if you put in his custody one dinar, will not pay it back to you, except as long as you are upright over him. (Or: over it) That (is) so because they said, "There is no way over us as to the common folk." (i.e., the illiterates or the Gentiles) And they say lies against Allah, and they know (that).
76. Yes indeed, (but) whoever fulfils his covenant and is pious (to Allah), then surely Allah loves the pious.
77. Surely the ones who trade the covenant of Allah and their oaths for a little price, those will have no apportioning in the Hereafter, and Allah will not speak to them, nor look upon them on the Day of

the Resurrection, nor will He cleanse them; and they will have a painful torment.

78. And surely (there is) indeed a group of them who twist their tongues with the Book that you may reckon it a (part) of the Book, and in no way is it a (part) of the Book, And they say, "It is from the Providence of Allah," and in no way is it from the Providence of Allah; and they say lies against Allah, and they know (that).
79. In no way should a mortal (to whom) Allah brings the Book and the Judgment and the Prophethood thereafter say to mankind, "Be bondmen to me, apart from Allah." But, (i.e. But he should say) "Be lordly (i.e. teachers of Divine Law and worshipers of Allah) in that you used to teach the Book and in that you used to study (it)."
80. And he (i.e. any religious Messenger) should not command you to take the Angels and Prophets to yourselves as lords. Would he command you to (adopt) disbelief after you have (become) Muslims? (i.e. have surrendered "to).
81. And as Allah took compact with the Prophets (that), "Indeed, whatever I bring you of Book and Wisdom, thereafter a Messenger comes to you sincerely verifying what is with you, indeed you shall definitely believe in him, and indeed you shall definitely vindicate him." He (i.e., Allah) said, "Do you ratify (that)? And do you take My obligation on those (conditions)?" They said, "We have ratified (that)." He said, "Then, bear witness, and I am with you among the witnesses."
82. So whoever turns away after that, then those are they (who) are the immoral.
83. Do they then (inequitably) seek other than the religion of Allah, and to Him has surrendered whoever is in the heavens and the earth, willingly and unwillingly, and to Him they will be returned?
84. Say, "We have believed in Allah, and in whatever has been sent down on us, and whatever was sent down on Ibrahîm and Shuaayb and Ishaq and Yaaqûb, (Abraham, Ishmael, Isaac and Jacob, respectively) and the Grandsons, (i.e. the Tribes) and in whatever was brought to Mûsa and Isa (Moses and Jesus, respectively) and the Prophets from their Lord; we make no distinction between any of them, and to Him we are Muslims" (i.e. we surrender).
85. And whoever inequitably seeks for himself as a religion other than Islam, then it will never be accepted from him, and in the Hereafter (he) will be among the losers.
86. How does Allah guide a people who have disbelieved after their belief, and bore witness that the Messenger is true, and the supreme evidences came to them? And Allah does not guide the unjust people.
87. Those will have their recompense in (that there will rest) on them the curse of Allah and of the Angels and of mankind all together,
88. Eternally (abiding) therein. The torment will not be lightened for them, and they will not be respited.
89. Except for the ones who repent even after that and act righteously; (only) then, surely Allah is Ever-Forgiving, Ever-Merciful.
90. Surely the ones who have disbelieved after their belief, thereafter have increased in disbelief, their repentance will never be accepted, and those are they (who) are the erring ones.
91. Surely the ones who have disbelieved and died (when) they are steadfast disbelievers, then (there) will never be accepted from any one of them the (whole) earth full of gold, even if he would ransom himself thereby. Those will have a painful torment, and in no way will they have any vindicators.
92. You will never attain benignancy until you expend of whatever you love; and whatever thing you expend, then surely Allah is Ever-Knowing of it.
93. All food was rightly lawful to the Seeds (Or: Sons) of Israel) except what prohibited for himself

even before the Tawrah (The Book revealed to Mûsa: Moses) was being sent down. Say, “So come up with Tawrah, then recite it, in case you are sincere.”

94. So whoever fabricates lies against Allah even after that, then those are they (who are) the unjust.
95. Say, ” Allah has (spoken) sincerely, so closely follow the creed of Ibrahîm, (Abraham) the unswervingly (upright) (i.e., veering away from idolatry) and in no way was he one of the associators.” (i.e., those who associate others with Allah)
96. Surely the first Home laid down for mankind was indeed at Bakkah, (Another name of Makkah) a blessed (place) and a guidance to the worlds.
97. Therein are supremely evident signs: the station of Ibrahîm. (Abraham) And whoever enters it is secure. And it is (a duty) upon mankind towards Allah (to come) to the Home on Pilgrimage, for whomever is able to make a way to it. And (as for) him who has disbelieved, then surely Allah is Ever-Affluent, (Literally: Ever-Rich) (dispensing) with the worlds.
98. Say, “O Population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) why do you disbelieve in the signs of Allah, and Allah is Ever-Witness of whatever you do?”
99. Say, “O Population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) why do you bar from the way of Allah him who has believed (while you) inequitably seek to make it crooked, and you are witnesses?” And in no way is Allah ever heedless of whatever you do.
100. O you who have believed, in case you obey a group of the ones who were brought the Book, they will turn you back after your belief into disbelievers.
101. And how can you disbelieve, and the ayat (i.e., signs or verses) of Allah are recited to you, and His Messenger is among you? And whoever firmly adheres to Allah, then he is already guided to a straight Path.
102. O you have believed, be pious to Allah with His true piety, and definitely do not die except as Muslims.
103. And adhere firmly to the Rope (i.e. the Covenant of Allah=the Qur’an) of Allah, altogether, and do not be disunited; and remember the favor of Allah upon you as you were enemies, then He brought your hearts together, (Literally: joined “between”) so you have become brethren by His favor. And you were upon the brink of a hole of the Fire, so He rescued you from it. Thus Allah makes evident His signs to you, that possibly you would be guided.
104. And let (i.e. there shall indeed be. the Arabic is emphatic) there be a nation of you (who) call to charity, and command beneficence, and forbid maleficence; and those are they (who are) the prosperers.
105. And do not be as the ones who were disunited and differed (among themselves), even after the supreme evidences came to them. And those will have a tremendous torment.
106. The Day when (some) faces are whitened, and (some) faces blackened. Then, as for the ones whose faces are blackened- “Did you disbelieve after your belief? Then taste the torment for that you disbelieved.”
107. And as for the ones whose faces are whitened, they will be in the mercy of Allah, they are therein eternally (abiding).
108. Those are the ayat (i.e., signs or verses) of Allah; We recite them to you with the Truth; and in no way does Allah will injustice to the worlds.
109. And to Allah (belongs) whatever is in the heavens and whatever is in the earth; and to Allah all Commands are returned.
110. You have been the most charitable nation brought out to mankind: you command beneficence, and forbid maleficence, and believe in Allah. And if the population of the Book (Or: Family of the

Book; i.e., the Jews and Christians) believed, it would indeed have been charitable for them; (some of them are the believers, and the majority of them are the immoral.

111. They will never harm you except a (little) hurt; and in case they fight you, they will turn on you their backs; (Literally: their hind parts) thereafter they will not be granted victory.
112. Humiliation has been stricken upon them wherever they were caught, except they be with a Rope (i.e., the Covenant of Allah “the Qur’an and Sunnah) from Allah and a rope (i.e., a bond of other nations) from mankind. And they have incurred anger from Allah and have been stricken with indignity. That (is) because they used to disbelieve in the signs of Allah and to kill the Prophets (i.e., the Prophets) untruthfully; (i.e., without right) that (is) because they disobeyed and they were transgressing.
113. They are not (all) equal. Of the population of the Book (Or: Family of the Book; i.e., the Jews and Christians) is an upright nation (who) recite the signs (i.e., verses) of Allah at various times of the night as they prostrate themselves (to Him).
114. They believe in Allah and the Last Day, and command beneficence, and forbid maleficence, and vie swiftly in charitable deeds; and those are of the righteous.
115. And whatever charity they perform, (then) they will never be disavowed (the reward of it), and Allah is Ever-Knowing of the pious.
116. Surely the ones who have disbelieved, their riches will never avail them, neither their children, anything against Allah; and those are the companions (i.e., the inhabitants) of the Fire, and they are therein eternally (abiding).
117. The likeness of whatever they expend in this present life (Literally: the lowly “life”, i.e., the life of this world) is as the likeness of a wind wherein there is clamoring cold that afflicted the tillage of a people who did injustice to themselves, and so it did cause it to perish. And in no way did Allah do any injustice to them but they did injustice to themselves.
118. O you who have believed, do not take to yourselves retainers, apart from your (people); they spare nothing to (cause) confusion to you; they would like to (bring you) whatever distresses you. Abhorrence has already been displayed of their mouths, and whatever their breasts conceal is (still) greater. We have already made evident to you the signs, in case you consider.
119. Now, you are those ones who love them, and they do not love you, and you believe in the Book, all of it. And when they meet you, they say, “We have believed.” And when they go away in private, they bite at you their finger-tips in rage. Say, “Die in your rage; surely Allah is Ever-Knowing of the inmost (thoughts) in the breasts “ (Literally: what the breasts own).
120. In case a fair (reward) touches you, (i.e. the believers) it vexes them; and in case an odious (disadvantage) afflicts you, they exult with it. And in case you are patient and pious, their plotting will harm you nothing. Surely Allah is Supremely Encompassing of whatever they do.
121. And (remember) as you went forth early from your family to locate the believers in their positions (Literally: seats) for fighting; (The reference is to the Battle of Uhud) and Allah is Ever-Hearing, Ever-Knowing.
122. (Remember) as two sections of you were about to be disheartened, and Allah is their Ever-Patronizing Patron; and on Allah let the believers then put their trust.
123. And indeed Allah readily granted you victory at Badr, and you were humble; so be pious to Allah, that possibly you would thank (Him).
124. As you said to the believers, “Is it never sufficient for you that your Lord should supply you with three thousand of the Angels sent down (upon you)?”
125. Yes indeed, in case you are patient and pious, and (the enemy) comes up (against) you instantly,

(Literally: this instant of theirs) your Lord will supply you with five thousand of the Angels, markedly swooping.

126. And in no way has Allah made (this supply) except as good tidings to you and that thereby your hearts may be composed; and in no way does victory (come) except from the Providence of Allah, The Ever-Mighty, The Ever-Wise.
127. That He may cut off a fringe of the ones who have disbelieved or suppress them, so they would turn over disappointed.
128. You have nothing to do concerning the Command, (i.e. My Command) whether He relents towards them or torments them, as surely they are unjust.
129. And to Allah (belongs) whatever is in the heavens and whatever is in the earth. He forgives whomever He decides and torments whomever He decides; and Allah is Ever-Forgiving, Ever-Merciful.
130. O you who have believed, do not eat riba, (i.e., usury; interest and other unlawful gains) doubled (and) redoubled, and be pious to Allah that possibly you would prosper.
131. And protect yourselves from the Fire that is prepared for the disbelievers.
132. And obey Allah and the Messenger that possibly you would be granted mercy.
133. And vie swiftly with one another for forgiveness from your Lord and for a Garden whose breadth is the heavens and the earth, prepared for the pious.
134. Who expend in easiness and tribulation, and (are) the repressors of (their) rage, and are the clement towards (their) fellow-men; (Literally: mankind) and Allah loves the fair-doers.
135. And who, when they (perform) an obscenity or do an injustice to themselves, remember Allah, and so they ask forgiveness for their guilty deeds- and who forgives guilty deeds except Allah (only)? - and who do not persist in the actions they performed, and they know (that).
136. Those will have their recompense (as) forgiveness from their Lord and Gardens from beneath which rivers run, eternally (abiding) therein; and excellent (Literally: favorable) is the reward of the (fair) doers!
137. Enactments (Reward for good or punishment for evil) have already passed away before you; so travel in the earth, then look into how was the end of the beliers.
138. This is an evidence for mankind and a guidance and an admonition for the pious.
139. And do not feel feeble nor grieve; and you are the most exalted in case you are believers.
140. In case a blow touches you, (This refers to the Battle of 'Uhud) then a like blow has already touched the (disbelieving) people. And such days We interchange (i.e. the change of fortune) among mankind and that Allah may know (the ones) who have believed and take to Him martyr-witnesses from among you; and Allah does not love the unjust.
141. And that Allah may prove (i.e. purge them by clearing out the hypocrites and confirming the believers) (the ones) who have believed and expunge the disbelievers.
142. Or (even) did you reckon that you would enter the Garden and Allah does not as yet know (i.e., has not yet proved, tested) who of you have striven, and that He may know the patient?
143. And indeed you readily coveted death even before you met it; then you have already seen it, and you were looking (at it).
144. And in no way is Muhammad (anything) except a Messenger; the Messengers have already passed away before him. Then, will it be that, in case he dies or is killed, will you turn (Literally: turn (s) over on) on your heels? And whoever turns (Literally: turn (s) over on) on his heels, then he will never harm Allah in anything; and Allah will recompense the thankful.
145. And in no way is a self to die except by the permission of Allah, at an appointed term; (Literally: an

- appointed book) and whoever is willing to have the requital of the present (life), (Literally: this lowly life, i.e., the life of this world) We will bring him of it; and whoever is willing to have the requital of the Hereafter, We will bring him of it; and We will soon recompense the thankful.
146. And similarly many a Prophet there has been along with whom myriads manifold have fought; so in no way did they feel feeble for whatever afflicted them in the way of Allah, and in no way did they weaken, and in no way did they yield themselves; and Allah loves the patient.
147. And in no way was their saying anything except that they said, “Our Lord, forgive us our guilty (deeds), and our extravagance in our Command, (Your Command to us) and make firm our feet, and vindicate us over the disbelieving people.”
148. So Allah has brought them the requital of the present (life), (Literally: this lowly life, i.e., the life of this world) and the fairest requital of the Hereafter; and Allah loves the fair-doers.
149. O you who have believed, in case you obey the ones who have disbelieved, they will turn you back on your heels; so you turn over, losers.
150. No indeed, (but) Allah is your Supreme Patronizer, and He is The Most Charitable of vindicators.
151. We will soon cast in (to) the hearts of the ones who have disbelieved horror for whatever they associated with Allah for which He has not sent down an all-binding authority; and their abode will be the Fire, and miserable is the lodging of the unjust!
152. And indeed Allah has already sincerely (made good) His promise (Literally: was truly sincere in His promise) to you as you overwhelmed them by His permission until you were disheartened and contended together about the Command (i.e. the Command of Allah) and disobeyed (i.e. disobeyed the Messenger) even after He had shown you what you love (The reference is to the Battle of 'Uhud when the archers deserted their posts to share in the spoils). Some of you (there were) who would have the present (life) (Literally: the lowly (life), i.e., life of this world) and some of you (there were) who would have the Hereafter. Thereafter He has made you turn about away from them, that he may try you. And He has already been clement towards you; and Allah is The Owner of Grace upon the believers.
153. As you were mounting and did not twist about for anyone, and the Messenger was calling you in your rear, so He requited you with suffering for suffering that you might not grieve for whatever eluded you nor for what afflicted you; and Allah is Ever-Cognizant of whatever you do.
154. Thereafter He sent down upon you, even after suffering, secure (reassurance), a drowsiness enveloping a section of you; and a section already (became) anxious, surmising other than the truth about Allah, the surmise (s) of (pagan) ignorance. They say, “Have we anything to do with the Command?” Say, “Surely the Command is entirely to Allah.” They conceal within themselves what they do not display to you; they say, “If we had had anything to do with the Command, we would not have been killed here now.” Say, “If you had been in your homes, the ones for whom killing was prescribed would indeed have gone forth to their recumbencies.” And that (is so that) Allah might try whatever was in your breasts, and that He might prove whatever is in your hearts; and Allah is Ever-Knowing of whatever is within the breasts (Literally: what the breasts own).
155. Surely the ones of you who turned away the day the two gatherings encountered, surely it was only that Ash-shaytan (The ever-vicious, i.e., the Devil) made them slide back for some of that which they had earned; and Allah has indeed already been clement towards them. Surely Allah is Ever-Forgiving, Ever-Forbearing.
156. O you who have believed, do not be as the ones who have disbelieved and have said to their brethren when they strike in the earth (i.e. journey in the land) or are upon expeditions, “If they had been in our presence, they would not have died and not been killed.” that (is so that) Allah may

make that a regret in their hearts. And Allah gives life and makes to die, and Allah is Ever-Beholding of whatever you do.

157. And indeed in case you are killed in the way of Allah or die, indeed forgiveness from Allah and mercy are more charitable than whatever they (heap) together.
158. And indeed in case you die or are killed, indeed to Allah you will be mustered.
159. So it was by (some) mercy from Allah that you have been lenient with them; and if you had been stern (and) harsh of heart, they would indeed have broken away from round about you. So be clement towards them, and ask forgiveness for them, and take counsel of them in the command. Yet when you are resolved, then put your trust in Allah; surely Allah loves the (ones) trusting (in Him).
160. In case Allah grants you victory, then none can overcome you, (Literally: none can be your overcomer) and in case He abandons you, who then can give you victory after Him? And in (Literally: on) Allah let the believers put their trust.
161. And in no way has a Prophet (the right) to exploit. And whoever exploits will come up with whatever he exploited on the Day of the Resurrection; thereafter every self will be paid in full whatever it has earned, and they will not be done an injustice.
162. Then is he who closely follows the all-blessed satisfaction of Allah like him who has drawn upon (himself) wrath from Allah and whose abode is Hell? And miserable is the Destiny!
163. They are degrees (of honor) in the Providence of Allah; and Allah is Ever-Beholding of whatever they do.
164. Allah has indeed already been bounteous to the believers as He sent forth among them a Messenger from (among) themselves (who) recites to them His ayat (i.e., signs, verses) and cleanses them, and teaches them the Book and (the) Wisdom; and decidedly they were earlier indeed in evident error.
165. And is it that as soon as an affliction befell (Literally: afflicted) you, (and) you had already afflicted (i.e. afflicted) twice over the like of it, did you say, "However is this?" Say, "It is from your own selves; surely Allah is Ever-Determiner over everything."
166. And what afflicted you, the day the two gatherings encountered, was then by the permission of Allah and that He might know the believers.
167. And that He might know the ones who acted the hypocrite (Literally: hypocrised) and to whom it was said, "Come, fight in the way of Allah or repel (the enemy)." They said, "If we knew (about) fighting, we would indeed closely follow you." They, upon that day were nearer to disbelief than to belief; they say with their mouths that which is not in their hearts; and Allah best knows whatever (secrets) they keep back.
168. Who said to their brethren, (i.e. after they returned from fighting) and they (i.e. the hypocrites) (themselves) sat back, "If they had obeyed us, they would not have been killed." Say, "Then parry yourselves away from death in case you are (truly) sincere."
169. And do not ever reckon the ones who have been killed in the way of Allah (as) dead; no indeed, they are alive in the Providence of their Lord, by Him provided.
170. Exulting with what Allah has brought them of His Grace, and cheered at the tidings (are) the ones who have not yet joined them, (who are) behind them that no fear shall be on them, nor will they grieve.
171. They are cheered at the tidings of favor from Allah and (His) Grace and that Allah leaves not to waste the reward of the believers.
172. The ones who responded to Allah and the Messenger even after the blow had afflicted them, to the ones of them who did fair (deeds) and were pious will be a magnificent reward.
173. 173 .The ones to whom the multitude (Literally: mankind) said, "Surely the multitude have already

- gathered against you, so be apprehensive of them.” Yet, it increased them in belief, and they said, “Allah is The Reckoner enough for us, and how excellent is The Ever-Trusted Trustee!”
174. So they turned over (Or: turned around) with favor from Allah and (His) Grace; no odious (disadvantage) did touch them; and they followed closely the all-blessed Satisfaction of Allah; and Allah is The of Owner of magnificent Grace.
175. Surely that is only Ash-Shaytan (The all-vicious; i.e., the devil) frightening his patronized ones, so do not fear them and fear Me in case you are believers.
176. And let them that vie swiftly in disbelief not grieve you surely they will never harm Allah anything; Allah wills that He will set them no portion in the Hereafter, and they will have a tremendous torment.
177. Surely the ones who have traded disbelief (at the price) of belief will never harm Allah anything, and they will have a painful torment.
178. And definitely let not the ones who have disbelieved reckon that We reprieve them only (because) it is charitable for themselves; surely We only reprieve them that they might increase in vice, and they will have a degrading torment.
179. In no way indeed will Allah leave out the believers in whatever (state) you are till He discriminates the wicked from good, and in no way indeed will Allah (allow you) to view the Unseen; but Allah selects out of His Messengers whom He decides. So believe in Allah and His Messengers, and in case you believe and are pious, then there will be for you a magnificent reward.
180. And definitely let not the ones who are miserly with what Allah has brought them of His Grace reckon that it is charitable for them. No indeed, it is an evil (thing) for them. They will have wrapped (about their necks) whatever they were miserly with, on the Day of the Resurrection, and to Allah is the inheritance of the heavens and the earth; and Allah is Ever-Cognizant of whatever you do.
181. Indeed Allah has already heard the saying of the ones who said, “Surely Allah is poor and we are rich.” We will write down what they have said, and their killing of the Prophesiers (i.e., the prophets) untruthfully, (i.e. without right) and We will say, “Taste the torment of the burning.”
182. That (is) for what your hands have forwarded and that Allah is not unjust (The Arabic adjective here is in the strong form) to (His) slaves.
183. The ones who said, “Surely Allah has covenanted (with) us that we (should) not believe any Messenger until he comes up to us with an all-sanctified sacrifice to be eaten (up) by fire.” Say, “Messengers even before me already came to you with supreme evidences and with that which you said. Why then did you kill them in case you are sincere?”
184. So, in case they cry lies to you, then lies were cried to Messengers before you (who) came with the supreme evidences, and the Scriptures, (Zubur, pl. of Zabûr, sometimes understood as the Psalms) and the Enlightening Book.
185. Every self will be tasting death, and surely you will be paid your rewards in full only on the Day of the Resurrection. So, whoever is moved away from the Fire and caused to enter the Garden, then he has already triumphed; and in no way is the present life (Literally:, the lower (life), i.e., the life of this world) anything except the enjoyment of delusion.
186. Indeed you will definitely be tried in your riches and your selves and indeed you will definitely hear much hurt from the ones to whom the Book was brought even before you, and from (the ones) who have associated; (i.e. have associated others with Allah) and in case you are patient and pious, then surely that is (an indication) of (true) resolve concerning His (i.e. the Commands of Allah) Commands.

187. And as Allah took Compact with the ones to whom the Book was brought: “Indeed you shall definitely make it evident to mankind and not keep it back.” Yet, they flung it off beyond their backs and traded it for a little price. Miserable then is that which they traded!
188. Definitely do not reckon that the ones who exult with what they have come up with and love to be praised for what they have not performed, so definitely do not reckon them exempted (i.e., that they will have a place of safety, or triumph) from torment, and they will have a painful torment.
189. And to Allah (belongs) the Kingdom of the heavens and the earth; and Allah is Ever-Determiner over everything.
190. Surely in the creation of the heavens and the earth and in the alternation of (Or: differences) the night and the daytime there are signs indeed for ones endowed with intellects.
191. The ones who remember Allah, upright and seated and on their sides, and meditate upon the creation of the heavens and the earth: “Our Lord, in no way have You created this untruthfully. All Extolment be to You! So protect us from the torment of the Fire!
192. Our Lord, surely whoever You cause to enter the Fire, him then You have readily disgraced; and in no way will the unjust have any ready vindicators.
193. Our Lord, surely we (ourselves) have heard a caller calling out to (us) to belief, “Believe in your Lord.” So we have believed. Our Lord, so forgive us our guilty (deeds), and expiate for us our odious deeds, and take us to You with the ever benign (ones).
194. Our Lord, and bring us what You have promised us by Your Messengers, and do not disgrace us on the Day of the Resurrection; surely You do not fail the Promised Appointment.”
195. Then their Lord responded to them, “I do not waste the deed of any doer among you, any male or female. The one of you is as the other (Literally: some of you from some others). So, the ones who emigrated, and were driven out of their residences, and were hurt in My way, and fought, and were killed, indeed I will definitely expiate them of their odious deeds, and indeed I will definitely cause them to enter Gardens from beneath which Rivers run.” A requital from (the Providence of) Allah; and Allah has in His Providence the fairest requital.
196. Definitely let not the moving about in the lands on the part of the ones who have disbelieved delude you.
197. A little enjoyment, thereafter their abode will be Hell, and miserable is the restingplace!
198. But (the ones) who are pious to their Lord will have Gardens from beneath which Rivers run, eternally (abiding) therein, a hospitality from the Providence of Allah. And whatever is in the Providence of Allah is the most charitable for the benign.
199. And surely there are (some) of the Population of the Book (Or: Family of the Book, i.e., the Jews and Christians) who indeed believe in Allah, and what has been sent down to you, and what has been sent down to them, being submissive to Allah; they do not trade the signs of Allah for a little price. Those have their reward in the Providence of their Lord; surely Allah is swift at the reckoning.
200. O you who have believed, be patient, and vie in patience, and be garrisoned (i.e., Keep a standing army ready to defend you) and be pious to Allah, that possibly you would prosper.

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4. Surat An-Nisa (Women)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. O you mankind, be pious to your Lord, Who created you of one self, and created from it its spouse,

and from the two disseminated many men and women; and be pious to Allah, about Whom you ask one another, and to the wombs; (i.e., be pious to the relatives) surely Allah has been Ever-Watchful over you.

2. And bring the orphans their riches, and do not exchange the wicked (you have) for the good (they own); and do not eat up their riches with your riches; surely that is a great outrage.
3. And, in case you fear that you will not act equitably towards the orphans, then marry such women as is good to you, two, three, four, (Literally: in twos and threes and fours) then, in case you fear that you will not do justice, then one (only), or what your right hands possess. That (way) is likelier you will not be in want (Or: you will have too many dependents).
4. And bring the women their dowries as an endowment, so in case they are good to you concerning any portion of it, (Literally: in case they feel good in themselves to you about anything of it) then eat it up rejoicing with wholesome appetite (i.e., take it and make use of it to your profit and advantage).
5. And do not bring the foolish ones your riches that Allah has made for keeping you up, (i.e., as a means of support) and provide for them out of it, and give them raiment, and speak to them beneficent words.
6. And try the orphans until they reach (the) marriageable age. So, in case you perceive in them right-mindedness then pay over to them their riches, and do not eat them up extravagantly and in anticipation of their (attaining) majority. And whoever is rich, then let him keep abstaining, (i.e. let him abstain generously) and whoever is poor, then let him eat (of it) with beneficence. So, when you pay over to them their riches, then take witnesses over them; and Allah suffices as Ever-Reckoner.
7. To the men is an assignment of whatever the parents and the nearest kin have left, and to the women is an assignment of whatever the parents and the nearest kin have left, of whatever it be, little or much, an ordained assignment.
8. And when the near of kin (Literally: endowed with kinship, "nearness) and the orphans and the indigent are present at the division, then provide for them out of it, and say to them beneficent saying.
9. And let the ones be apprehensive (of Allah), who, if ever they left behind them weak offspring, would fear (poverty) for them. So let them be pious to Allah, and let them say a befitting saying.
10. Surely the ones who eat the riches of the orphans unjustly, they surely only eat (up) Fire in their bellies and will roast in a Blaze.
11. Allah enjoins you concerning your children: to the male the like of the portion of two females; so in case they are women above two, then for them is two-thirds of whatever he has left; and in case she be one, then to her is the half. And to (both) his (i.e., the deceased's) parents, to each one of the two is the sixth of whatever he has left in case he has children; then in case he has no children, and his parents are his heirs, then a third is to his mother; (yet) in case he has brothers, then to his mother is the sixth, even after any bequest he may bequeath, or any debt. Your fathers and your sons (Or: children) - you do not realize which of them is nearer in profit to you. (This is) an ordinance from Allah; surely Allah has been Ever-Knowing, Ever-Wise.
12. And for you is a half of whatever your spouses have left, in case they have no children; (yet) in case they have children, then for you is the fourth of whatever they have left, (only) after any bequest they may have bequeathed, (Literally: enjoined) or any debt. And for them is a fourth of whatever you have left, in case you have no children; yet in case you have children, then they have an eighth of whatever you have left, (only) after any bequest you may have bequeathed, or any debt. And in

case a man or a woman has no heir direct, and has a brother or a sister, then to each one of the two is the sixth; yet in case they are more numerous than that, then they shall be sharers in the third, (only) after any bequest may have been bequeathed, or any debt, without harming (others). (This is) an injunction from Allah; and Allah is Ever-Knowing, Ever-Forbearing.

13. Those are the bounds of Allah; and whoever obeys Allah and His Messenger, He will cause him to enter Gardens from beneath which Rivers run, eternally (abiding) therein; and that is the magnificent triumph.
14. And whoever disobeys Allah and His Messenger and transgresses His bounds, He will cause him to enter a Fire, eternally (abiding) therein, and for him is a degrading torment.
15. And (as for) the ones of your women who come up with the obscenity, (i.e., illegal sexual intercourse; abomination) so, call four of you to witness against them. Then in case they (bear) witness, then retain them (The pronoun is the feminine plural) in the homes until death takes them up, (i.e., they die) or Allah sets for them a way.
16. And (as for) the two of you who come up with (an obscenity), then hurt them both. Yet, in case they (both) repent and act righteously, then veer away from them (both); surely Allah has been Superbly Relenting, Ever-Merciful.
17. Surely relenting from (Literally: upon, i.e.' Allah relents) Allah is only towards the ones who do any odious deed in ignorance (and) thereafter they repent shortly; so Allah relents towards those and Allah has been Ever-Knowing, Ever-Wise.
18. And relenting is not for the ones who do odious deeds until, when death is present to one of them, he says, "Surely now I repent," neither (for) the ones who die (while) they are steadfast disbelievers; for those We have readied a painful torment.
19. O you who have believed, it is not lawful for you to inherit women against their will; (Literally: through compulsion) neither pose problems for them that you may go away with some (part) of what you have brought them except when they come up with a (demonstrably) evident obscenity. And consort with them with beneficence; so in case you hate them, then it is possible you may hate something, and Allah sets in it much charity (i.e. benefit).
20. And in case you are willing to exchange a spouse in place of (another) spouse, and you have brought one of them a hundredweight, (Literally: a Kantar) then do not take anything of it. Will you take it by way of all-malicious (calumny) and evident vice?
21. And how should you take it, and each of you has already gone privily with the other, (Literally: some of you have been privily with (some) and they have taken from you a solemn compact?
22. And do not marry women that your fathers married, except what has already gone by; surely that is an obscenity and detestation, and an odious way.
23. Prohibited to you are your mothers and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and (your) brother's daughters, and (your) sister's daughters, and your mothers who have given suck to you, and your suckling sisters, and your women's mothers, and your step-daughters who are in your laps (i.e. under your guardianship) being born of your women whom you have been into-yet, in case you have not been into them, (Literally: entered with) it is no fault in you-and the lawful (spouses) of your sons who are of your loins, and that you should take to you two sisters together, except what has already gone by. Surely Allah has been Ever-Forgiving, Ever-Merciful.
24. And women in wedlock (are forbidden to you), except what your right hands possess. It is the prescribing (Literally: the book) of Allah for you. And lawful for you, beyond all that, is that you seek after (them) with your riches (i.e., that you pay them a dowry) in wedlock, other than in

fornication. So (with) whomever of these (women) you enjoy the privilege of marriage, then bring them their rewards as an ordinance, and it is no fault in you in whatever you consented to among yourselves even after the ordinance. Surely Allah has been Ever-Knowing, Ever-Wise.

25. And whoever of you is unable to (provide) ample (means) for marrying (free) believing women in wedlock, then (let him take) from the believing handmaids that your right hands possess; and Allah knows best your belief, the ones of you are as the others (Literally: Some of you are from some others, i.e., you are equal). So marry them by the permission of their families, (i.e. their folk) and bring them their rewards with beneficence, as (women) in wedlock, other than in fornication or taking mates to themselves. (So) when they are in wedlock, (then) in case they come up with an obscenity, (5) they shall have then half the torment of free women in wedlock. That is for the ones of you who are apprehensive of distress; (i.e., sin) (and) to be patient is more charitable for you; and Allah is Ever-Forgiving, Ever-Merciful.
26. Allah wills to make this evident to you and guide you into the enactments of the ones before you and to relent towards you; and Allah is Ever-Knowing, Ever-Wise.
27. And Allah wills to relent towards you, and (the ones) who closely follow (their) lusts would have you incline (Literally: tilt away a tremendous tilting) away a tremendous inclining.
28. Allah wills to lighten (things) for you, and man was created a weakling.
29. O you who have believed, do not eat (up) your riches among you untruthfully, except there be commerce by your mutual consent. And do not kill yourselves (i.e. kill one another). Surely Allah has been Ever-Merciful to you.
30. And whoever performs that in hostility and unjustly, then We will eventually roast him at (the) Fire; and that has been for Allah an easy (thing).
31. In case you avoid the great (sins) that are forbidden you, We will expiate for you your odious deeds and cause you to enter an honorable entrance.
32. And do not covet that whereby Allah has graced some of you over the others (Literally: some of you more gracious than some “others”). To the men is an assignment from what they have acquired, and to the women is an assignment from what they have acquired. And ask Allah of His Grace; surely Allah has been Ever-Knowing of everything.
33. And to everyone We have made patronized relatives (i.e. inheritors) of that (property) which parents and nearest-kin have left, and the ones with whom you contracted oaths, (Or: your right hands have made a pledge) (so) bring them their assignment by will (by wasiyyah); surely Allah has been Ever-Witnessing over everything.
34. Men are the ever upright (managers) (of the affairs) of women for what Allah has graced some of them over (some) others and for what they have expended of their riches. So righteous women are devout, preservers of the Unseen for. And the ones whom you fear their non-compliance, then admonish them and forsake them in their beds, (Literally: a madajic= reclining) and strike them, (i.e. hit them lightly) yet in case they obey you, then do not seek inequitably any way against them; surely Allah has been Ever-Exalted, Ever-Great.
35. And in case you fear discord (Literally: opposition) between the two, then send forth a judge from his family and a judge from her family. in case they (both) are willing to act righteously, Allah will cause them to reach an agreement between them (two); surely Allah has been Ever-Knowing, Ever-Cognizant.
36. And worship Allah and do not associate anything with Him. And (show) fairest (companionship) to parents, and to the near kinsman, and the orphans and the indigent, and the neighbor who is near kinsman, and the neighbor who is a stranger, (i.e. not of the family or creed or “nationality”) and the

- companion at your side, and the wayfarer, and what your right hands possess. Surely Allah does not love whoever has been conceited (and) constantly boastful,
37. The ones who are miserly and bid (other) men (Literally: command mankind) to be miserly, and (who) keep back whatever Allah has brought them of His Grace. And We have readied for the disbelievers a degrading torment.
38. And also (for) (the ones) who expend their riches showing off to (other) men, (Literally: mankind) and do not believe in Allah nor in the Last Day. And whoever has Ash-Shatan (The all-vicious, i.e., the Devil) for a comrade, then how odious is such a comrade!
39. And what would it (harm) them (Literally: how could it be “taken” against them) if they believed in Allah and the Last Day, and expended of whatever Allah has provided them? And of them Allah has been Ever-Knowing.
40. Surely Allah does not do injustice so much as an atom’s weight, and in case it is a fair deed, He will double it and bring from very close to Him a magnificent reward.
41. How then will it be when We cause to come from every nation a witness and cause you to come as a witness against these?
42. Upon that Day, (the ones) who have disbelieved and disobeyed the Messenger do like that the earth were leveled with them; and they will not keep back from Allah any discourse (i.e. about any happening).
43. O you who have believed, do not draw near to prayer (when) you are drunken until you know what you are saying, nor (when) you are ritually unclean, (i.e. unclean through the emission of semen, or sexual discharge “in woman”) except when you are traversing a way, until you have washed yourselves. And in case you are sick, or on a journey, or (in case) any of you comes from the privy, or you have had contact with women, yet you have not found water, so have recourse to good soil, (i.e. a high dry place, a mounting place) then wipe (most of) your faces and hands. Surely Allah has been Ever-Clement, Ever-Forgiving.
44. Have you not regarded (the ones) who were brought an assignment of the Book trading errancy, and would (like) you (also) to err from the way?
45. And Allah knows best your enemies, and Allah suffices as an Ever-Patronizing Patron, and Allah suffices as an Ever-Ready Vindicator.
46. (Some) of (the ones) who have Judaized pervert the Wordings from their (original) meanings (Literally: positions) and say, “We have heard and we disobey, ” and, “Give ear without being made to hear, ” and “Racina, ” (This from of the Arabic word was used by the Jews, and in Hebrew it had a derisive connotation Here it means “Heed us.”) twisting with their tongues and discrediting the religion. And if they had said, “We have heard and we obey, ” and, “Give ear, ” and, “Look at us, ” it would have been more charitable for them and more upright; but Allah has cursed them for their disbelief, so they do not believe except a few.
47. O you who were brought the Book, believe in what We have been sending down sincerely (verifying) what is with you, before We obliterate faces, (and) so turn them upon their backs, (Literally: hind parts) or curse them as We cursed the Sabbathmen; (i.e. the Sabbath-breakers) and the Command of Allah has (to be) performed.
48. Surely Allah does not forgive that (anything) should be associated with Him, and He forgives (anything) whatever apart from that for (Literally: to) whomever He decides; and whoever associates (anything) with Allah, then he has readily fabricated a tremendous vice.
49. Have you not regarded (the ones) who consider themselves cleansed? No indeed, Allah cleanses whomever He decides, and they will not be done an injustice even as (much as) a (single) date-

plaiting (i.e., not even a small amount).

50. Look how they fabricate lies against Allah, and that suffices for an evident vice.
51. Have you not regarded (how) the ones to whom was brought an assignment of the Book believe in Jibt and Taghūt (Two idols that were worshiped by the pagan Arabs) and say to (the ones) who have disbelieved, “These are more (rightly) guided on the way than the ones who have believed.”
52. Those are they whom Allah has cursed; and whomever Allah has cursed, then you will not find for him a ready vindicator.
53. Or even do they have an assignment in the Kingdom? Then, lo, they do not bring mankind even a groove in a datestone.
54. Or even do they envy mankind (i.e. Muhammad and the believers) for whatever Allah has brought them of His Grace? Then We have brought the house of Ibrāhīm (Abraham) the Book and (the) Wisdom, and We have brought them a magnificent Kingdom.
55. Then of them there were (some) who believed therein, and there were (some) who barred from it; and Hell suffices for a Blaze.
56. Surely the ones who have disbelieved in Our signs, We will eventually roast them at a Fire; whenever their skins are maturated, (Literally: ripened) We give them in exchange other skins that they may taste the torment. Surely Allah has been Ever-Mighty, Ever-Wise.
57. And (the ones) who have believed and done deeds of righteousness, We will soon cause them to enter Gardens from beneath which Rivers run, eternally (abiding) therein forever; they have therein purified spouses and We cause them therein plenteous shade (literally: a very shady shade).
58. Surely Allah commands you to pay deposits back to their qualified family (i.e. the owners) and, when you judge among mankind, that you judge with justice. How favorable is that to which Allah surely admonishes you; surely Allah has been Ever-Hearing, Ever-Beholding.
59. O you who have believed, obey Allah and obey the Messenger, and the ones endowed with the command (i.e. those in authority) among you. So in case you contend together about anything, then refer it to Allah and the Messenger, in case you believe in Allah and the Last Day; that is most charitable (i.e. most beneficial) and fairest in interpretation.
60. Have you not regarded (the ones) who assert that they have believed in what has been sent down to you and what was sent down before you, (that they) would (go) for judgment to Taghūt, (An idol worshiped by pagan Arabs) and they have already been commanded to disbelieve in it? And Ash-Shaytan (The all-vicious, i.e., the Devil) would (like) would (like) to lead them into far error.
61. And when it is said to them, “Come to what Allah has sent down and to the Messenger, ” you see the hypocrites barring (the way) to you forbiddingly (Literally: in a (complete) barring).
62. So (how will it be) when an affliction alights upon (Literally: afflicts) them for what their hands have forwarded? Thereafter they come to you swearing by Allah, ” “Decidedly we willingly intend (nothing) except fairness and successful conciliation.
63. Those (are they) whom Allah knows whatever is in their hearts; so veer away from them, and admonish them, and say to them consummate words (Literally: saying) about themselves.
64. And in no way have We sent any Messenger except that he should be obeyed, by the permission of Allah; and if, as they have done an injustice to themselves, they had come to you, so (had) asked forgiveness from Allah, and the Messenger (had) asked forgiveness for them, indeed they would have found Allah Superbly Relenting, Ever-Merciful.
65. (Yet) no, by your Lord, they will not believe till they make you judge regarding what they controvert among themselves. Thereafter they should not find in themselves any restriction about whatever you have decreed, and should submit in full submission.

66. And if We had prescribed for them (saying), “Kill yourselves, ” or “Go out of your residences, ” in no way would they have performed (it) except a few of them. And if they had performed what they were admonished, it would have been more charitable for them and more strict in confirming them.
67. And indeed, We would have brought them from very close to Us a magnificent reward.
68. And indeed We would have guided them to a straight Path.
69. And whoever obeys Allah and the Messenger, then those are with the ones whom Allah has favored of the Prophets, and the ones constantly sincere and the martyr-witnesses, and the righteous; and the fairest escorts those are!
70. That is the Grace from Allah; and Allah suffices as (The One) Ever-Knowing.
71. O you who have believed, take your wary (precautions); so march out in detachments, or march out altogether.
72. And surely among you there is indeed the one who definitely tarries behind. Then in case an affliction afflicts you, he would say, “ Allah has readily favored me, as I was not a martyr-witness with them.”
73. And indeed, in case a Grace from Allah alights (Literally: afflicts) upon you, indeed he would definitely say, as if there had not been any amity between you and him, “Oh, would that I had been with them, then should I have achieved (Literally: triumphed) a magnificent triumph.”
74. So, let the ones fight in the way of Allah, (the ones) who barter the present life (Literally: the lowly life, i.e., the life of this world) (seeking) the Hereafter. And whoever fights in the way of Allah (and) is killed or overcomes, then We will eventually bring him a magnificent reward.
75. And what is it with you, that you do not fight in the way of Allah, (the way) and of the ones deemed weak among the men, women and newborns, who say, “Our Lord, bring us out of this town (i.e. Makkah, where Muslims were persecuted after Hijrah) whose population is unjust, and set for us a constant patron from very close to You, and set for us from very close to You a ready vindicator.”
76. (The ones) who have believed fight in the way of Allah, and (the ones) who have disbelieved fight in the way of the Taghūt (An idol worshiped by the Arab pagans). So fight (the ones) patronized by Ash-Shaytan (The all-vicious, i.e., the Devil). Surely the plotting of Ash-Shaytan has (always) been weak.
77. Have you not regarded the ones to whom it was said, “Restrain your hands and keep up prayer and bring the Zakat?” (i.e., pay the poor-dues) Then, as soon as fighting was prescribed for them, behold, a group of them are apprehensive of the multitude (Literally: mankind) as they would have apprehension of Allah, or with stronger apprehension; and they said, “Our Lord, why have You prescribed fighting for us? Had You (only) deferred us to a near term!” Say, “The enjoyment of the present (life) (Literally: the lowly “life; i.e., the life of this world) is little, and the Hereafter is most charitable for him who is pious, and you will not be done an injustice even as (much as) a single date-plaiting (i.e., not even a little).
78. Wherever you may be, death will overtake you, (even) if you were in imposingly constructed towers.” And in case a fair (thing) alights upon (Literally: afflicts) them, they say, “This is from the Providence of Allah.” And in case an odious thing afflicts them, they say, “This is from your presence.” Say, All is from the Providence of Allah.” What is it then with these people! They almost do not comprehend any discourse.
79. Whatever fair (thing) alights upon (Literally: afflicts) you, then it is from Allah, and whatever odious (thing) afflicts you, then it is from yourself; and We have sent you to mankind (as) a Messenger; and Allah suffices as Ever-Witnessing.
80. Whoever obeys the Messenger, then he has already obeyed Allah; and whoever turns away, then in

no way have We sent you (as) an ever-preserver over them.

81. And they say, "Obdience." Then when they go forth from your presence, a section of them brood (by night) on other than what you say. And Allah writes down whatever they brood on; so veer away from them, and put your trust in Allah; and Allah suffices as an Ever-Trusted Trustee.
82. Will they not then contemplate the Qur'an? And if it had been from (any where) other than the Providence of Allah, indeed they would have found in it many difference (s).
83. And when there comes to them a command (i.e., the matter, the affair) of security or fear, they divulge it; and if they had referred it to the Messenger and to the ones endowed with the command (i.e., those in authority) among them, the ones among them who investigate would indeed know it. And had it not been for the Grace of Allah upon you and His mercy, you would indeed have closely followed Ash-Shytan, (the all-vicious, i.e., the Devil) except a few.
84. So fight in the way of Allah. You are not charged with (anyone) except yourself. And exhort the believers; it may be that Allah would restrain the violence of (the ones) who have disbelieved. And Allah is more strict in violence and more strict in torture.
85. Whoever intercedes with a fair intercession will have an assignment of it and whoever intercedes with an odious intercession will have a share of it, and Allah has been Supreme Nourisher (Or: Supreme Overseer) for everything.
86. And when you are greeted with a greeting, then greet a fairer one than it, or give it back again; surely Allah has been Ever-Reckoner over everything.
87. Allah, there is no god except He. Indeed He will definitely gather you to the Day of the Resurrection; there is no suspicion about it. And who is more sincere in discourse than Allah?
88. So, what is it with you that you are two communities regarding the hypocrites, and Allah has cast them back for what they earned? Would you (like) to guide him whom Allah has led into error? And whomever Allah leads into error, then you will never find for him a way.
89. They would like you to disbelieve as they have disbelieved; then you would be equal. So do not take for yourselves patrons from them until they emigrate in the way of Allah. Yet in case they turn away, then take them and kill them where you find them; and do not take to yourselves from among them a constant patron or a ready vindicator.
90. Except the ones who are related to a people between whom and you is a compact, or come to you with their breasts beleaguered from fighting you or fighting their people. And if Allah had (so) decided, He would indeed have given them authority over you; then they would indeed have fought you. So, in case they keep apart from you; (and) so did not fight you, and offer (Literally: cast forth) you submissiveness, then in no way does Allah allow (Literally: in no way makes any way for you) you a way against them.
91. You will soon find others willing to be secure from you, and secure from their people; so, whenever they are turned back to temptation, they are cast back in it. So, in case they do not keep apart from you, and offer you submissiveness, and restrain their hands, then take them and kill them where you catch them; and against those ones We have appointed for you an evident all-binding authority.
92. And in no way is it for a believer to kill a believer, except it be by mistake; and he who killed a believer by mistake, then (let him set) free a believing neck, (Literally: a believing neck "i.e., slave" "is" to be set free) and blood-money is to be handed (unimpaired) to his family, unless they donate (it). Then, in case he is of a people (who are) an enemy to you and he is a believer, then a believing neck (i.e., slave) is to be freed. And in case he is of a people between whom and you there is a compact, then blood-money is to be handed (unimpaired) to his family and a believing neck is to be freed. Yet whoever does not find (the means), then fasting two months following each other is a

relenting from Allah, and Allah has been Ever-Knowing, Ever-Wise.

93. And he who kills a believer premeditatedly, then his recompense is Hell, eternally (abiding) therein, and Allah will be angry with him, and will curse him, and has prepared for him a tremendous torment.
94. O you who have believed, when you strike (i.e. journey in the earth) in the way of Allah, then be discerning, and do not say to him who offers you the salutation, (Literally: casts the salutation, saying, "peace be upon you!") "You are not a believer, " inequitably seeking the advantage of the present (Literally: this lowly life, i.e., the life of this world) life; then in the Providence of Allah is plenteous booty. Thus you were earlier, then Allah has been bounteous to you, so be discerning. Surely Allah has been Ever-Cognizant of whatever you do.
95. (The ones) of the believers sitting back-other than the ones (suffering) harm-are not the equals of the ones who strive in the way of Allah with their riches and their selves. Allah has graced the ones who strive with their riches and their selves with a (superior) degree over the ones sitting back; and to each Allah has promised the fairest (reward); and Allah has graced the ones striving over the ones sitting back with a magnificent reward.
96. Degrees (of Grace) from Him, and forgiveness and mercy; and Allah has been Ever-Forgiving, Ever-Merciful.
97. Surely the ones whom the Angels take up, (while) they are unjust to themselves- (to them) (the Angels) say, "In what (condition) were you?" (i.e., In what circumstances were you? Of what religion were you?) They say, "We were deemed weak in the earth." They (the Angels) say, "Was not the earth of Allah wide so that you (could) have emigrated in it?" So, the abode for those (men) is Hell, and what an odious Destiny!
98. Except (the ones) deemed weak among the men and women and newborns (who) are unable (to contrive) a device and are not guided to a way.
99. So for those Allah may be clement towards them, and Allah has been Ever-Clement, Ever-Forgiving.
100. And whoever emigrates in the way of Allah will find in the earth many reinstatements and an affluence. And whoever goes out of his home an emigrant to Allah and His Messenger, (and) thereafter death overtakes him, then his reward will have already befallen on Allah; and Allah has been Ever-Forgiving, Ever-Merciful.
101. And when you strike in the earth, (i.e., journey in the earth) then there is no fault in you that you shorten the prayer in case you fear that the ones who have disbelieved may make an attempt on you; (Literally) surely the disbelievers have been for you an evident enemy.
102. And when you are among them, (and) so keep up the prayer for them, then let a section of them be upright with you, and let them take their weapons (i.e., to defend those who pray and to face the enemy) So, when they have prostrated themselves, (i.e., finished their prayer) then let them be in your rear-guard; and let another section who have not prayed come up (and) so let them pray with you, and let them take their wary (precautions) and their weapons. The ones who have disbelieved would like you to be heedless of your weapons and your belongings, then they would incline (Or: be hostile to) against you once for all. (Literally: in one inclining; or in one hostility) And there is no fault in you, in case you are hurt by rain or you are sick, to lay aside your weapons and take your wary (precautions). Surely Allah has prepared for the disbelievers a degrading torment.
103. So, when you have accomplished the prayer, then remember Allah, upright, and seated, and on your sides. (Yet) when you feel composed, then keep up the prayer; surely the prayer has been a timed prescription (Literally: book) for the believers.

104. And do not feel fee bled in seeking the people (i.e., the “enemy” people). In case you feel pain, then surely they (also) feel pain as you feel pain, and you are hoping from Allah that for which they do not hope; and Allah has been Ever-Knowing, Ever-Wise.
105. Surely, We have sent down to you (i.e. the prophet) the Book with the Truth that you judge among mankind by whatever Allah has shown you; and do not be a constant adversary of the treacherous.
106. And ask forgiveness of Allah; surely Allah has been Ever-Forgiving, Ever-Merciful.
107. And do not dispute concerning the ones who betray themselves; surely Allah does not love him who has been constantly treacherous, (and) vicious.
108. They seek to conceal themselves from (other) men, (Literally: mankind) and they do not seek to conceal themselves from Allah, and He is with them as they brood by night a saying with which He is not satisfied; and Allah has been Supremely Encompassing of whatever they do.
109. Now, you are the ones (Literally: these) who have disputed concerning them in the present (Literally: the lowly life, i.e., the life of this world) life; then who will dispute with Allah concerning them on the Day of the Resurrection, or who will be a constant trustee for them?
110. And whoever earns an odious (deed) or does an injustice to himself (and) thereafter asks Allah His forgiveness, he will find Allah Ever-Forgiving, Ever-Merciful.
111. And whoever earns a vice, surely then he earns it only against himself; and Allah has been Ever-Knowing, Ever-Wise.
112. And whoever earns an offense or a vice (and) thereafter throws (the blame thereof) upon an innocent one, then he has readily burdened himself with all-malicious calumny and evident vice.
113. And had it not been for the Grace of Allah upon you (i.e., the prophet) and His mercy, a section of them would indeed have designed to lead you into error; and in no way do they lead anyone to error except themselves; and in no way do they harm you in anything. And Allah has sent down on you the Book and (the) Wisdom, and He has taught you whatever you did not know; and the Grace of Allah upon you has been magnificent.
114. No charity (i.e. benefit) is there in much of their private conferences, except for him who commands donation (i.e. enjoins “people” to donate), or beneficence, or righteousness (Or: conciliation and reform) among mankind. And whoever performs that seeking the gracious satisfaction of Allah, then We will eventually bring him a magnificent reward.
115. And whoever constantly opposes the Messenger, even after the guidance has become evident to him, and closely follows (a way) other than the believers’ way, We turn him away to whatever (patron) he turns away to, and We roast him at Hell; and what an odious Destiny!
116. Surely Allah does not forgive that (anything be) with Him associated; and (anything) whatever, apart from that, He forgives to whomever He decides. And whoever associates (anything) with Allah, then he has readily erred into far error.
117. Decidedly they invoke (nothing) apart from Him except females; and decidedly they invoke (nothing) except a steadfastly insurgent Shaytan (An all-vicious one, i.e., satan).
118. Allah cursed him. And he said, “Indeed I will definitely take to myself of Your bondmen an ordained assignment.
119. And indeed I will definitely lead them into error, and indeed I will definitely arouse (vain) covetings in them, and indeed I will definitely command them (and) so indeed they will definitely cut off the cattle’s ears; (One of the superstitions of the pagans) and indeed I will definitely command them (and) so indeed they will definitely change the creation of Allah.” And whoever takes Ash-Shaytan (An all-vicious one, i.e., satan) to himself for a constant patron apart from Allah, then he has already suffered (Literally: lost) evidently the greatest loss.

120. He promises them and arouses vain covetings in them; and in no way does Ash-Shaytan (The all-vicious, i.e., the Devil) promise them (anything) except delusion.
121. Those (will have) their abode in Hell, and they will find no evasion from it.
122. And the ones who have believed and done deeds of righteousness, We will soon cause them to enter Gardens from beneath which Rivers run, eternally (abiding) therein forever; the promise of Allah (is) truly (binding) and who is more truly sincere in his blissful saying than Allah?
123. It is not according to your covetings or the covetings of the population of the Book. (Or: Family of the Book, i.e., the Jews and Christians) Whoever does an odious deed will be recompensed for it and will not find for him, apart from Allah, a constant patron or a ready vindicator.
124. And whoever does (enough) deeds of righteousness, be it male or female, and he is a believer, then those will enter the Garden and will not be done an injustice even as a groove in a datestone (i.e., not even a small amount).
125. And who has a fairer religion than he who surrenders his face to Allah, and is a fair-doer, and closely follows the creed of Ibrahîm (Abraham) the unswervingly upright? And Allah took to Him Ibrahîm for a (close) fellow.
126. And to Allah belongs whatever is in the heavens and whatever is in the earth; and Allah has been Supremely Encompassing everything.
127. And they ask you for your pronouncement concerning women. Say, “ Allah pronounces concerning them, and what is recited to you in the Book concerning the orphan women (Or (possibly): women who have orphans. And Allah knows best) to whom you do not bring what is prescribed for them, and (yet) you desire to marry them, and the (ones) deemed weak of the children (Literally: newborns) (and) that you keep up equity (Literally: set “things” up with equity) for orphans. And whatever charity you perform, then surely Allah has been Ever-Knowing of it.
128. And in case a woman fears non-compliance or veering away in her husband, then there is no fault in both of them if they make a righteous reconciliation between them; (Literally: that they reconcile a reconcile a reconciliation) and reconciliation is most charitable; and avarice is made ever present to selves (i.e., persons). And in case you do fair (deeds) and are pious (to Allah), then Allah has been Ever-Cognizant of whatever you do.
129. And you will never be able to do justice between (your) wives, (Literally: women) even if you are (so) eager; yet do not incline away completely (Literally: incline away all inclining) (from one), so that you leave her (behind) as if she were suspended. And in case you (do) righteousness and are pious (to Allah), then surely Allah has been Ever-Forgiving, Ever-Merciful.
130. And in case they (both) part (from each other), Allah will enrich each (of them) of His Embrace; and Allah has (always) been Ever-Embracing, Ever-Wise.
131. And to Allah belongs whatever is in the heavens and whatever is in the earth. And indeed We have already enjoined the ones to whom the Book was brought even before you and you (too): “Be pious to Allah.” And in case you disbelieve, then surely to Allah belongs whatever is in the heavens and whatever is in the earth; and Allah has been Ever Affluent, (i.e. Literally: Ever-Rich) Ever-Praiseworthy.
132. And to Allah belongs whatever is in the heavens and whatever is in the earth; and Allah suffices for an Ever-Trusted Trustee.
133. In case He decides, He can put you away, O you mankind, and come up with others; and Allah has been Ever-Determiner over that.
134. Whoever is willing (to have) the requital of the present (life), (Literally: the lowly “life”; i.e. the life of this world) then in the Providence of Allah is the requital of the present (life) and the Hereafter;

and Allah has been Ever-Hearing, Ever-Beholding.

135. O you who have believed, be constantly upright with equity (with others), witnesses for Allah, even if it be against yourselves or (your) parents and nearest kin. In case (the person) is rich or poor, then Allah is the Best Patron for both. So do not ever follow prejudice, so as to do justice; and in case you twist or veer away, then surely Allah has been Ever-Cognizant of whatever you do.
136. O you who have believed, believe in Allah and His Messenger, and the Book which He has been sending down on His Messenger, and the Book which He sent down earlier. And whoever disbelieves in Allah, and His Angels, and His Books, and His Messengers, and the Last Day, then he has readily erred into far error.
137. Surely (the ones) who believed, thereafter disbelieved, thereafter believed, thereafter disbelieved, thereafter increased in disbelief- Allah indeed is not (going) to forgive them nor is He indeed (going) to guide them on a way.
138. Give (good) tidings to the hypocrites that they will have a painful torment.
139. (The ones) who take to themselves the disbelievers for their constant patrons, apart from the believers; do they (inequitably) seek might in their presence? Then surely might altogether belongs to Allah.
140. And He has already been sending down upon you in the Book that, "When you hear the signs of Allah being disbelieved and mocked at, then do not sit with them until they wade into (i.e., take up "a subject") (some) other discourse; surely (in that case) you are like them. Surely Allah will be gathering the hypocrites and the disbelievers altogether in Hell,
141. (The ones) who await you; So, in case you gain a conquest from Allah, they say, "Were we not with you?" And in case the disbelievers get an assignment, (i.e. gain a success) they say, "Did we not have privilege over you, and did we not prevent (your defeat) by the believers?" Then Allah will judge between you on the Day of the Resurrection; and Allah will never grant (Literally: make) any way for the disbelievers over the believers.
142. Surely the hypocrites try to deceive Allah, and He is deceiving them; and when they rise up for prayer, they rise up lazily, showing off to (other) men, and they do not remember Allah except a little.
143. Wavering between this (and that), not to these, nor to those; (Literally: nor to these) and he whom Allah leads into error, then you will never find for him a way.
144. O you who have believed, do not take to yourselves disbelievers as patrons apart from the believers. Are you willing to make for Allah an evident all-binding authority against you?
145. Surely the hypocrites will be in the basest bottom of the Fire; and you will never find for them a ready vindicator.
146. Except the ones who repent, and act righteously, and adhere firmly to Allah, and make their religion faithful to Allah; so, those are with the believers, and Allah will eventually bring the believers a magnificent reward.
147. What would Allah perform with tormenting you in case you thank (Him) and believe? And Allah has been Thankful, Ever-Knowing.
148. Allah does not love the loud (expression) of odious words except for him who has been done an injustice, and Allah has been Ever-Hearing, Ever-Knowing.
149. In case you display a charitable (deed), or conceal it, or be clement towards an odious deed, then surely Allah has been Ever-Clement, Ever-Determiner.
150. Surely the ones who disbelieve in Allah and His Messengers and would make a distinction between Allah and His Messengers, and say, "We believe in some, and disbelieve in some (others)," and

would take to themselves a way in-between, (Literally: a way between that; i.e. away between this and that).

151. Those are they (who are) truly the disbelievers; and We have readied for the disbelievers a degrading torment.
152. And the ones who have believed in Allah and His Messengers and have made no distinction between any of them, those He will eventually bring them their rewards, and Allah has been Ever-Forgiving, Ever-Merciful.
153. The population of the Book (Or: Family of the Book, i.e., the Jews and Christians) ask you to (keep) (Moses) bringing down upon them a Book from the heaven; yet they already asked Mûsa far greater than that; So they said, "Show us Allah openly." Then the stunning (thunderbolt) took them for their injustice. Thereafter they took to themselves the Calf, even after the supreme evidences came to them, yet We were clement (towards them) for that, and We brought Mûs'a an evident all-binding authority.
154. And We raised above them the Tûr, (Mount) (taking) compact with them. And We said to them, "Enter in at the gate, constantly prostrating." And We said to them, "Do not be aggressors on the Sabbath," (Mount) and We took from them a solemn compact.
155. So, for their breaking of their compact, and their disbelieving in the signs of Allah, and their killing of the Prophesiers (i.e. prophets) untruthfully and their saying, "Our hearts are encased." No indeed, (but) Allah has stamped upon them for their disbelief; so they do not believe except a few.
156. And for their disbelief and their speaking against Maryam (Mary) a tremendous all-malicious (calumny).
157. And for their saying, "Surely we killed the Masih, Isa son of Maryam, (The Messiah, Jesus son of Mary) the Messenger of Allah." And in no way did they kill him, and in no way did they crucify him, but a resemblance of him was presented to them (i.e. the matter was made obscure for them through mutual resemblance). And surely the ones who differed about him are indeed in doubt about him. (Or: it, "that") In no way do they have any knowledge about him except the close following of surmise, and in no way did they kill him of a certainty.
158. No indeed, Allah raised him up to Him; and Allah has been Ever-Mighty, Ever-Wise.
159. And decidedly there is not one of the population of the Book (Or: Family of the Book, i.e., the Jews and Christians) but will indeed definitely believe in him before his death, and on the Day of the Resurrection he will be a witness against them.
160. So, for the injustice (on the part) of (the ones) who have Judaized, We have prohibited them good things that were lawful to them, and for their barring from the way of Allah many (people),
161. And for their taking riba, (Usury and other tyoes of unlawful) and they were already forbidden it, and eating (up) the riches of mankind untruthfully; (Literally: with untruth) and We have readied for the disbelievers among them a painful torment.
162. But the ones of them who are firmly established in knowledge and the believers believe in what has been sent down to you, and what was sent down even before you, and (the ones who) regularly keeping up the prayer, and bringing the Zakat, (i.e., pay the poor-dues) and believing in Allah and the Last Day, for those We will soon bring a magnificent reward.
163. Surely We have revealed to you as We revealed to Nûh, (Noah) and the Prophets (even) after him, and We revealed to Ibrahîm, and ² Shuaayb, and Ishaq, and Yaaqûb, and the Grandsons, and Isa, and Ayyûb, and Yûnus, and Harûn, and Sulayman, (Abraham, Ishmael, Isaac, Jacob, the Tribes, Jesus, Job, Jonah, Aaron, Solomon, respectively) and We brought Dawûd (David) a Scripture (Zabûr, said to be the psalms).

164. And Messengers We have already narrated to you (about) even before and Messengers We have not narrated to you (about); and to Mûsa (Moses) Allah spoke long, (eloquent) speech.
165. Messengers (who are) constant bearers of good tidings and constant warners lest mankind should have argument against Allah after the Messengers; and Allah has been Ever-Mighty, Ever-Wise.
166. But Allah bears witness to what He has sent down to you. He has sent it down with His knowledge; and the Angels (also) bear witness; and Allah suffices as Ever-Witnessing.
167. Surely (the ones) who have disbelieved and barred from the way of Allah have already erred into far error.
168. Surely (the ones) who have disbelieved and have done injustice, indeed Allah would not forgive them, nor indeed guide them on any road.
169. Except the road to Hell, eternally (abiding) therein forever; and that has been for Allah an easy (thing).
170. O you mankind, the Messenger has already come to you with the Truth from your Lord; so believe; most charitable is it for you. And in case you disbelieve, then surely to Allah belongs whatever is in the heavens and the earth; and Allah has been Ever-Knowing, Ever-Wise.
171. O population of the Book, (Or: Family of the Book, i.e., Jews and Christians) do not go beyond the bounds in your religion and do not say concerning Allah (anything) except the Truth. Surely the Masih, Isa son of Maryam, (The Messiah, Jesus son of Mary) was only the Messenger of Allah, and His Word that He cast forth to Maryam, and a Spirit from Him. So, believe in Allah and His Messengers, and do not say, "Three." Refrain; most charitable is it for you; surely Allah is only One God. All Extolment be to Him-that He should have a child. To Him (belongs) whatever is in the heavens and whatever is in the earth; and Allah suffices for an Ever-Trusted Trustee.
172. The Masih (The Messial) will never disdain to be a bondman of Allah, neither the Angels who are near-stationed (to Him). And whoever disdains to do Him worship (Literally: worshipping Him) and waxes proud, then He will soon muster them altogether to Him.
173. So, as for (the ones) who have believed and done deeds of righteousness, then He will pay them in full their rewards and increase them of His Grace; and as for (the ones) who disdained and waxed proud, then He will torment them a painful torment, and they will find for them, apart from Allah, no constant patron nor a ready vindicator.
174. O you mankind, a proof has already come to you from your Lord; and We have sent down to you an evident Light.
175. So, as for the ones who believed in Allah and firmly adhered to Him, then He will soon cause them to enter into a mercy from Him, and Grace, and will guide them to Him on a straight Path.
176. They ask you for your pronouncement. Say, "Allah pronounces to you concerning the indirect heirs." In case a person perishes having no child, and he has a sister, she shall have half of what he has left, and he inherits (from) her in case she has no child (i.e., has the right to all the inheritance). (And) in case they are two (sisters), then they shall have two thirds of what he has left; and in case they are brothers, men and women, (i.e., has the right to all the inheritance) then the male shall have the same portion as that of two females. Allah makes (this) evident to you, that you should not err; and Allah is Ever-Knowing of everything.

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5. Surat Al-Maidah (the Table)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. O you who have believed, fulfil your contracts. The brute of cattle (Ancam = cattle, camels, sheep

and goats) has been made lawful to you, except whatever is (now) recited to you without violating the prohibition against (game) hunting (Literally: making hunting lawful) when you are in pilgrim sanctity (i.e. whether in the Inviolable precincts or in the special garment). Surely Allah judges (according to) whatever He wills.

2. O you who have believed, do not violate the way marks of Allah, nor the Inviolable Month, nor the offering, nor the garlands, nor the ones repairing to the Inviolable Home seeking from their Lord Grace and all-blessed Satisfaction; and when you are not on pilgrimage, (Literally: when you have become legally permissible, i.e., no longer in the sanctified state of a pilgrim) then (go game) hunting. And do not let antagonism of a people who barred you from the Inviolable Mosque provoke you to transgress. And help one another to benignancy and piety, and do not help one another to vice and hostility, and be pious to Allah; surely Allah is strict in punishment.
3. Prohibited to you are carrion, (i.e. dead meat) and blood, and the flesh of swine, and what has been acclaimed to other than Allah, and the strangled, and the beaten (to death), and the toppled (to death), and the gored (to death), and that eaten by wild beasts of prey-excepting what you have immolated-and whatever has been slain on the altars (for the idols), and that you adjure division (i.e. by gambling with arrows or in any similar way) by divining: that is immorality. Today the ones who have disbelieved have despaired of your religion, so do not be apprehensive of them and be apprehensive of Me. Today I have completed your religion for you, and I have perfected My favor on you, and I am satisfied with Islam as a religion for you. And whoever is constrained in scantiness, (i.e., compelled by need) without unfairly (inclining) to vice, then surely Allah is Ever-Forgiving, Ever-Merciful.
4. They ask you what is made lawful for them. Say, “The good things are made lawful to you, and (such) hunting creatures as you teach, (training them) as hounds, teaching them (part) of what Allah has taught you.” So eat of whatever they hold back for you, and mention the Name of Allah over it. And be pious to Allah, surely Allah is swift at the reckoning.
5. Today the good things are made lawful for you, and the food of the ones to whom the Book was brought is lawful to you, and your food is made lawful to them. And (so) are believing women in wedlock, and in wedlock women of (the ones) to whom the Book was brought even before you when you have brought them their rewards in wedlock, other than in fornication, neither taking them to yourselves as mates (i.e., girl-friends). And whoever disbelieves in belief, (i.e., the religion) then his deed has been frustrated and in the Hereafter he is among the losers.
6. O you who have believed, when you rise up for prayer, then wash your faces, and your hands up to the elbows, and wipe your heads, (Or: “part of” the head) and (wash) your legs to the ankles. And in case you are ritually unclean, (i.e., from the emission of semea or “for women” sexual discharge) then totally purify yourselves; and in case you are sick or on a journey, or (in case) any of you has come up from the privy, or you have had contact with women, yet you cannot find water, then have recourse to good (i.e. a mounting place, high and dry) soil (and) so wipe (most of) your faces and hands with (some) of it. In no way does Allah indeed will to make any restriction for you, but indeed He wills to purify you and perfect His favor on you, indeed, that possibly you would thank (Him).
7. And remember the favor of Allah upon you and His compact by which He has solemnly bound (Literally: compacted) you as you said, “We have heard and we obey.” And be pious to Allah, surely Allah is Ever-Knowing of the inmost thoughts in the breasts (Literally: what the breasts own).
8. O you who have believed, be constantly upright for Allah, witnesses with equity, and let not

antagonism of a people provoke you to not do justice. Do justice; that (Literally: it) is nearer to piety. And be pious to Allah, surely Allah is Ever-Cognizant of whatever you do.

9. Allah has promised the ones who have believed and done deeds of righteousness (that) they will have forgiveness and a magnificent reward.
10. And the ones who have disbelieved and cried lies to Our signs, those will be the companions (i.e. the inhabitants) of Hell-Fire.
11. O you who have believed, remember the favor of Allah upon you as a (certain) people designed to stretch against you their hands, so He restrained their hands from you. And be pious to Allah, and in Allah let the believers then put their trust.
12. And indeed Allah already took compact with the Seeds (Or: sons) of , Israel) and We sent forth among them twelve chieftains. And Allah said, "Surely I am with you, indeed in case you keep up the prayer, and bring the Zakat, (i.e., pay the poor-dues) and believe in My Messengers, and rally to them in assistance, and lend to Allah a fair loan, indeed I will definitely expiate for you your odious deeds, and indeed I will definitely cause you to enter Gardens from beneath which Rivers run. So whoever of you disbelieves after that, then he has already erred away from the level way.
13. So, for their breaking their compact, We cursed them and We made their hearts hard. They pervert the Wordings from their contexts, (i.e. original meanings) and they have forgotten a portion of what they were reminded. And you will not cease viewing some treacherous (act) on their part, except a few of them. Yet be clement towards them and pardon; surely Allah loves the fair-doers.
14. And from (the ones) who say, "Surely we are Nasara, " (i.e. Christians) We took their compact, yet they have forgotten a portion of what they were reminded of, so We induced among them enmity and abhorrence till the Day of the Resurrection. And Allah will eventually fully inform them of (the things) they used to do.
15. O you Population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) our Messenger has already come up to you; he makes evident to you many things you have been concealing of the Book, and he is clement about many things. A light has already come up to you from Allah, and an evident Book.
16. Whereby Allah guides whomever closely follows His all-blessed Satisfaction in the ways of peace; and He brings them out of the darkness (es) into the light by His permission, and He guides them to a straight Path.
17. They indeed have already disbelieved who say, "Surely Allah, He is the Masîh, son of Maryam." (The Missiah son of Mary) Say, "Who then (can) avail (Literally: possess) anything against Allah in case He wills to cause the Masîh son of Maryam to perish, and his mother, and whoever is in the earth altogether? And to Allah belongs the Kingdom of the heavens and the earth and whatever is between them. He creates whatever He decides. And Allah is Ever-Determiner over everything.
18. And the Jews and Nasara (The Christians) have said, "We are the sons of Allah and His beloved ones." Say, "Why then does He torment you for your guilty deeds?" No indeed, you are mortals, (Human beings) (like) all the (beings) He has created; He forgives whomever He decides, and He torments whomever He decides. And to Allah belongs the Kingdom of the heavens and the earth and whatever is between them, and to Him is the Destiny.
19. O Population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) Our Messenger has already come to you making (things) evident to you, upon an interval between the Messengers, that you should not say, "In no way has there come to us any bearer of good tidings, nor a warner." Yet (now) there has already come to you a bearer of good tidings and a warner; and Allah is Ever-Determiner over everything.

20. And as Mūsa (Moses) said to his people, “O my people, remember the favor of Allah upon you, as He made among you Prophesiers, (i.e., prophets) and made you kings, and brought you what He had not brought anyone of the worlds.
21. O my people, enter the Holy Land (Literally: the hallowed land) which Allah has prescribed for you and do not turn back in your traces, (Literally: on your hind parts) (and) so you turn over as losers.”
22. They said, “O Mūsa, surely there are people in it (who are) giants, and surely we will never enter it until they go out of it. So, in case they go out of it, then surely we will be entering.”
23. Said two men of the ones that feared Allah) (and) whom Allah had favored, “Enter in upon them (by) the gate. So, when you enter it, then surely you will be overcoming them. And so put all your trust in Allah in case you are believers.”
24. They said, “O Mūsa (Moses), surely we will never enter it at all so long as they are in it. So go forth, you and your Lord, and then you (two) fight (them). Surely we will be sitting here now!”
25. He said, “Lord! Surely I possess (no authority) on anyone except myself and my brother. So distinguish between us (Literally: part between us and “between”) and the immoral people.
26. Said He, “Then surely it will be prohibited for them for forty years (while) they go astray in the earth. So do not feel sad about the immoral people.”
27. And recite to them the tiding of the two sons of Adam with the truth as they offered a sacrifice, (Literally: sacrificed an all-sanctified sacrifice) (and) it was (graciously) accepted of one of them and not (graciously) accepted of the other. One (of them) said, “Indeed, I will definitely kill you.” (The other) said, “Surely Allah (graciously) accepts only of the pious.
28. Indeed, in case you stretch out your hand against me to kill me, in no way will I be stretching out my hand against you to kill you. Surely I fear Allah, The Lord of the worlds.
29. Surely I would (like) that you would incur (upon yourself) my vice and your vice, (and) so you become one of the companions (i.e. inhabitants) of the Fire, and that is the recompense of the unjust.”
30. Then his self persuaded him to the killing of his brother, so he killed him, then he became among the losers.
31. Then Allah sent forth a raven (Or: crow) searching into the earth to show him how he should overlay the shameful parts (i.e. the vile body) of his brother. He said, “Oh woe to me! Am I unable to be like this raven, (and) so overlay the shameful parts of my brother?” So he became among the remorseful.
32. On that account We prescribed for the Seeds (Or: sons) of Israel) that whoever kills a self-other than for (killing another) self or (Literally: nor) for corruption in the earth-then it will be as if he had killed mankind altogether; and whoever gives life to it, (i.e., a self) then it will be as if he had given life to mankind altogether. And indeed Our Messengers have already come to them with supreme evidences; thereafter surely many of them after that are indeed extravagant in the earth.
33. Surely the only recompense of (the ones) who war against Allah and His Messenger and (diligently) endeavor to do corruption in the earth, is that they should be (all) massacred or crucified, or that their hands and legs should be cut asunder alternately or that they should be exiled from the land. That is a disgrace for them in the present (life), (Literally: the lowly “life”, i.e., the life of this world) and in the Hereafter they will have a tremendous torment.
34. Except for (the ones) who repent even before you are capable of (punishing) them. So know that Allah is Ever-Forgiving, Ever-Merciful.
35. O you who have believed, be pious to Allah and seek (close) proximity to Him, and strive in His way, that possibly you would prosper.

36. Surely the ones who have disbelieved, (even) if they had whatever is in the earth altogether and the like of it, with it to ransom themselves from the torment of the Day of the Resurrection, in no way would it be (favorably) accepted of them, and they will have a painful torment.
37. They would like to go out of the Fire, and in no way will they be going out of it; and they will have a perpetual torment.
38. And the male thief and the female thief: then cut (off) the hands of both, as a recompense for what they (both) have earned, as a torture from Allah; and Allah is Ever-Mighty, Ever-Wise.
39. Yet whoever repents, even after his injustice, and acts righteously, then surely Allah relents towards (i.e. accepts his repentance) him; surely Allah is Ever-Forgiving, Ever-Merciful.
40. Do you not know that to Allah belongs the Kingdom of the heavens and the earth? He torments whomever He decides and forgives whomever He decides; and Allah is Ever-Determiner over everything.
41. O you Messenger, do not let them grieve you that vie swiftly with one another in disbelief, of the ones who say, "We believe," with their mouths, and their hearts do not believe. And of the ones who have Judaized are constant listeners to lies, (and) constant listeners to other people, (who) have not come up to you, perverting the Wordings from their original meanings (Literally: even after their positions). They say, "In case you are brought this, then take it, and in case you are not brought it, then beware." And whomever Allah wills to (subject to) temptation, then you will never possess for him anything against Allah. Those are (they) whose hearts Allah is not willing to purify; for them is disgrace in the present (life), (Literally: lowly "life", i.e., the life of this world) and in the Hereafter they will have a tremendous torment.
42. Constant listeners to lies, constant eaters of illicit gain, so in case they come to you, then judge between them or veer away from them; and in case you veer away from them, then they will never harm you anything; and in case you judge, then judge with equity between them. Surely Allah loves the equitable.
43. And how do they make you their judge and the Tawrah (The Book revealed to Mûsa "Moses", of which the extant Torah is a corruption) is in their presence, wherein is the Judgment of Allah? Thereafter they turn away even after that. And in no way are those the (real) believers.
44. Surely We sent down the Tawrah, wherein there is a guidance and a light, thereby the Prophets who had become Muslims (Literally: who had surrendered themselves to Allah) gave judgment to the ones who Judaized, and (so) did the rabbis and the doctors (of the Law), according to whatever they were asked to preserve of the Book of Allah, and were witnesses to. So do not be apprehensive of mankind, and be apprehensive of Me, and do not trade My signs for a little price. And whoever does not judge according to what Allah has sent down, then those are they (who are) the disbelievers.
45. And therein We prescribed for them, "The self for the self, 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 retaliation. So, whoever donates it, (i.e., remits the penalty or the retaliation as alms "a free-will offering") then it is an expiation for him. And whoever does not judge according to what Allah has sent down, then those are they (who are) the unjust."
46. And We made to supervene on their tracks Isa son of Maryam, (Jesus son of Mary) sincerely verifying whatever of the Tawrah (The Book revealed to Mûsa "Moses", of which the extant Torah is a corruption) was before him, (Literally: between: between his two hands) and We brought him the Injil, (The Book revealed to Isa "Jesus", of which the extant Gospel is a corruption) wherein there is a guidance and a light, and sincerely verifying whatever of the Tawrah (The Book revealed to Mûsa "Moses", of which the extant Torah is a corruption) was before him, (Literally: between:

between his two hands) and a guidance and an admonition to the pious.

47. And let the Population (Or: the Family) of the Injil (The Book revealed to Isa “Jesus”, of which the extant Gospel is a corruption) judge according to what Allah has sent down therein. And whoever does not judge according to what Allah has sent down, then those are they (who are) the immoral.
48. And We have sent down to you the Book with the Truth, sincerely verifying whatever of the Book that was before it, (Literally: between its two hands) and Supremely Hegemonic over it. So judge between them according to what Allah has sent down, and do not ever follow their prejudices away from the Truth that has come to you. To every one of you We have made a legislation and a program. And if Allah had so decided, He would indeed have made you one nation; but (He did not) that He may try you in what He has brought you. So race with each other in the charitable (deeds); to Allah will be your return, altogether; so He will fully inform you of that wherein you used to differ.
49. And (that) you should judge between them according to what Allah has sent down. And do not ever follow their prejudices, and beware of them (lest) they tempt you away from some (part) of what Allah has sent down to you. So, in case they turn away, then know that Allah wills only to afflict them for some of their guilty deeds; and surely many of mankind are indeed immoral.
50. Is it then the judgment of (pagan) ignorance that they inequitably seek? And who is fairer in judgment than Allah, for a people having certitude?
51. O you who have believed, do not take to yourselves the Jews and the Nasara (Christians) as patrons; some of them are patrons to some (others). And whoever of you patronizes them, then surely he is one of them. Surely Allah does not guide the unjust people.
52. So you see the ones in whose hearts is sickness vie swiftly with one another among them. They say, “We are apprehensive lest a turn of (bad) fortune should afflict us.” Yet it may be that Allah will come up with the conquest, or a Command from His Providence, so they will be remorseful for what they kept secret within themselves.
53. And the ones who have believed say, “Are these the ones who swore by Allah their most earnest oaths that surely they were indeed with you? Their deeds are frustrated, so they have become losers.”
54. O you who have believed, whoever of you turns back from His Allah’s religion, then Allah will eventually come up with a people He loves and who love Him, humble towards the believers, mightily proud towards the disbelievers, striving in the way of Allah; and they do not fear the blame of (any) blamer. That is the Grace of Allah (that) He brings to whomever He decides; and Allah is Ever-Embracing, Ever-Knowing.
55. Surely your Ever-Patronizing Patron is only Allah; and His Messenger, and the ones who have believed-who keep up the prayer and bring the Zakat, (i.e., pay the poor-dues) and are bowing down (to Allah) - (are also your patrons).
56. And whoever makes Allah his Ever-Patronizing patron, and His Messenger and the ones who have believed (as patrons), (i.e., “those one the party of Allah) then surely the party of Allah are they who are the overcomers.
57. O you who have believed, do not take to yourselves the ones who take your religion in mockery and as a plaything- from among the ones who were brought the Book even before you and (from among) the steadfast disbelievers-as constant patrons; and be pious to Allah in case you are believers.
58. And when you call out to prayer, they take it to themselves in mockery and as a plaything; that is they are a people who do not consider.
59. Say, (i.e. the prophet) “O you Population of the Book, (Or: Family of the Book; i.e., the Jews and

- Christians) do you take vengeance on us (for anything) except that we have believed in Allah, and what has been sent down to us, and what was sent down earlier, and that most of you are immoral?”
60. Say (i.e. the prophet) “Shall I (fully) inform you of a requiting in the Meeting with Allah eviler than that? Whomever Allah has cursed and with whom He is angry and made (some) of them apes and swine, and worshipers of the Taghūṭ, (i.e. idols, and anything worshiped besides Allah) those are in eviler place and have erred further away from the level way.”
61. And when they come to you, (i.e. the believers. The pronoun is plural) they say, “We believe.” And they have already entered with disbelief, and they have already gone out with it; and Allah knows best whatever they used to keep back.
62. And you (i.e., The prophet. The pronoun is singular) see many of them vie swiftly in vice and hostility and in their eating (up) of illicit gains; miserable indeed is whatever they used to do!
63. If (only) the rabbis and the doctors (of the Law) had been forbidding them speaking vice and the eating (up) of illicit gains! Miserable indeed is whatever they used to work out!
64. And the Jews have said, “The Hand of Allah is shackled.” Shackled are their hands, and they are cursed for what they have said. No indeed (but) both His Hands are out spread, He expends how He decides. And indeed what has been sent down to you from your Lord will definitely increase many of them in all-in ordinance and disbelief; and We have cast among them enmity and abhorrence till the Day of the Resurrection. Whenever they kindle fire for war, Allah will extinguish it. And they endeavor (diligently) in the earth doing corruption; and Allah does not like the corruptors.
65. And if the Population of the Book (O: Family of the Book, i.e., the Jews and Christians) had believed and been pious, We would indeed have expiated for them their odious deeds and would indeed have caused them to enter the Gardens of Bliss.
66. And if they had kept up the Tawrah (The Book revealed to Mûsa “Moses”) and the Injil (The Book revealed to Isa “Jesus”) and what was sent down to them from their Lord, they would indeed have eaten from above them and from beneath their legs (i.e., beneath their feet). Among them is a moderate nation, and many of them-odious is whatever they do.
67. O you Messenger, proclaim whatever has been sent down to you from your Lord; and in case you do not perform (that), then in no way have you proclaimed His Message; and Allah safeguards you from mankind. Surely Allah does not guide the disbelieving people.
68. Say, “O Population of the Book, you are up to nothing until you keep up the Tawrah and the Injil and whatever has been sent to you from your Lord.” And indeed what has been sent down to you (The prophet Muhammad) from your Lord will definitely increase many of them in ordinance and disbelief, so do not feel sad for the disbelieving people.
69. Surely the ones who have believed and the ones who have Judaized, and the Sabi^{۷۰۰}ûn, (Sabaeans) and the Nasara, (The Christians) whoever has believed in Allah and the Last Day and done righteousness, then no fear will be on them, nor will they grieve.
70. Indeed We already took compact with the Seeds (Or: sons) of Israel) and We sent Messengers to them. Whenever a Messenger came to them with what their selves do not yearn to, a group they cried lies to, and a group they killed.
71. And they reckoned that there would be no temptation, so they were willfully blind, and they were willfully deaf, (yet) thereafter Allah relented on them; (then) thereafter they were willfully blind and they were willfully deaf, many of them; and Allah is Ever-Beholding whatever they do.
72. Indeed they have already disbelieved, the ones who have said, “Surely Allah, He is the Masîh son of Maryam.” (The Missiah) And the Masîh said, “O Seeds of worship Allah, my Lord, and your Lord; surely whoever associates with Allah (anything), Allah has already prohibited him (entrance to) the

- Garden, and his abode will be the Fire; and in no way will the unjust have any vindicators.”
73. Indeed they have already disbelieved, the ones who have said, “Surely Allah is the third of three.” And in no way is there any god except One God. And in case they do not refrain from what they say, indeed there will definitely touch the ones of them that have disbelieved a painful torment.
74. Will they not then repent to Allah and ask His forgiveness? And Allah is Ever Forgiving, Ever-Merciful.
75. In no way is the Masîh son Maryam (The Messiah son of Mary) (anything) except a Messenger. The Messengers before him already passed away, and his mother was constantly sincere; they both used to eat food. Look how evident We make the signs to them; (then) thereafter look (again) however they are diverged (into falsehood).
76. Say, “Do you worship, apart from Allah, that which possesses for you neither harm nor profit, and Allah, Ever He, is The Ever-Hearing, The Ever-Knowing?”
77. Say, “O Population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) do not go beyond the bounds in your religion, (following) other than the truth, and do not (ever) follow the prejudices of a people who have already erred earlier and led many into error, and erred away from the level way.”
78. Cursed were the ones who disbelieved of the Seeds (Or: sons) of Israel) by the tongue of Dawûd (David) and Isa the son of Maryam; (Jesus son of Mary) that is for that they disobeyed and they were transgressing.
79. They used not to forbid one another any malfeasance that they performed. Miserable indeed was whatever they were performing!
80. You see many of them patronizing the ones who have disbelieved. So miserable indeed is whatever their selves have forwarded for them, that Allah has been wrathful against them, and in the torment they are eternally (abiding).
81. And if they had believed in Allah and the Prophet and what has been sent down to him, in no way would they have taken them to themselves as patrons; but many of them are immoral.
82. Indeed you will definitely find the most serious of mankind in enmity to (the ones) who have believed are the Jews and the ones who have associated; (i.e., associated others with Allah) and indeed you will definitely find the nearest of them in affection to the ones who have believed are the ones who say, “Surely we are Nasara.” (Christians) That is for that among them are priests and monks, and they do not wax proud.
83. And when they hear what has been sent down to the Messenger, you see their eyes overflow with tears for what they recognize of the Truth. They say, “Our Lord, we believe; so write us down among the witnesses.
84. And what is it with us that we do not believe in Allah and what has come to us of the Truth! And we long for our Lord to cause us to enter with the righteous people.”
85. So, Allah has requited them for what they say, Gardens from beneath which Rivers run, eternally (abiding) therein, and that is the recompense of the fair-doers.
86. And the ones who have disbelieved and cried lies to Our signs, those are the companions (i.e., inhabitants) of the Hell-Fire.
87. O you who have believed, do not prohibit whatever good things Allah has made lawful for you, and do not transgress. Surely Allah does not love the transgressors.
88. And eat of whatever Allah has provided you, lawful and good, and be pious to Allah, in Whom you are believers.
89. Allah does not take you to task for an idleness in your oaths, but He takes you to task for whatever

contracts you have made by oaths. So the expiation thereof is the feeding of ten indigent persons with the average of that wherewith you feed your own families; or their raiment; or the freeing of a neck. (i.e., a slave) Yet, for him who does not find the (means), then (the expiation is) the fasting for three days. That is the expiation of your oaths when you have sworn; and keep your oaths. Thus Allah makes evident to you His signs, that possibly you would thank (Him).

90. O you who have believed, surely wine and games of chance, and altars (for idols) and divining (i.e., divination by arrows or in any other way) are only an abomination of Ash-Shaytan's (The all-vicious, the Devil) doing, so avoid it, that possibly you would prosper.
91. Surely Ash-Shaytan's (The all-vicious, the Devil) would only (like) to excite enmity and abhorrence among you by means of wine and games of chance, (Literally: in wine and games of chance) and to bar you from the remembrance of Allah, and from prayer. Will you then be refraining?
92. And obey Allah and obey the Messenger, and beware; so, in case you turn away, then know that surely it is only for Our Messenger (to go on) with the evident proclamation.
93. It is not a fault in the ones who have believed and done deeds of righteousness whatever they may (have fed) on (in the past) when they are (now) pious, and believe, and do deeds of righteousness, thereafter are pious, and believe, thereafter are pious, and do fair deeds; and Allah loves the fair-doers.
94. O you who have believed, indeed Allah will definitely try you with something of the game that your hands and lances attain, that Allah may know who fears Him in the Unseen; so whoever transgresses after that, then he will have a painful torment.
95. O you who have believed, do not kill the game (while) you are in pilgrim sanctity; (i.e., in the sacred precincts or in the sanctified) and whoever of you kills it premeditatedly, then the recompense is the like of what he has killed, in (grazing) livestock as shall be judged by two men of justice (Literally: possessing "a sense of" justice) among you, an offering to reach the Kacbah, or expiation food for indigent persons, or the just equivalent of that in fasting, so that he may taste the pernicious result of His Command. (i.e. the Command of Allah) Allah has been clement towards what is bygone; and whoever goes back (to offense), then Allah will take vengeance on him; and Allah is Ever-Mighty, Owner of vengeance.
96. The game of the sea and the food of it are made lawful for you, as (a necessary) enjoyment for you and the travellers; and prohibited to you is the game of the land, so long as you are in pilgrim sanctity; (i.e., in the sacred precincts or in the sanctified state of a pilgrim) and be pious to Allah, to Whom you will be mustered.
97. Allah has made the Kacbah, the Inviolable Home, an upright (in-gathering) for mankind, and (likewise He has made) the in-violable month, and the offering, and the garlands. That (is so) that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is Ever-Knowing of everything.
98. Know that Allah is strict in punishment, and that Allah is Ever-Forgiving, Ever-Merciful.
99. In no way is there any (duty) for the Messenger except the proclamation (of the Message); and Allah knows whatever you display and whatever you keep back.
100. Say, "The wicked and the good are not equal, even if you may admire the multiplicity of the wicked." So be you (all) pious to Allah, you who are endowed with intellects, that possibly you would prosper.
101. O you who have believed, do not ask about things which, in case they were displayed to you, would vex you, and in case you ask about them while the Qur'an is being sent down, they will be displayed

to you. Allah has been clement towards them, (i.e., those things) and Allah is Ever-Forgiving, Ever-Forbearing.

102. A people even before you already asked about them; thereafter they became disbelievers in them.
103. In no way has Allah appointed (anything) as a Bahîrah or a Sa³ibah, or a Wasilah or a Ham; (3) but the ones who have disbelieved fabricate against Allah lies, and most of them do not consider.
104. And when it is said to them, “Come to what Allah has sent down and to the Messenger, ” they say, “Enough (Literally: enough reckoning) for us is what we found our fathers (doing).” And even if their fathers did not know anything and were not guided?
105. O you who have believed, (look) after your (own) selves (Literally: upon you are yourselves). He who errs (does not) harm you when you are (rightly) guided. To Allah will be your return, altogether, so He will fully inform you of whatever you were doing.
106. O you who have believed, the testimony between you, when death is present to any of you while bequeathing, shall be two (men) with (i.e. owning) a sense of justice or two others from other (folk), in case you are striking in the earth (i.e., traveling) so the affliction of death afflicts you. You shall detain them (both) after the prayer (s), then they shall swear by Allah, in case you are suspicious, “We will not trade it for a price, even if it were a near kinsman, nor will we keep back the testimony of Allah, (for) lo, surely in that case we are indeed of the vicious (people).”
107. Yet, in case it be discovered that both of them have truly merited (the accusation of) vice, then two others shall rise up in place (Literally: in both their stations) of the ones nearest of the most concerned, (Literally: truly merit the right to witness, or near kinship, or who claim a lawful right) then they both shall swear by Allah, “Indeed our testimony is truer than their testimony, and in no way have we transgressed, (for), surely in that case we are indeed of the unjust (people).”
108. So, it is likelier that they will bear testimony in proper form (Literally: come up with the testimony at its “proper” face) or fear that after their (other) oaths may be turned back to. And be pious to Allah and give ear (obediently); and Allah does not guide the immoral people.
109. The Day when Allah will gather the Messengers, so He will say, “What answer were you given?” They will say, “We have no knowledge; surely You, Ever You, are The Superb Knower of the (Things) Unseen.”
110. As Allah said, “O Isa son of Maryam, (Jesus son of Mary) remember My favor upon you, and upon your (female) parent as I aided you with the Spirit of Holiness, Also called the Holy Spirit, i.e., the Angel Jibrîl (so that) you speak to mankind in the cradle and in maturity; and as I taught you the Book, and (the) Wisdom and the Tawrah, (The Book revealed to Mûsa “Moses”) and the Injil; (The Book revealed to Isa “Jesus”) and as you create out of clay as the semblance of a bird, by My permission, so you blow into it, then it is a bird, by My permission; and you heal him who was born blind and the leper by My permission; and as you bring the dead out, by My permission; and as I restrained the Seeds (Or: sons) of Israel) from you as you came to them with the supreme evidences; then the ones who disbelieved among them said, “Decidedly this is nothing except evident sorcery.”
111. And as I revealed to the Disciples (The followers of Isa “Jesus”, also called the Apostles) (saying), “Believe in Me and in My Messenger.” They said, “We believe, and bear you witness that surely we (ourselves) are Muslims.” (Literally: we have surrendered to Him).
112. As the Disciples (The followers of Isa “Jesus”, also called the Apostles) said, “O Isa son of Maryam, (Jesus son of Mary) is your Lord able to send down (The Arabic verb implies sending down more than once or in large quantities) upon us a Table from the heaven?” he said, “Be pious to Allah, in case you are believers.”
113. They said, “We would (like) to eat of it and our hearts be composed; and that we may know that you

have already (spoken) to us sincerely and that thereof we may be among the witnesses.”

114. Isa son of Maryam said, “O Allah, our Lord, send down upon us a Table from the heaven that will be (for) us a festival, for the first of us and the last (of us), and a sign from You. And provide for us; and You are The Most Charitable of providers.”
115. Allah said, “Surely I am sending it down upon you; so, whoever of you hereafter disbelieves, then surely I will torment him with a torment wherewith I do not torment anyone of the worlds.”
116. And as Allah said, “O Isa son of Maryam, (Jesus son of Mary) did you say to mankind, “cTake me and my mother to your selves as two gods, apart from Allah ’?” He said, All Extolment be to You! In no way is it for me to say what I have no right to. In case I ever said it. then You already know it. You know whatever is within my self, and I do not know what is within Your Self; surely You, Ever You, are The Superb Knower of the Things Unseen.
117. In no way did I say to them (anything) except whatever You commanded me (saying), “Worship Allah, my Lord, and your Lord.” And I was a witness over them, as long as I was among them; then as soon as You took me up, You, Ever You, have been The Watcher over them, and You are Ever-Witnessing over everything.
118. In case You torment them, then surely they are Your bondmen; and in case You forgive them, then surely You, Ever You, are The Ever-Mighty, The Ever-Wise.”
119. Allah said, “This is the Day the sincere ones will profit by their sincerity (Literally: their sincerity will benefit the sincere “ones”). For them are Gardens from beneath which Rivers run, eternally (abiding) therein forever. Allah is satisfied with them, and they are satisfied with Him. That is the magnificent triumph.”
120. To Allah (belongs) the Kingdom of the heavens and the earth and whatever is in them; and He is Ever-Determiner over everything.

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6. Surat Al-Anaam (Cattle)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Praise be to Allah Who created the heavens and the earth, and made darkness (es) and light, thereafter the ones who have disbelieved unjustly set up equals (Or: rivals) to their Lord.
2. He is (The One) Who created you of clay, thereafter He decreed a term, and a term is stated in His Sight; thereafter you wrangle about that.
3. And He is Allah in the heavens and in the earth. He knows your secret and your speaking aloud and He knows whatever you are earning.
4. And in no way is there even a sign of the signs of their Lord that comes up to them except that they are veering away from it.
5. So they already cried lies to the Truth as soon as it came to them. Then the tidings of whatever they used to mock will eventually come up to them.
6. Have they not seen how many a generation We caused to perish even before them, (whom) We had established in the earth, in whatever We have not established you, and We sent the heaven upon them plentifully, and made the rivers to run from beneath them? Then We caused them to perish for their guilty (deeds), and We brought into being even after them another generation.
7. And if We had been sending down upon you a Book on paper, so they touched it with their hands, the ones who have disbelieved would indeed have said, “Decidedly this is nothing except evident sorcery.”
8. And they said, “If only an Angel had been sent down on him!” And (yet), if We had sent down an

- Angel, the Command would indeed have been decreed; thereafter they would not be respited.
9. And if We had made him an Angel, We would indeed have made him a man, and We would indeed have confounded for them whatever they are confounding.
 10. And indeed Messengers were already mocked at even before you; then what they were scoffing at redounded upon the ones who mocked at them.
 11. Say, "Travel in the earth; thereafter look into how was the end of the beliers."
 12. Say, "To whom (belongs) whatever is in the heavens and the earth?" Say, "To Allah." He has prescribed for Himself (the) mercy. Indeed He will definitely gather you to the Day of the Resurrection; there is no suspicion about it. The ones who have lost their (own) selves; so they do not believe.
 13. And to Him belongs whatever rests in the night and the daytime; and He is The Ever-Hearing, The Ever-Knowing.
 14. Say, "Shall I take to myself as constant patron other than Allah, The Originator (Literally: The Renderer) of the heavens and the earth, and He is (The One) Who feeds, and is not fed?" Say, "Surely I have been commanded to be the first of the ones who have surrendered, " (i.e. who have become Muslims) and definitely do not be of the associators (i.e., those who associate others with Allah).
 15. Say, "Surely I fear, in case I disobey my Lord, the torment of a tremendous Day."
 16. From whomever it is turned about (i.e., it "torment" is turned away) upon that Day, then He will have mercy on him; and that is the evident triumph.
 17. And in case Allah touches you with an adversity, then none (can) lift it off except He, and in case He touches you with charity, (i.e., benefit, welfare) then He is Ever-Determiner over everything.
 18. And He is The Vanquisher above His bondmen, and He is The Ever-Wise, The Ever-Cognizant.
 19. Say, "Which thing is greatest in testimony?" Say, " Allah is Ever- Witnessing between me and you; and this Qur'an has been revealed to me to warn you thereby and whomever it reaches." Do you surely bear witness indeed that there are other gods with Allah?" Say, "I do not bear witness." Say, "Surely He is only One God, and surely I (myself) am quit of whatever you associate (with Him)."
 20. The ones to whom We have brought the Book recognize it (just) as they recognize their sons. The ones who lost their (own) selves, so they do not believe.
 21. And who is more unjust than he who fabricates against Allah a lie, or cries lies to His signs? Sure it is that the unjust will not prosper.
 22. And on the Day We muster them altogether, thereafter We say to the ones who associated (other gods with Allah), "Where are your associates whom you were asserting?"
 23. Thereafter they will have no temptation (i.e., contention, subterfuge. Literally: their temptation will be (nothing) except that they (will) say, "By Allah, our Lord, in no way were we associators (of other gods with Allah)."
 24. Look into how they lie against themselves and how whatever they were fabricating has erred away from them.
 25. And among them are they who listen to you, and We set (Literally: make) upon their hearts lids, (so) they do not comprehend it, and in their ears obstruction; and in case they see every sign, they do not believe in it, until (the time) when they come to you, they dispute with you. The ones who have disbelieved say, "Decidedly this is nothing except the myths of the earliest (peoples)."
 26. And they forbid (i.e., the Qur'an) it, and retire aside of it, (i.e., keep away from it) and decidedly it is only themselves they cause to perish, and in no way are they aware of (it).
 27. And if you could see (them) as they are made to stand against the Fire, so they say, "Oh, would that

we might be turned back, and (then) we would not cry lies to the signs of our Lord, and we would be among the believers!”

28. No indeed, that which they were concealing earlier has (now) become displayed to them; and (even) if they were turned back, they would indeed go back to what they were forbidden; and surely they are liars indeed.
29. And they have said, “Decidedly there is (nothing) except our present life, (Literally: the lowly life, i.e., the life of this world) and in no way ever are we made to rise again.”
30. And if you could see (them) as they are made to stand against their Lord! He will say, “Is not this (ever) the Truth?” They will say, “Yes indeed by our Lord!” He will say, “Then taste the torment because you used to disbelieve.”
31. The ones who have cried lies to the meeting with Allah have already lost until, when the Hour comes to them suddenly, they will say, “Oh, alas for us, for whatever we neglected in it.” And they will be carrying their encumbrances (Literally: whatever “they are encumbered with”) on their backs. Verily odious are the encumbrances they bear!
32. And in no way is the present life (Literally: the lowly life, i.e., the life of this world) (anything) except a plaything and a diversion, and the Last Residence is indeed most charitable for the ones who are pious. Do you then not consider?
33. We already know that surely it indeed grieves you (the things) they say. Yet surely they do not cry lies to you, but the unjust (people) repudiate the signs of Allah.
34. And Messengers even before you were indeed already cried lies to, (yet) they were patient against what they were cried lies to (i.e., patient with what they were accused of lying about) and were hurt, until Our victory came up to them. And none can exchange the Words of Allah, and indeed there has already come to you (some) tidings of the Emissaries.
35. And in case their veering away from you is greatly (annoying) to you, so in case you are able to seek out a tunnel in the earth, or a ladder in the heaven, then you would come up to them with a sign. And if Allah had so decided, He would indeed have gathered them to the guidance. So definitely do not be one of the ignorant.
36. Surely the ones who will respond are only the ones who hear. And the dead, Allah will make them rise again. thereafter to Him they will be returned.
37. And they have said, “If (only) a sign had been sent down upon him from his Lord!” Say, “Surely Allah is Determiner over sending down a sign, but most of them do not know.”
38. And in no way is there a beast (moving) in the earth nor a bird flying with its two wings except that they are nations like you. In no way have We neglected anything whatever in the Book; thereafter to their Lord they will be mustered.
39. And the ones who have cried lies to Our signs are deaf and dumb in the darkness (es). Whomever Allah decides, He leads away into error, and whomever He decides, He sets (Literally: makes) him on a straight Path.
40. Say, “Have you seen (for) yourselves, in case the torment of Allah comes up to you or the Hour comes up to you, will you invoke any other than Allah, in case you are (truly) sincere?”
41. No indeed, Him only you do invoke, so He lifts off that for which you invoke Him in case He (so) decides, and you will forget whatever you associate (with Him).
42. And indeed We have already sent to nations even before you; so We took them (to task) with misery and tribulation, that possibly they would supplicate to (Us).
43. If (only) as Our violence came to them, they had supplicated! But their hearts hardened and Ash-Shaytan (The all-vicious, i.e., the Devil) adorned to them whatever they were doing.

44. So, as soon as they forgot what they were reminded of, We opened upon them the gates of everything, until when they exulted with what was brought to them, We took them (away) suddenly; then lo, they were dumbfounded.
45. So, the last trace of the people who did injustice was cut (off). And praise be to Allah, The Lord of the worlds.
46. Say, "Have you seen (that) in case Allah takes away your hearing and your belongings, (Literally: eyesights) and seals your hearts, who is a god other than Allah to come up with them (back) to you?" (i.e., bring them "back" to you) Look how We propound the signs; thereafter they turn aside.
47. Say, "Have you seen for yourselves? In case the torment of Allah comes up to you suddenly or openly, will any be perished except the unjust people?"
48. And in no way do We send the Emissaries except as constant bearers of good tidings and constant warners. So whoever believes and acts righteously, then no fear will be on them, nor will they grieve.
49. And the ones who cry lies to Our signs, (the) torment will touch them for that they used to be immoral (i.e., with me).
50. Say, "I do not say to you I have in my presence (i.e., with me) the treasuries of Allah, and I do not know the Unseen, and I do not say to you that surely I am an Angel. Decidedly I closely follow (nothing) except what has been revealed to me." Say, "Are the blind and the constantly beholding (man) equal? Will you then not meditate?"
51. And warn with it the ones who fear that they will be mustered to their Lord. They have, apart from Him, no constant patron and no constant intercessor, that possibly they would be pious.
52. And do not drive away the ones who invoke their Lord in the early morning and at nightfall willing (to seek) His Face; in no way are you (responsible) for their reckoning in anything, and in no way are they (responsible) for your reckoning in anything that you should drive them away, and so you would be of the unjust.
53. And thus We have tempted some of them by (others) (Literally: by some "others") that they may say, "Are these (the ones) Allah has been bounteous to among us?" Is not Allah the Best Knower of the thankful?
54. And when the ones who believe in Our signs come to you, then say, "Peace be upon you. Your Lord has prescribed for Himself (the) mercy, that whoever of you does an odious deed in ignorance, thereafter repents even after that and acts righteously, then (say) that He is Ever-Forgiving, Ever-Merciful."
55. And thus We expound the signs, and that the way of the criminals may become evident.
56. Say, "Surely I am forbidden to worship the ones you invoke apart from Allah." Say, "I do not ever follow your prejudices, (then) lo, I have already erred, and in no way would I be of the rightly-guided."
57. Say, "Surely I am on a supreme evidence from my Lord and you have cried lies to it. In no way do I have whatever you seek to hasten; decidedly the judgment is with none except Allah. He narrates the Truth, and He is The Most Charitable of verdict givers."
58. Say, "If whatever you seek to hasten were in my presence, the Command between me and you would indeed be decreed, and Allah is the Best Knower of the unjust."
59. And in His Providence are the keys of the Unseen; none knows them except He. And He knows whatever is in the land and the sea. And in no way does a leaf fall down, except that He knows it, and not a grain in the darkness (es) of the earth, not a thing wet or dry, except that it is in an evident Book.

60. And He is (The One) Who takes you up by night, and He knows whatever you indulge in by daytime; thereafter He makes you rise again therein that a stated term may be decreed; thereafter to Him will be your return; thereafter He will fully inform you of whatever you were doing.
61. And He is The Vanquisher above His bondmen, and He sends preservers over you till, when death comes to any of you, Our Messengers take him up, and they (i.e., the Messengers) do not ever neglect.
62. Thereafter they are turned back to Allah their Supreme Patronizer, The True. Verily His is the judgment; and He is The Swiftest of Reckoners.
63. Say, "Who safely delivers you from the darkness (es) of the land and the sea? You invoke Him supplicating and (covertly) concealed, "Indeed in case He delivers us from these, indeed we will definitely be among the thankful."
64. Say, Allah safely delivers you from them and from every agony; thereafter you associate (others) with Him."
65. Say, "He is The Determiner over sending forth upon you a torment, from above you or from beneath your legs, (i.e., under your feet) or to confound you in sects and to make you taste the violence of one another." (Literally: some of you... the violence of some) Look how We propound the signs that possibly they would comprehend.
66. And your people have cried it lies; and it is the Truth. Say, "I am not a constant trustee over you.
67. Every tiding has its repository; and you will eventually know."
68. And when you see the ones who wade (Or: plunge; become absorbed in) into Our signs, then veer away from them until they wade (Or: plunge; become absorbed in) into (some) other discourse; and in case Ash-Shaytan (The all-vicious, i.e., the Devil) ever definitely makes you forget, then do not sit, after the Reminding, with the unjust people.
69. And in no way are the ones who are pious (responsible) for their reckoning in anything. But (it is only) a Reminding, that possibly they would be pious.
70. And leave out the ones who have taken to themselves their religion for a plaything and a diversion, and whom the present (Literally: lowly life, i.e., the life of this world) life has deluded. And remind with it (i.e., with the true religion (Islam) so that a self should not be discomfited for what it has earned. Apart from Allah, it has no patron or intercessor. And in case it has (performed) all (acts) of justice, (Literally: if it does Justice with all Justice) it will not be taken from it. Those are they who are discomfited for what they have earned; they will have a drink of scalding (water) and a painful torment for what they used to disbelieve.
71. Say, "Shall we invoke, apart from Allah, that which neither profits nor harms us, and will we be turned back on our heels after that Allah has guided us?" Like him whom Ash-Shayatîn (The all-vicious "ones"; i.e., the devils) have lured in the earth, bewildered, (who) has companions calling him to the Guidance, "Come up to us!" Say, "Surely the Guidance of Allah is the (true) Guidance, and we are commanded to surrender to The Lord of the worlds,
72. And to keep up the prayer (s), and be pious to Him, and He is (The One) to Whom you will be mustered."
73. And He is (The One) Who created the heavens and the earth with the Truth; and the day He says, "Be!" and it is. His Saying is the Truth, and His is the Kingdom the Day the Trumpet will be blown; He is The Knower of the Unseen and the Witnessed; and He is The Ever-Wise, The Ever-Cognizant.
74. And as Ibrahîm (Abraham) said to his father ʿazar, "Do you take to yourself idols for gods? Surely I see you and your people in evident error."

75. And thus We show Ibrahîm (Abraham) the dominion of the heavens and the earth that he may be of the ones of constant certitude.
76. So as soon as the night outspread over him, he saw a planet. He said, "This is my Lord." Then, as soon as it set, (Literally: waned, faded) he said, "I do not love the setting (things)."
77. Then, as soon as he saw the moon emerging, he said, "This is my Lord." Yet as soon as it set, he said, "Indeed unless my Lord guides me, indeed I will definitely be of the erring people."
78. Then, as soon as he saw the sun emerging, he said, "This is my Lord, this is greater." Yet as soon as it set, he said, "O my people, surely I am quit of whatever you associate (with Allah).
79. Surely I have directed my face to Him Who originated (i.e., created) the heavens and the earth, unswervingly upright, (i.e., by nature upright) and in no way am I one of the associators." (i.e., those who associate others with Allah)
80. And his people argued with him. He said, "Do you argue with me concerning Allah, and He has already guided me? And I do not fear what you associate with Him, except my Lord will decide anything. My Lord embraces everything in His Knowledge; will you not remind yourselves?"
81. And how should I fear what you have associated, and you do not fear that you have associated with Allah that on which He has not sent down on you any all-binding authority? Then, which of the two groups is truly (worthier) of security, in case you know?"
82. The ones who have believed and have not confounded their belief with injustice, to those belong the (true) security, and they are right-guided.
83. And that is Our Argument, (which) We brought Ibrahîm (Abraham) against his people. We raise up in degrees whomever We decide; surely your Lord is Ever-Wise, Ever-Knowing.
84. And We bestowed upon him Ishaq and Yaaqûb; (Isaac and Jacob, respectively) each one We guided. And Nûh (Noah) We guided earlier, and of his offspring Dawûd and Sulayman, and ʿAyyûb and Yûsuf, and Mûsa and Harûn (David, Solomon, Job, Joseph, Moses and Aaron, respectively). And thus We recompense the fair-doers.
85. And Zakariyya and Yahya and Isa and ʿIlyas, (Zechariah, John, Jesus and Elias "Elijah", respectively) each one was of the righteous.
86. And Ismaîl and Alyasaca and Yûnus, and Lût; (Ishmael, Elisha, Jonah and Lot, respectively) and each one We graced over the worlds;
87. And of their fathers, and of their off springs, and of their brethren; and We selected them, and We guided them to a straight Path.
88. That is the Guidance of Allah; He guides by it whomever He decides of His bondmen; and if they associated anything (with Him), indeed whatever they were doing would be frustrated for them.
89. Those are they to whom We brought the Book, and the Judgment, and the Prophethood; yet, in case these disbelieve in it, then We have already entrusted it to a people who are not disbelievers in it (at all).
90. Those are they whom Allah has guided; so emulate their guidance. Say, "I do not ask you (any) reward for it; decidedly it is (nothing) except a Reminding to the worlds."
91. And in no way have they estimated Allah His true estimate as they said, "In no way has Allah sent down anything on any mortal." Say, "Who sent down the Book that Mûsa (Moses) came with (as) a light and a guidance to mankind? You make it into papers, displaying them, and concealing much; and you were taught what you did not know yourselves, nor your fathers." Say, "Allah." Thereafter leave them out, playing in their wading (i.e., plunge in vain discourse).
92. And this is a Book We have sent down, blessed (and) sincerely (verifying) that which was before (Literally: between its two hands) it, and for you to warn the Mother of the Towns (Makkah) and

whomever are around it; and the ones who believe in the Hereafter believe in it, and they (constantly) preserve their prayer.

93. And who is more unjust than he who has fabricated against Allah a lie, or has said, "To me it has been revealed," and nothing has been revealed to him, and who has said, "I will send down the like of what Allah has sent down." And if you could see, as the unjust (people) are in the perplexities of death and the Angels are stretching out their hands. "Get yourselves out! Today you are recompensed with the torment of degradation for what you were saying against Allah other than the truth, and you used to wax proud against His signs."
94. And indeed you have come to Us singly, as We created you the first time, and you have left whatever We granted you behind your backs. And in no way do We see with you your intercessors whom you asserted to be associates in you. Indeed (the bonds) between you are already cut off, and whatever you were asserting has erred away from you.
95. Surely Allah is The Splitter of the grains and nuclei Also: date-pits, fruit stones and other kernels). He brings out the living from the dead, and He is The Bringer out of the dead from the living. That (Literally: those) is Allah; then, however are you diverged (into falsehood)?
96. The Splitter of the daybreak, and He has made the night for rest, and the sun and moon to all-reckoned (courses). That is the determining of The Ever-Mighty, The Ever-Knowing.
97. And He is (The One) Who has made for you the stars that you may be guided by them in the darkness (es) of the land and the sea. We have already expounded the signs for a people who know.
98. And He is (The One) Who brought you into being from one self, then (for you is) a repository, then a depository. We (On the earth, then in the grave) have already expounded the signs for a people who comprehend.
99. And He is (The One) Who has sent down from the heaven water; so thereby We have brought out the growth of everything; so We have brought out of it greenery, from which We bring out close-compounded grains, and out of the palm-trees, from their spaces, thick-clustered (dates) within reach, and gardens of vineyards, and the olives, and the pomegranates, each similar to each, and each not (Literally: other than being cosimilar) similar to each. Look upon their produce when they have produced, and their mellowness. Surely, in that (Literally: in those) are indeed signs for a people who believe.
100. And they have made to Allah, as associates, the jinn; and He created them, and they have falsely imputed to Him sons and daughters without any knowledge. All Extolment be to Him and be He Supremely Exalted above what they describe.
101. The Ever-Innovating of the heavens and the earth-however does He have a child, and He has no female companion, and He created everything, and He is Ever-Knowing of everything?
102. That is Allah, your Lord, there is no god except He, the Creator of everything. So worship Him; and He is an Ever-Trusted Trustee over everything.
103. Beholdings (i.e., eyesights) cannot perceive Him, and He perceives be holdings and He is The Ever-Kind, The Ever-Cognizant.
104. Demonstrations have already come to you from your Lord; so whoever beholds, it is for his own good, (Literally: for his "own" self) and whoever is blind, it is to his own harm, (Literally: upon his "own" self) and in no way am I (i.e. the prophet) a constant preserver over you.
105. And thus We propound the signs, and that they may say, "You have studied," and that We may make it evident to a people who know.
106. Closely follow what has been revealed to you (i.e. the prophet) from your Lord; there is no god except He, and veer away from the associators (i.e., those who associate others with Allah).

107. And if Allah had so decided, in no way would they have associated (anything with Him); and in no way have We made you a constant preserver over them; and in no way are you as a constant trustee over them.
108. And do not abuse the ones whom they invoke apart from Allah, (or) then they would abuse Allah aggressively without knowledge. Thus We have adorned (i.e., made attractive) to every nation their deed (s); thereafter to their Lord will be their return; so He will fully inform them of whatever they were doing.
109. And they have sworn by Allah the most earnest oaths, that, indeed, in case a sign comes to them, indeed they will definitely believe in it. Say, "Surely the signs are only within the Providence of Allah; and what will make you (i.e., the believers) aware that, when it comes, they will not believe?"
110. And We will turn about their heart-sights (Or: perception) and their beholdings, (i.e., eyesights) just as they did not believe in it the first time; and We will leave them out in their ordinance blundering.
111. And if We Ourselves had been sending down the Angels to them, and the dead had spoken to them, and We had mustered against them everything, face to face, (Or: in array) in no way indeed would they have been to believe except (when) Allah decides; but most of them are ignorant.
112. And thus We have made to every Prophet an enemy: Shayatīn All-vicious (ones), i.e., devils) of humankind and jinn, revealing fanciful (Literally: decorated) speech to each other, (all) as delusion. And if your Lord had (so) decided, in no way would they have performed it. So leave them out to whatever they fabricate.
113. And (this is so) that the heart-sights of (the ones) who do not believe in the Hereafter may be readily attentive, and that they may be satisfied with it, and that they may score whatever they are scoring.
114. (say,) "Then, shall I inequitably seek other than Allah for arbiter, and He is (The One) Who has sent down to you the Book (clearly) expounded?" And the ones to whom We brought the Book know that it is being sent down from your Lord with the Truth, so do not definitely be of the constant wranglers.
115. And perfected is the Word of your Lord in sincerity and justice; nothing whatever can exchange His Words; and He is the Ever-Hearer, The Ever-Knowing.
116. And in case you obey most of whoever are on earth, (Literally: in the earth) they will make you err away from the way of Allah; decidedly they closely follow nothing except surmise, and decidedly they do (nothing) except conjecture.
117. Surely your Lord is He Who knows best who errs away from His way, and He knows best the rightly-guided.
118. So eat of that over which The Name of Allah has been mentioned, in case you are believers in His signs.
119. And how is it with you, that you do not eat of that over which The Name of Allah has been mentioned-and He has expounded whatever He has prohibited to you-except whatever you are constrained to? And surely many do indeed lead into error by their prejudices without (any) knowledge. Surely your Lord is He Who knows best the transgressors.
120. And leave behind the outward vice and the inward; surely the ones who earn vice will soon be recompensed for what they were scoring.
121. And do not eat of that over which The Name of Allah has not been mentioned, and surely it is indeed an immorality. And surely Ash-Shayātīn (The all-vicious "ones", i.e., the devil) do indeed reveal to their patrons to dispute with you. And in case you obey them, (then) surely you are indeed

associators (i.e., those who associate others with Allah).

122. And is he who was deceased, then We gave him life and made for him a light to walk by among mankind, as one whose likeness is in the darkness (es), (and) he is not coming out of them? Thus whatever the disbelievers were doing was adorned (i.e., made attractive) for them.
123. And thus We made in every town great ones among its criminals to scheme therein; and in no way do they scheme against anyone except themselves, and in no way are they aware.
124. And when a sign (i.e., an “‘ayah” = a verse) came to them, they said, “We will never believe until we are brought the like of what the Messengers of Allah were brought.” Allah knows best where He makes His Message. Belittlement in the Meeting (i.e., the Reckoning of Allah) with Allah will soon afflict the ones who committed (crimes) and a strict torment (will afflict them) for whatever they were scheming.
125. So, whomever Allah wills to guide, He expands his breast to Islam; and whomever He wills to lead into error, He makes his breast straitened, restricted, as if he were laboriously climbing up in the heaven. Thus Allah sets (Literally: makes) abomination upon (the ones) who do not believe.
126. And this is the Path of your Lord, straight; We have already expounded the signs to a people who constantly remember.
127. For them is the Residence of Peace within the Providence of their Lord; and He is their Ever-Patronizing Patron for whatever they were doing.
128. And the Day (when) He will muster them altogether (and say), “O company of jinn, you have already made much of humankind.” And their patrons among humankind will say, “Our Lord; we have enjoyed (privileges) with one another, (Literally: some of them with some “others”) and we have reached the term You have appointed for us.” He will say, “The Fire is your lodging, eternally (abiding) therein, except as Allah decides.” Surely your Lord is Ever-Wise, Ever-Knowing.
129. And thus We make the unjust ones patrons of each other, for whatever they were earning.
130. “O company of jinn and humankind, did Messengers not come up to you from among you, (who) narrated to you My signs and warned you of the meeting of this your Day?” They will say, “We bear witness against ourselves.” And the present life (Literally: the lowly life, i.e., the life of this world) deluded them, and they bore witness against themselves that they were disbelievers.
131. That is so, for your Lord would not cause towns to perish unjustly, (Literally: with injustice) (while) their population are heedless.
132. And all have degrees (according) to what they have done, and in no way is your Lord ever heedless of whatever they do.
133. And your Lord is The Ever-Affluent, (Literally: The Ever-Rich) The Owner of (the) mercy. In case He decides, He (can) put you away, and cause whatever He decides to succeed even after you, as He brought you from the offspring of another people.
134. Surely whatever you are promised will indeed be coming up (to you); and in no way are you able to be defiant to (Him).
135. Say, “O my people, act (Literally: do) according to your situation; surely I am acting. Then eventually you will know who will have the (ultimate) End (i.e., Paradise) of the Residence! Sure it is (that) the unjust will not prosper.”
136. And they made for Allah of whatever tillage and cattle that He propagated, an assignment; so they said, “This is for Allah, ” according to their assertion, and, “This is for Allah” according to their assertion, and, “This is for our associates.” (i.e., what they associate with Allah) So, whatever is for their associates does not get to Allah, and whatever is for Allah, then (this is what) gets to their associates. Odious is whatever (way) they judge!

137. And thus, their associates (i.e., what they associate with Allah) have adorned (i.e., have made attractive) to many associators the killing of their children (in order) to topple them and confound for them their religion. And if Allah had (so) decided, they would not have performed it. So leave them alone with whatever they fabricate.
138. And they have said, “These are cattle (Arabic ’an’am includes cattle, camels, sheep and goats) and tillage sacrosanct; none shall feed on them except whom we decide, ” according to their assertion, and cattle whose backs have been prohibited, and cattle over which they do not mention The Name of Allah, fabricating (lies) against (Him). He will soon recompense them for whatever they were fabricating.
139. And they have said, “What is within the bellies of these cattle (Arabic ’an’am includes cattle, camels, sheep and goats) is exclusively for our males and prohibited to our spouses; and in case it is dead, then they shall be partners in it.” He will soon recompense them for their describing; surely He is Ever-Wise, Ever-Knowing.
140. They have already lost, the ones who have killed their children in folly, without knowledge and have prohibited what Allah has provided them, fabricating against Allah; they have already erred, and in no way are they rightly-guided.
141. And He is The (One) Who has brought into being gardens trellised and untrellised, and the palm-trees, and plantation of different crops, and the olives, and the pomegranates, cosimilar and not cosimilar (Literally: other than being cosimilar). Eat of their produce when they have produced, and bring the true (right) thereof on the day of its harvest, and do not be extravagant; surely He does not love the extravagant.
142. And of the cattle, (Arabic ’an’am includes cattle, camels, sheep and goats) fit for burden and for a bedding, (i.e., for slaughter and furnishing) eat of what Allah has provided you, and do not ever follow the steps of Ash-Shaytan; (The all-vicious, i.e., the Devil) surely he is an evident enemy to you.
143. Eight pairs: (i.e., eight males and females paired together) of mutton two, (i.e., sheep) and of goats two. Say, “Has He prohibited the two males or even the two females? Or even what the wombs of the two females contain? Fully inform me with knowledge, in case you are sincere.”
144. And of the camels two, and of the bovine two. Say, “Has He prohibited the two males or even the two females? Or even what the wombs of the two females contain? Or even were you witnesses as Allah enjoined you with this? Then who is more unjust than he who fabricates against Allah a lie that he may lead mankind into error without (any) knowledge? Surely Allah does not guide the unjust people.”
145. Say, “I do not find in what has been revealed to me anything prohibited to an eater (Literally: feeder) who feeds thereof except it be carrion, (i.e., deal meat) or blood poured forth or the flesh of swine, (for) then surely that is an abomination or an immoral thing that has been acclaimed to other than Allah. Yet whoever is constrained, without being inequitable or aggressive, then surely your Lord is Ever-Forgiving, Ever-Merciful.”
146. And to the ones who Judaized We have prohibited everything with (Literally: possessing, equipped with, owning) claws; and of the bovine and the sheep We have prohibited them the fat of them, except what their backs bear, or the entrails, or what is mixed up with bone (s); (by) that We recompensed them for their inequity; and surely We indeed are sincere.
147. So, in case they cry you lies, then say, “Your Lord is The Owner of embracing mercy, and His violence will not be turned back from the criminal people.”
148. The ones who have associated (i.e., associated others with Allah) will soon say, “If Allah had (so)

decided, in no way would we have associated (with Him), nor our fathers, nor would we have even prohibited anything.” Thus, the ones before them cried lies until they tasted Our violence. Say, “Do you have in your presence any knowledge so you can bring it out to us? Decidedly you closely follow (nothing) except surmise, and decidedly you (do nothing) except conjecture.”

149. Say, “So to Allah is the consummately proclaimed argument; then, if He had (so) decided, He would indeed have guided you altogether.”
150. Say, “Bring forward your witnesses who bear witness that Allah has prohibited this.” So, in case they bear witness, (then) do not bear witness with them, and do not ever follow the prejudices of the ones who have cried lies to Our signs, and the ones who do not believe in the Hereafter, and they (unjustly) set up equals to their Lord.
151. Say, “Come (so that) I may recite what your Lord has prohibited you: that you do not associate anything with Him, and to show fairest (companionship) to (your) parents; and do not kill your children (out) of want. We provide for you and for them too. And do not draw near obscenities (i.e., irregular sexual intercourse; shameful) whatever (of these) is outward and whatever inward; and do not kill the self that Allah has prohibited, except with the truth (i.e., by right, in the course of justice). That He has enjoined you with, that possibly you would consider.
152. And do not draw near the wealth of the orphan, except in the fairest (manner), until he has reached full age. And fill up the measure and the balance with equity. We do not charge (any) self except to its capacity; and when you say (anything), then be just (i.e., do justice) even if he were a near kinsman. And fulfil the covenant of Allah. That is what He has enjoined you with, that possibly you would be mindful.
153. And that this is My Path, a straight (one); so follow it closely and do not follow the (other) ways, or then they would make you part away from His way. That (Literally: those “rules”) is what He has enjoined you with, that possibly you would be pious.”
154. Thereafter We brought Mûsa (Moses) the Book, perfect for him who does fair (deeds), and expounding everything, and a guidance and a mercy, that possibly they would believe in the meeting with their Lord.
155. And this is a Book We have sent down, blessed; so follow it closely and be pious, that possibly you would be (granted) mercy.
156. So that you may not say, “Surely the Book was sent down only upon two sections even before us, and decidedly we have indeed been heedless of their study.”
157. Or that you may not say, “(As) for us, if the Book had been sent down upon us, we would indeed have been more rightly-guided than they.” Yet a supreme evidence has already come to you from your Lord, and a guidance and a mercy. So, who is more unjust than he who cries lies to the signs of Allah and turns aside from them? We will soon recompense the ones who turn aside from Our signs with an odious torment for that they used to turn aside (from them).
158. Do they look for (nothing) except that the Angels should come up to them, or that your Lord should come up, or that some of the signs of your Lord should come up? On the Day some of the signs of your Lord come up, its belief will not profit a self that did not believe earlier or earned some charity, (i.e., benefits) in its belief. Say, “Wait! Surely we (too) are waiting.”
159. Surely the ones who have caused disunity in their religion and (become) sects, you are not one of them in anything; surely their Command (i.e., the Command of Allah to them) is only to Allah; thereafter He will fully inform them of whatever they were performing.
160. Whoever comes with a fair deed, (Literally: the fair deed) then he will have ten times the like of it, and whoever comes with an odious deed, (Literally: the odious deed) then he will not be

recompensed except the like of it; and they will not be done an injustice.

161. Say, "Surely (as for) myself, my Lord has guided me to a straight Path, a religion (truly) upright, the creed of Ibrāhīm, (Abraham) (the) unswervingly upright, and in no way was he one of the associators." (Those who associate others with Allah).
162. Say, "Surely my prayer, and my rites, and my living, and my dying are for Allah, The Lord of the worlds."
163. No associate has He; and this I am commanded, and I am the first of the Muslims." (Literally: of the ones who have surrendered to Allah).
164. Say, "Shall I inequitably seek other than Allah for Lord and He is the Lord of everything? And every self earns nothing except what is to its own account; and no encumbered self is encumbered by the encumbrance of another self; thereafter to your Lord will be your return, so He will fully inform you wherein you used to differ.
165. And He is (The One) Who made you succeeding each other (in) the earth, and has raised some of you above others (Literally: above "some" others) in degrees, that He may try you in what He has brought you. Surely your Lord is swift in punishment, and surely He is indeed Ever-Forgiving, Ever-Merciful.

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7. Surat Al-Aaraf (The Battlements)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Alif, Lam, Mīm, Sad (These are the names of letters of the Arabic alphabet and only Allah knows their meaning here).
2. A Book sent down to you, (i.e., The prophet) so let there be no restriction in your breast on account of it, that you may warn thereby; and (it is) a Reminding for the believers.
3. Closely follow what has been sent down to you (i.e. the believers) from your Lord, and do not ever follow patrons apart from Him; little are you mindful!
4. And how many a town We have caused to perish, so Our violence came to it at night (in their homes), or while halting (at midday).
5. So, in no way did they have a plea as Our violence came to them, except that they said, "Surely we were unjust."
6. So, indeed We will definitely ask the ones to whom (a Message) was sent, and indeed we will definitely ask the Emissaries.
7. Then indeed We will definitely narrate to them with Knowledge, and in no way were We absent.
8. And the weight upon that Day is the true (one); so he whose scales weigh heavy, then those are they (who) are the prosperers.
9. And he whose scales weigh light, then those are the ones who have lost their (own) selves for that they used to do injustice regarding Our signs.
10. And indeed We have already established you in the earth and made for you therein (means of) subsistence; little do you thank (Us).
11. And indeed We already created you, thereafter We fashioned you, thereafter We said to the Angels, "Prostrate to Adam;" so they prostrated, except Iblīs; he was not of the prostrators.
12. Said He, "What prevented you from prostrating as I commanded you?" Said he, "I am more charitable (i.e. better) than he. You created me of fire, and You created him of clay."
13. Said He, "Then get down (out of) it; so, in no way is it for you to be proud therein; then go out; surely you are among the belittled."

14. Said he, "Respite me to the Day they are made to rise again."
15. Said He, "Surely you are among the ones respited."
16. Said he, "So, for that You caused me to be misguided, indeed I will definitely sit (i.e., in ambush) for them (on) Your straight Path.
17. Thereafter indeed I will definitely come up to them from before them (Literally: between their hands) and from behind them, and from their right (hands), and from their left (hands); and You will not find most of them thankful."
18. Said He, "Go out of it, reproved and regretfully rejected. Indeed whoever of them will follow you, indeed I will definitely fill Hell from among you all together."
19. And O Adam, dwell, you and your spouse, in the Garden (and) so eat of where you (both) decide; and do not draw near this tree, (or) then (both of) you will be of the unjust."
20. Then Ash-Shaytan (The all-vicious, i.e., the Devil) whispered to them (both) to display to them that which was overlaid (i.e., hidden) from them of their shameful parts; and he said, "In no way has your Lord forbidden you from this tree except that you should become (two) angels or become of the ones eternally (abiding)."
21. And he swore to both of them, "Surely I am indeed for you both one of your honest (Literally: one of the honest advisers) advisers."
22. So he misled them both by delusion; (Or: caused their fall) then, as soon as they (both) tasted the tree, their shameful parts appeared to them, and they took to splicing upon themselves (some of) the leaves of the Garden. And their Lord called out to them, "Did I not forbid you from that tree and say to you both, surely Satan is for you both an evident enemy?"
23. They both said, "Our Lord, we have done an injustice to ourselves; and in case You do not forgive us and have mercy on us, indeed we (both) will definitely be among the losers."
24. Said He, "Get down (all of you), some of you an enemy to (some) others; and in the earth there is for you a repository and an enjoyment for a while."
25. Said He, "Therein you will live, and therein you will die, and there from you will be brought out."
26. O Seed (Or: sons) of Adam! We have readily sent down on you a garment to overlay your shameful parts, and a vesture; (Fine clothes; or feathers) and the garment of piety, that is the most charitable; (i.e., better) that is of the signs of Allah, that possibly they would constantly remember.
27. O Seeds (Or: sons) of Adam! Definitely do not let Ash-Shaytan (The All-vicious, i.e., the Devil) tempt you just as he brought your parents (Literally: your two feathers) out of the Garden, plucking out from them (both) their garments to show them their shameful parts. Surely he sees you, he and his (dependent) tribe, from where you do not see them. Surely We have made Ash-Shaytān (The all-vicious ones, i.e., the devils) patrons of the ones who do not believe.
28. And when they perform an obscenity, they say, "We found our fathers (performing) it, and Allah has commanded us to (perform) it." Say, "Surely Allah does not command obscenity; do you say against Allah that which you do not know?"
29. Say, "My Lord has commanded equity; and set your faces upright at every mosque and invoke Him, making the religion His faithfully; just as He began you, so you will go back (to Him).
30. A group He has guided, and errancy has come true against (another) group." Surely they have taken to themselves Ash-Shaytān (The all-vicious ones, i.e., the devils) for patrons, apart from Allah, and they reckon that they are (right) guided.
31. O Seeds (Or: sons) of Adam! Take your adornment at every mosque, and eat and drink, and do not be extravagant; surely He does not love the extravagant.
32. Say, "Who has prohibited the adornment of Allah, which He has brought out for His bondmen, and

the good things of (His) providing?” Say, “These, on the Day of the Resurrection, will be exclusively for the ones who believed in (i.e., during) the present life.” (Literally: the lowly life, i.e., the life of this world) Thus We expound the signs for a people who know.

33. Say, “My Lord has only prohibited obscenities, (i.e., a dominations, unlawful sexual intercourse) whatever of (these) are outward and whatever are inward, and vice, and untruthful inequity, (Literally: with other than the truth) and that you associate with Allah that for which He has not sent down any all-binding authority, and that you say against Allah whatever you do not know.”
34. And to every nation (there is) a term; so when their term comes, they will not (be able to) postpone (it) by a (single) hour, nor will they put (it) forward.
35. O Seeds (Or: sons) of Adam! In case ever there should definitely come up to you Messengers from among you, narrating to you My signs, so, whoever is pious and acts righteously, then no fear will be on them, nor will they grieve.
36. And the ones who have cried lies to Our signs and waxed proud against them, those will be the companions of the Fire; they are therein eternally (abiding).
37. So, who is more unjust than he who fabricates against Allah a lie or cries lies to His signs? For those, their assignment of the Book (i.e., the Book of decrees) will be granted (Literally: attain) them; until when Our Messengers come to them to take them up, they will say, “Where is what you used to invoke apart from Allah?” They say, “They have erred away from us,” and they will bear witness against themselves that they were disbelievers.
38. Says He, “Enter among nations that already passed away even before you, of the jinn and humankind, into the Fire.” Whenever a nation enters, it curses its sister-nation until when they altogether have successively overtaken (each) other, the last of them will say to the first of them, “Our Lord, these led us into error, so bring them a double torment of the Fire.” Says He, “To each a double, but you do not know.”
39. And the first of them will say to the last of them, “So, in no way are you of any grace (i.e. are in no way superior; are no better) over us; then taste the torment for what you were earning.”
40. Surely the ones who cry lies to Our signs and wax proud against them, the gates of the heaven will not be made to open to them, nor will they enter the Garden until the cord (Sometimes interpreted) penetrates into the eye of the needle. And thus We recompense the criminals.
41. They will have a resting place of Hell, and above them Envelopers; and thus We recompense the unjust.
42. And (the ones) who have believed, and have done deeds of righteousness-We do not charge a self except according to its capacity-those are the Companions of the Garden; they are therein eternally (abiding).
43. And We will draw out whatever rancor is in their breasts. From beneath them Rivers run, and they will say, “Praise be to Allah, Who guided us to this; and in no way could we have been guided, unless Allah has guided us. Indeed (the) Messengers of our Lord have already come with the Truth.” And they will be called out, “That (Literally: Those are) is the Garden you have been (made) to inherit for what you were doing.”
44. And the companions (i.e., inhabitants) of the Garden will call out the companions of the Fire, (saying) “We have already found whatever our Lord promised us true; then have you found whatever your Lord promised true?” They will say, “Yes.” Then an announcer will announce between them, “The curse of Allah be on the unjust.
45. Who bar from the way of Allah and inequitably seek to make it crooked; and they are disbelievers in the Hereafter.”

46. And between them is a curtain, and on the battlements are men who recognize (them) all by their mark; and they will call out to the companions of the Garden, "Peace be upon you! They have not (yet) entered it, and they long (Or: ara eager) for that."
47. And when their beholdings (i.e., their eyes) are turned about towards the companions of the Fire, they will say, "Our Lord, do not make us among the unjust people."
48. And the companions of the battlements will call out to men they recognize by their mark. They will say, "In no way has your gathering (i.e., your amassing, and your multitude) availed you, neither whatever you used to wax proud of."
49. Are these the ones that you swore Allah would not allow them to attain (any) mercy?" "Enter the Garden; no fear will (be) upon you, nor will you grieve."
50. And the companions of the Fire will call out to the companions of the Garden (saying), "Downpour on us some water, or some of whatever Allah has provided you." They will say, "Surely Allah has prohibited both to the disbelievers, "
51. Who have taken (among themselves) their religion as a diversion and a plaything, and whom the present life (Literally: the lowly life, i.e., the life of this world) has deluded. So, today We forget them as they forgot the meeting of this their Day, and (that) they used to repudiate Our signs.
52. And indeed We have already come to them with a Book that We have expounded with Knowledge, a guidance and a mercy to a people who believe.
53. Do they look for (anything) except its interpretation? The Day its interpretation comes up, the ones who forgot it earlier will say, "The Messengers of Our Lord already came with the Truth; so, have we any intercessors, (for) then they would intercede for us, or will we be turned back to do other than what we were doing?" They have already lost their (own) selves, and what they were fabricating has erred away from them.
54. Surely your Lord is Allah, Who created the heavens and the earth in six days. Thereafter He leveled Himself upon the Throne (How He did so is beyond human understanding). He envelops the daytime (with) the night, (which) seeks it out promptly, and the sun, and the moon, and the stars are subjected to His Command. Verily, to Him (belong) the creation and the Command. Supremely Blessed be Allah, The Lord of the worlds.
55. Invoke your Lord in supplication and covertly; surely He does not love the transgressors.
56. And do not corrupt in the earth after its being tilled, and invoke Him in fear and longing. Surely the mercy of Allah is near to the fair-doers.
57. And He is (The One) Who sends the winds, bearing good tidings before (Literally: between the two hands of His mercy) His mercy, till when they carry heavy clouds, We drive it (i.e., the clouds) to a dead land; then We therewith send down water; so We bring out therewith products of all (kinds). Thus We will bring out the dead, that possibly you would be mindful.
58. And the good land, its growth comes (Literally: goes out) out by the permission of its Lord, and (as for) that which is wicked, its growth does (i.e., its vegetation) not come (Literally: goes out) out except meagerly. Thus We propound the signs for a people who thank (Us).
59. Indeed We have already sent Nuh to his people; so he said "O my people! Worship Allah. In no way do you have any god other than He. Surely I fear for you the torment of a tremendous Day."
60. The chiefs of his people said, "Surely we indeed see you in evident error."
61. Said he, "O my people! There is no errancy in me; but I am a Messenger from The Lord of the worlds.
62. I constantly proclaim to you the Messages of my Lord, and I advise you (sincerely), and I know from Allah what you do not know.

63. And do you wonder that a Remembrance from your Lord has come to you by means (Literally: upon a man) of a man among you, that he may warn you, and that you may be pious, and that possibly you would be granted mercy?"
64. So they cried him lies; then We delivered him, and the ones with him, in the ship (s), and We drowned (the ones) who cried lies to Our signs; surely they were a wilfully blind people.
65. And to Aad (We sent) their brother Hūd; he said, "O my people! Worship Allah! In no way do you have any god other than He. Will you then not be pious?"
66. The chiefs who disbelieved among his people said, "Surely we see you indeed in foolishness, and surely we indeed expect that you are one of the liars."
67. Said he, "O my people! There is no foolishness in me, but I am a Messenger from The Lord of the worlds.
68. I constantly proclaim to you the Messages of my Lord, and I am for you a devoted adviser.
69. And do you wonder (Literally: have you wondered) that a Remembrance from your Lord has come to you upon a man among you, that he may warn you? And remember when (Literally: as) He made you successors even after the people of Nūh, and increased you sizably (Literally: Outspreading "in stature") in creation. So remember the boons of Allah, that possibly you would prosper."
70. They said, "Have you come to us that we may worship Allah alone and leave out what our fathers were worshipping? Then come up to us with what you promise us, in case you are of the sincere."
71. He said, "Abomination and anger from your Lord have already befallen you. Do you dispute with me over names you have named, you and your fathers, (for) in no way has Allah ever sent down regarding them any all-binding authority? So, await, surely I will be with you among (the ones) a waiting."
72. So We delivered him, and the ones with him, by a mercy from Us; and We cut off the last trace of (the ones) who cried lies to Our signs and in no way were they believers.
73. And to Thamūd (We sent) their brother Salih. He said, "O my people! Worship Allah! In no way do you have any god other than He. A Supremely evident (sign) from your Lord has already come to you. This is the she-camel of Allah to be a sign for you. So leave her out (free) to eat in the earth of Allah, and do not touch her with any odious (treatment) (lest) then a painful torment should take you (away).
74. And remember as He made you successors even after cād and located you in the earth, taking to your selves palaces of its plains, and hewing (its) mountains into homes; so remember the boons of Allah, and do not perpetrate (mischief) in the earth as corruptors.
75. The chiefs who waxed proud from among his people said to whomever were deemed weak, to whomever of them believed, "Do you know that Salih is an Emissary from his Lord?" They said, "Surely in whatever he has been sent with, we are believers."
76. The ones who waxed proud said, "Surely in that which you believe, we are disbelievers."
77. So they hamstrung the she-camel and rebelled against the Command of their Lord, and said, "O Salih, come up to us with what you promise us, in case you are one of the Emissaries."
78. Then the Commotion took them (away), and so (in the morning) they became cowering (bodies) in their residence.
79. So he turned away from them and said, "O my people! Indeed I have already proclaimed to you the Message of my Lord and advised you (sincerely), but you do not love (sincere) advisers."
80. And (remember) Lūṭ, (Lot) as he said to his people, "Do you commit (Literally: come up with the obscenity) such obscenity as in no way has anyone in the worlds ever gone before you (perpetrated) it?"

81. Surely you indeed come up with lust to men, apart from (i.e. instead of) women; no indeed, you are an extravagant people.” (i.e., exceeding the limits (of decency)
82. And in no way was the answer of his people (anything) except that they said, “Drive them out of your town; surely they are a folk who constantly purify themselves.”
83. So We delivered him and his family, except his wife; she was one of the laggards.
84. And We rained down upon them a rain; so look how was the end of the criminals.
85. And to Madyan (We sent) their brother Shuaayb. He said, “O my people! Worship Allah! In no way do you have any god other than He. A supreme evidence has already come to you from your Lord; so fill up the measure and the balance, and do not depreciate mankind their things; (i.e., their goods) and do not corrupt in the earth after its being righteous. That (Literally: those “orders”) is most charitable for you, in case you are believers.
86. And do not sit in every path, threatening and barring from the way of Allah (the ones) who believe in Him, and inequitably seeking to make (His way) crooked. And remember when you were few, then He multiplied you; and look how was the end of the corruptors.
87. And in case there is a section of you who have believed in what (i.e. in the Message) I have been sent with, and a section who have not believed, then be patient till Allah shall judge between us; and He is The Most Charitable of judges.”
88. The chiefs who waxed proud among his people said, “Indeed we will definitely drive you out, O Shuaayb, and the ones who have believed with you, from our town, or (else) you indeed will definitely go back to our creed.” Said he, “Even if we hate (Literally: and even if we are hating “that”) it?
89. We would have already fabricated against Allah a lie in case we (ever) went back into your creed, after Allah has finally delivered us from it; and in no way can we return into it, unless Allah, our Lord, so decides. Our Lord embraces everything in (His) knowledge. On Allah h we have put our trust. Our Lord! Arbitrate with the truth between us and our people, and You are The Most Charitable of arbiters.”
90. And the chiefs who disbelieved from among his people said, “Indeed in case you (ever) follow Shuaayb, lo, surely in that case you will indeed be losers.”
91. Then the Commotion took them (away); so in the morning they became cowering (bodies) in their residence.
92. The ones who cried lies to Shuaayb were as if they had not flourished in it; the ones who cried lies to Shuaayb were they (who) were the losers.
93. So he turned away from them and said, “O my people! Indeed I have already proclaimed the Messages of my Lord and advised you (sincerely), so how should I feel sad for a disbelieving people?”
94. And in no way have We sent any Prophet into a town except that We took its population with misery and tribulation that possibly they would earnestly supplicate (Us).
95. Thereafter We exchanged in place of an odious deed a fair (reward), (i.e., replaced adversity by good fortune) till they lived in luxury and said, “Tribulation and easiness already touched our fathers.” So We took them (away) suddenly, (while) they were not aware.
96. And if the population of the towns had believed and been pious, We indeed would have opened upon them blessings from the heaven and the earth, but they cried lies, (and) so We took them (away) for what they were earning.
97. So, do the population of the towns feel secure that Our violence will not come up to them (in their homes) at night (while) they are sleeping?

98. Or do the population of the towns feel secure that Our violence will not come up to them in the forenoon while they are playing?
99. So, do they feel secure against the scheming of Allah? Then none feels secure against the scheming of Allah except the people (who) are the losers.
100. And is it not a guidance (Literally: Does it not guide them) to the ones who inherit the earth after its population that, if We (so) decide, We will afflict them for their guilty deeds, and We stamp upon their hearts so they do not hear?
101. Such were the towns We narrate (some) tidings of them to you, and indeed their Messengers already came to them with the supremely evident (signs). So in no way could they believe in what they had cried lies (to) earlier. Thus Allah stamps upon the hearts of the disbelievers.
102. And in no way did We find (loyalty to any) covenant in most of them, and decidedly We found most of them immoral indeed.
103. Thereafter We sent forth even after them Mûsa (Moses) with Our signs to Firaawn (Pharaoh) and his chiefs, yet they did injustice regarding them. So look how was the end of the corruptors!
104. And Mûsa (Moses) said, "O Firaawn! (Pharaoh) Surely I am a Messenger from The Lord of the worlds.
105. Truly (worthy) to say nothing regarding Allah except the truth. I have already come to you with a supremely evident (sign) from your Lord, so send forth with me the Seeds (Or: sons) of ."Israel).
106. Said he, "In case you have come with a sign, so come up with it, in case you are of the sincere."
107. So he cast his staff, and only then was it an evident serpent;
108. And he drew out his hand, and only then was it white to the on-lookers.
109. The chiefs of Firaawn's (pharaoh's) people said, "Surely this is indeed a knowledgeable sorcerer.
110. Who would (like to) drive you out of your land; so, what (is it that) you command?"
111. They said, "Put him off, and his brother, (a while) and send among the cities mutterers.
112. (And) they will come up to you with every knowledgeable sorcerer."
113. And the sorcerers came to Firaawn; they said, "Surely we will indeed have a reward in case we ourselves, are the over comers."
114. Said he, "Yes, and surely you will indeed be among the near-stationed."
115. They said, "O Mûsa! (Moses) Either you cast, or we ourselves will be the ones casting (first)."
116. Said he, "You cast." So as soon as they cast, they bewitched (their) fellowmen's eyes, and overawed them, and came with a tremendous sorcery.
117. And We revealed to Mûsa (Moses) (saying), "Cast your staff." So, only then did it gulp whatever they falsified.
118. So the Truth came to pass, (Literally: fell "on them") and void (Literally: became untrue) was whatever they were doing.
119. So they were overcome over there, and they turned over belittled.
120. And the sorcerers were cast down prostrating.
121. They said, "We believe in The Lord of the worlds,
122. The Lord of Mûsa (Moses) and Harûn." (Aaron)
123. Firaawn (Pharaoh) said, "You have believed in Him before I permit you. Surely this is indeed a scheme you have been scheming in the city that you may drive out its population. Yet you will eventually know!
124. Indeed I will definitely cut up your hands and your legs alternately, thereafter indeed I will definitely crucify you all together."
125. They said, "Surely to our Lord we are around (Literally: turning over).

126. And in no way do you take vengeance upon us except that we have believed in the signs of our Lord as soon they came to us. Our Lord, pour out upon us patience and take us to Yourself as Muslims.”
127. And the chiefs of the people of Firaawn said, “Will you leave Mûsa (Moses) and his people corrupt in the earth, and leave you and your gods behind?” He said, “We will soon massacre their sons and (spare) alive their women, and surely above them we are vanquishers.”
128. Mûsa said to his people, “Beseech Allah for help and be patient; surely the earth (belongs) to Allah. He causes whomever He decides among His bondmen to inherit it, and the (prosperous) end is for the pious.”
129. They said, “We were hurt even before you came up to us and even after you came to us.” Said he, “It may be that your Lord will cause your enemy to perish and make you successors in the earth; so He looks into how you do.”
130. And indeed We already took the house of Firaawn (to task) with years (of dearth), and diminution of products, that possibly they would constantly remember.
131. Then when the fair (reward) came to them, they said, “This belongs to us, ” and in case an odious (thing) afflicted them, they would augur ill by Mûsa (Moses) and the ones with him. Verily their bird (of augury) is surely only in the Meeting with Allah, but most of them did not know.
132. And they said, “No matter what sign you come up with to us to bewitch us, then in no way are we believers with you.”
133. So We sent upon them the deluge, and the locusts, and the lice, and the frogs, and the blood, expounded signs; yet they waxed proud and were a criminal people.
134. And as soon as the chastisement befell them, they said, “O Mûsa! Invoke your Lord for us by what He covenanted in your presence. Indeed in case you lift off from us the chastisement, indeed we will definitely believe you, and indeed we will definitely send with you the Seeds (Or: sons) of .”Israel)
135. Then as soon as We lifted off from them the chastisement to a term that they should reach, only then did they breach (their covenant).
136. So We took vengeance on them, then We drowned them in the main for that they cried lies to Our signs, and they were heedless of them.
137. And We caused the people that were deemed weak to inherit the eastern parts of the earth and the western parts, which We had blessed, and the Fairest Word of your Lord was perfectly (fulfilled) upon the Seeds of for whatever they (endured) patiently; and We destroyed whatever Firaawn (pharaoh) used to work, (i.e., make) and his people, and what they used to trellis. (Literally: to trellis. Understood here to mean build as thrones, palaces and towers).
138. And We made the Seeds (or: sons) of Israel pass over the sea. Then they came upon a people consecrating themselves to idols they had. They said, “O Mûsa, (Moses) make for us a god as they have gods.” He said, “Surely you are a people who are ignorant.
139. Surely, whatever (idols) these (people consecrated themselves to) will be completely annihilated, and whatever they were doing is untrue.”.
140. He said, “Shall I inequitably seek a god for you other than Allah and He has graced you over the worlds.?”
141. And as We delivered you from the house of Firaawn (Pharaoh) who were marking you for an odious torment, massacring your sons and (sparing) alive your women, and in that (Literally: those (things) was a tremendous trial from your Lord. .
142. And We appointed with Mûsa (Moses) thirty nights and We perfected them with ten, so the fixed time of his Lord was perfect for forty nights. And Mûsa (Moses) said to his brother Harûn, (Aaron) “Be my successor among my people and act righteously; do not ever follow the way of the

corruptors.”

143. And as soon as Mûsa came to Our fixed time and his Lord spoke to him, he said, “Lord! Show me, that I may look at You!” Said He, “You will never see Me; but look at the mountain, so, in case it stays residing in its place, then you will eventually see Me.” Then as soon as his Lord manifested Himself to the mountain, He made it pounded (into dust), and Mûsa collapsed stunned. So, as soon as he recovered, he said, All Extolment be to You! I repent to You, and I am the first of the believers.”.
144. Said He, “O Mûsa! Surely I have elected you above mankind for My Messages and for My Words (to you); so take what I have brought you, and be of the thankful.”.
145. And We wrote for him on the Tablets of everything an admonition, and an expounding of everything. “So take them with power, and command your people to take the fairest of them. I will soon show you the residence of the immoral..
146. I will soon turn about from My signs (the ones) who wax proud in the earth untruthfully; and in case they see every sign, they do not believe in it; and in case they see the way of right-mindedness, they will not take it to themselves for a way, and in case they see the way of misguidance, they will take it to themselves for a way. That is for that they cried lies to Our signs and were heedless of them.”.
147. And the ones who have cried lies to Our signs and the meeting in the Hereafter, their deeds have (become) frustrated. Should they be recompensed, except (according to) whatever they were doing?.
148. And the people of Mûsa (Moses) took to themselves even after him, of their (diverse) ornaments, a corporeal Calf that had a lowing (voice). Did they not see that it did not speak to them nor did it guide them upon any way? They took it to themselves and were an unjust (people)..
149. And as soon as it was made to fall down in their hands, (i.e., they regretted.) and (they) saw that they had already erred, they said, “Indeed in case our Lord has no mercy on us and does not forgive us, indeed, we will definitely be of the losers.”.
150. And as soon as Mûsa returned to his people, all-enraged and sorrowful, he said, “Miserable is what you have done while staying behind me (just) after my (departure). Would you hasten on the Command of your Lord?” And he cast down the Tablets and took hold of his brother's head, dragging him towards himself. He said, “Son of my mother, surely the people deemed me weak and were almost about to kill me. So do not make the enemies to gloat over me, and do not set me (Literally: do not make me) among the unjust people”.
151. He said, “Lord! Forgive me and my brother and cause us to enter into Your mercy; and You are The Most Merciful of the merciful.”.
152. Surely the ones who took to themselves the Calf anger will soon pertain to them from their Lord, and humiliation in the present life; (Literally: the lowly life, i.e., the life of this world) and thus We recompense the fabricators..
153. And the ones who do odious deeds, thereafter repent even after that and believe, surely even after that your Lord is indeed Ever-Forgiving, Ever-Merciful..
154. And as soon as Mûsa's (Moses) anger calmed down, he took the Tablets; and in the transcript of them was a guidance and a mercy to the ones who hold their Lord in awe..
155. And Mûsa (Moses) chose his people, seventy men, for Our fixed time; then, as soon as the commotion took them, he said, “Lord! If you had so decided, You would have caused them to perish earlier and me. Would You cause us to perish for what the foolish ones of us have performed? Decidedly it is (nothing) except Your temptation, whereby You lead to error whomever You decide, and You guide whomever You decide. You are our Ever-Patronizing Patron, so forgive us and have mercy on us, and You are The Most Charitable of forgivers..

156. And prescribe for us in this present (Literally: this lowly (life), i.e., the life of this word) (life) a fair (reward), and in the Hereafter; surely we have Judaized (i.e., to be a Jew) to You.” Said He, “My torment, I afflict with it whomever I decide, and My mercy has embraced everything; so I will soon prescribe it to the ones who are pious and bring the Zakat, (i.e., pay the poor-dues) and the ones who (themselves) believe in Our signs, .
157. The ones who closely follow the Messenger, the Prophet, the illiterate one, whom they find written down in their presence in the Tawrah (the Book revealed to Mûsa (Moses) and the Injil, (the Book revealed to Îsa (Jesus) commanding them to beneficence, and forbidding them maleficence, making lawful for them the good things, and prohibiting for them the wicked things, and ridding them of their obligation and the shackles that were upon them. So the ones who believe in him, and rally to him (in assistance) and vindicate him, and closely follow the light that has been sent down with him, those are they (who) are the prosperers.”.
158. Say, “O you mankind, surely I am the Messenger of Allah to you altogether, to Whom belongs the Kingdom of the heavens and the earth. There is no god except He. He gives life and causes to die. So believe in Allah and His Messenger, the Prophet the illiterate one who believes in Allah and His Speeches, and follow him closely that possibly you would be guided.”.
159. And of the people of Mûsa (Moses) there is a nation who guide with the truth, and by it do with justice.. And We cut them up into twelve Grandsons, (i.e., tribes.) nations.
160. And We Cut them up into twelve Grandsons, (Moses) nations. And We revealed to Mûsa, as his people asked him for water, (saying), “Strike with your staff the stone!” So there squirt forth from it twelve springs; every folk already knew their drinking-place. And We overshadowed them with mists, and We sent down manna and quails upon them: (i.e. the Tribes) “Eat of whatever good things with which We have provided you.” And in no way did they do injustice to Us, but to themselves they were doing injustice..
161. And as it was said to them, “Dwell (serenely) in this town and eat of it where you decide, and say, “Unburdening, ” (Unburdening of their sins, i.e, forgiveness) and enter the gate constantly prostrating. (Then) We shall forgive you your offences. We will soon increase the fair-doers.”.
162. Then the ones who did injustice among them substituted a saying other than what had been said to them; so We sent (down) upon them a chastisement from the heaven for their doing injustice..
163. And ask them concerning the town which was by the (Literally: present by the sea) sea, as they were aggressors on (i.e. They broke the Sabbath) the Sabbath, as their whales came to them on the day of their Sabbath with their heads up, (i.e. They were swimming shorewards) and on the day they did not keep Sabbath, they did not come up to them. Thus did We try them for they were acting immorally..
164. And as a (certain) nation of them said, “Why do you admonish a people whom Allah (is) causing to perish or tormenting with a strict torment?” They said, “ (As) a (possible) excuse to your Lord, and that possibly they would be pious.”.
165. So, as soon as they forgot what they were reminded of, We delivered the ones who were forbidding odious deeds and We took (away) the ones who did injustice with most miserable torment because they were acting immorally..
166. Then as soon as they rebelled against what they had been forbidden to do, We said to them, “Be you apes, (totally) spurned!”.
167. And as your Lord has notified that indeed He will definitely send forth against them, to the Day of the Resurrection, ones who would mark them for an odious torment. Surely your Lord is indeed swift in punishment, and surely He is indeed Ever-Forgiving, Ever-Merciful..

168. And We cut them up in the earth into nations, (some) of them righteous, and (some) of them lesser than that; (Literally: orher than that) and We tried them with fair things and odious things that possibly they would return..
169. Then there succeeded even after them a succession who inherited the Book, taking the advantage of this meaner (life), and saying, “Soon it will be forgiven us.” And in case an advantage, the like of it, comes up to them, they will take it. Has not the compact of the Book been taken upon them, that they should say nothing concerning Allah except the truth? And they studied what is in it; and the Last Residence is most charitable for the ones who are pious. Then do you not consider (that?. (
170. And the ones who hold fast to the Book and keep up the prayer, surely We do not waste the reward of the righteous doer.
171. And (remember) as We agitated the mountain above them as if it were an overshadowing (awning) and they expected it was going to fall down on them: “Take powerfully what We have brought you, and remember what is in it, that possibly you would be pious.”
172. And (remember) as your Lord took from the Seeds (Or. sons) of Adam, from their backs, their offspring, and made them bear witness concerning themselves, “Am I not your Lord?” They said, “Yes indeed, we bear witness.” (So) that you should not say on the Day of the Resurrection, “Surely we were heedless of this, ”.
173. Or that you should not say, “Surely it is only our fathers (who) associated (i.e., associated others with Allah) earlier, and we were (their) offspring even after them. Would You then cause us to perish for what the wrong-doers performed?”
174. And thus We expound the signs and possibly that they would return..
175. And recite to them the tidings of him to whom We brought Our signs, yet he stripped himself out of them; (i.e., he abandoned them) then Ash-Shytan (The all-vicious one, i.e., the Devil) followed up after him, (and) so he became of the misguided..
176. And if We had decided, We would indeed have raised him thereby, but he clung to the earth and closely followed his prejudice. So the likeness of him is like the likeness of a dog: in case you burden it, it lolls (its tongue out), or (in case) you leave it, it lolls (its tongue out). That is the likeness of the people who have cried lies to Our signs. So narrate (these) narratives that possibly they would meditate..
177. An odious likeness (is the likeness) of the people who have cried lies to Our signs, and to themselves they were doing injustice..
178. Whomever Allah guides, (then) he is (rightly) guided; and whomever He leads into error, then those are they (who are) the losers..
179. And indeed We have already propagated for Hell many of the jinn and humankind; they have hearts with which they do not comprehend, and they have eyes with which they do not behold, and they have ears with which they do not hear. Those are like the cattle; no indeed, they are further in error. Those are they (who are) heedless..
180. And to Allah (belong) the Fairest Names, so invoke Him by them, and leave behind the ones who blaspheme His Names; they will soon be recompensed (for) whatever they were doing..
181. And of the ones We created are a nation who guide with the Truth and by it do justice..
182. And the ones who have cried lies to Our signs, We will soon gradually draw them (to punishment) from where they do not know..
183. And I reprieve them; surely My plotting is constantly pervading..
184. And do they not meditate? There is no madness in their Companion. (The Prophet) Decidedly he is nothing except an evident warner..

185. And have they not looked into the Dominion of the heavens and the earth and what things Allah has created, and that may be that their term has already drawn near? So, in whichever discourse after (this) are they to believe?.
186. Whomever Allah leads into error, then no guide he has, and He leaves them blundering in their inordinance..
187. They ask you concerning the Hour, when it will have its anchorage. (i.e., when it will take place) Say, "Surely the knowledge of it is only in the Providence of my Lord; none will manifest it at its (proper) time except He. It is heavy in the heavens and the earth. It will not come up to you except suddenly!" They ask you, as if you were thoroughly (acquainted) with it. Say, "Surely the knowledge of it is only in the Providence of Allah, but most of mankind do not know."
188. Say, "I do not possess (any) benefit or harm for myself, except what ever Allah decides; and if I had known the Unseen, I would indeed have got plenty of the most charitable things, and in no way would odious times have touched me. Decidedly I am nothing except a constant warner and a constant bearer of good tidings to a people who believe."
189. He is The One Who created you of one self, and made of it its spouse that he might serenely dwell with her. Then as soon as he (intimately) enveloped her, she bore a light burden, then she passed by with it; then when she became heavy, they both invoked Allah their Lord, "Indeed in case you bring us a righteous (child), (Or: of righteous disposition.) we indeed will be definitely of the thankful."
190. Then, as soon as He brought them a righteous (child), they set up for Him associates in what He had brought them. Yet Allah is Supremely Exalted above whatever they associate..
191. Do they associate (with Allah) that which does not create anything, and they themselves are created, .
192. And that are unable to vindicate them, neither will they vindicate themselves?.
193. And in case you (i.e. the believers) call them to the guidance, they do not ever follow you; equal it is to you whether you call them, or whether you are silent..
194. Surely the ones you invoke, apart from Allah, are bondmen the likes of you; so invoke them, (and) then let them respond to you, in case you are sincere..
195. Do they have legs with which they walk, or (even) do they have hands with which they assault, or (even) do they have eyes with which they behold, or (even) do they have ears with which they hear? Say, "Invoke your associates, thereafter plot against me, (and) then do not respite me..
196. Surely my Ever-Patronizing Patron is Allah, Who has been sending down the Book and He patronizes the righteous..
197. And the ones you invoke apart from Him are neither able to vindicate you nor to vindicate themselves."
198. And in case you call them to the guidance, they do not hear, and you see them looking at you, and they do not behold..
199. Take to clemency, and command benevolence, and veer away from the ignorant..
200. And definitely in case an incitement from Ash-Shaytan (the all-vicious (one), i.e., the Devil) ever incites you, then seek refuge in Allah; surely He is Ever-Hearing, Ever-Knowing..
201. Surely the ones who are pious, when a visitation of Ash-Shaytan (the all-vicious (one), i.e., the Devil) touches them, remind themselves, then, only then are they (clear) beholders..
202. And their brethren reinforce them into misguidance, thereafter they do not stop short..
203. And when you do not come up to them with a sign, they say, "Why have you not selected it?" Say, "Surely I closely follow only what has been revealed to me from my Lord; these one evident demonstrations (i.e., demonstrations for beholders) from your Lord, and a guidance, and a mercy for

a people who believe.”.

204. And when the Qur’an is read, then listen to it and hearken, that possibly you would be granted mercy..
205. And remember your Lord within yourself, in supplication and in fright, other than being (too) loud in words, in the early mornings and the (hours) before sunset, and do not be among the heedless..
206. Surely the ones who are in the Providence of your Lord do not wax too proud to (do) Him worship, and they extol Him, and to Him they prostrate themselves (A prostration is to be performed after this verse)

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8. Surat Al-Anfal (The Spoils)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. They ask you about the spoils. (The Arabic word *nafl* originally means: supererogatory prayer, or gift) Say, “The spoils (belong) to Allah and the Messenger; so be pious to Allah, and act righteously among yourselves (Or: make a reconciliation after differences) and obey Allah and His Messenger, in case you are believers.”
2. Surely the believers are only the ones who, when Allah is mentioned, their hearts tremble and when His ayat (Signs or verses) are recited to them, they increase them in belief, and in their Lord they put their trust,
3. The ones who keep up the prayer and expend of what We have provided them.
4. Those are truly the ones who are believers; they have degrees in the Providence of their Lord, and forgiveness, and an honorable provision.
5. As also as your Lord brought you (The prophet) out of your home with the truth, and surely a group of the believers indeed are hating that.
6. Disputing with you concerning the truth, after it had become evident, as though they were being driven to death while looking (at it).
7. And as Allah promised you (The pronouns “you” and “yours” are plural) one of the two sections should be yours, and you would like that the one other than the accoutered (i.e. owning accoutrement, the armed section) should be yours. And Allah willed to uphold truthfully the truth by His words and cut off the last trace (Literally: the rear, hind part) of the disbelievers,
8. That He might (uphold) truthfully the truth and void the untrue, although the criminals would hate (that).
9. As you call your Lord for succor, so He responded to you that, “I am supplying you with a thousand Angels in successive ranks.
10. And in no way has Allah made this except as good tidings and that your hearts thereby might be composed. And in no way is victory from (any- where) except from the Providence of Allah; surely Allah is Ever-Mighty, Ever-Wise.
11. As He was making drowsiness to envelop you as secure (reassurance) from Him, and sending down on you water from the heaven to purify you thereby, and to put away from you the chastisement of Ash-Shaytan, (The all-vicious :one”; i.e., the Devil) and to brace your hearts, and to make firm (your) feet thereby.
12. As Your Lord was revealing to the Angels, (saying), “I am with you; so make the ones who believe stand firm. I will soon cast into the hearts of the ones who have disbelieved horror; so strike above the necks, and strike every finger-tip of them.”

13. That (is) for that they opposed Allah and His Messenger; and whoever opposes Allah and His Messenger; then surely Allah is strict in punishment.
14. That (The Arabic pronoun is in the plural form, indicating strict punishment) (is the punishment), so taste it; and that the torment of the Fire is for the disbelievers.
15. O you who have believed, when you meet the ones who have disbelieved marching (to battle) then do not turn your backs (Literally: your hind parts) to them.
16. And whoever turns his back upon that day to them, except (in case) of turning off (i.e., turning off “e.g., the road” as a stratagem or to regroup) to fight or taking the side of (another) community, he has then incurred anger from Allah, and his abode is Hell, and miserable is the Destiny!
17. So, you did not kill them, but Allah killed them; and in no way did you (i.e., the prophet) throw when you threw, but Allah threw, and that He might try the believers by a fair trial from Himself. Surely Allah is Ever-Hearing, Ever-Knowing.
18. That (The Arabic pronoun is in the plural form) is for you; and (know) that Allah is enfeebling the plotting of the disbelievers.
19. In case you seek arbitration, then arbitration has already come to you; and in case you refrain, then it is a most charitable thing for you; and in case you go back, We will go back, and your community will never avail you anything, though it be many; and that Allah is with the believers.
20. O you who have believed, obey Allah and His Messenger and do not turn away from him, (even) as you hear (him speak).
21. And do not be as the ones who have said, “We hear, ” and they do not hear.
22. Surely the vilest of beasts in the Meeting with Allah are the deaf, the dumb, who do not consider.
23. And if Allah had known of any charity in them, indeed He would have made them hear; and if He had made them hear, they would have turned back (while) veering away from (His words).
24. O you who have believed, respond to Allah and to the Messenger when He calls you to that which enlivens you; and know that Allah interposes between a person and his heart, and that to Him you will be mustered.
25. And protect yourselves against a temptation which will definitely not afflict in particular the ones who did injustice among you; and that Allah is strict in punishment.
26. And remember as you were few (and) deemed weak in the earth, fearing that mankind would snatch you away, so He gave you an abode, and aided you with His victory, and provided you with the good things, that possibly you would thank (Him).
27. O you who have believed, do not betray Allah and the Messenger, and do not betray your deposits and you know that.
28. And know that your riches and your children are only a temptation and that in the Providence of Allah is a magnificent reward.
29. O you who have believed, in case you are pious to Allah, He will set for you an all-distinctive Criterion, (i.e., He will make for you an all-distinctive Criterion “between right and wrong”) and expiate for you your odious (deeds), and forgive you; and Allah is The Owner of the magnificent Grace.
30. And as the ones who have disbelieved were scheming to confine you, or kill you, or to drive you out, and they were scheming, and Allah was scheming; and Allah is The Most Charitable of schemers.
31. And when Our signs are recited to them, they said, “We have already heard; if we decided, we would indeed say the like of this; decidedly this is nothing except the myths of the earliest (people).”
32. And as they said, “O Allah, (The Arabic word has the suffix-unima for supplication) in case this is (really) the Truth from Your Providence, then rain down upon us stones from the heaven, or come up

to us with a painful torment.”

33. And in no way indeed would Allah torment them, (while) you are among them; and in no way would Allah be tormenting them (while) they ask forgiveness.
34. And what (plea) have they, that Allah should not torment them, and they are barring from the Inviolable Mosque, and in no way have they been its patrons? Decidedly none (could be) its patrons except the pious ones; but most of them do not know.
35. And in no way is their prayer at the Home anything except a whistling and a clapping of hands. So, taste the torment for that you have disbelieved (Literally: you were disbelieving).
36. Surely the ones who have disbelieved expend their riches to bar from the way of Allah; so they will soon expend them; thereafter these will be (a cause) of regret for them; thereafter they will be overcome; and the ones who have disbelieved will be mustered to Hell.
37. That Allah may discriminate the wicked from the good, and set up the wicked one upon another; (Literally: make some of them upon some “others”) (and) so accumulate them up altogether, and then set them up in Hell; those are they (who are) the losers.
38. Say to the ones who have disbelieved, in case they refrain, whatever has already passed will be forgiven them; and in case they go back, then the enactment (for) the earliest (people) has already gone by.
39. And fight them, till there is no temptation (Or: sedition, persecution) and the religion is all for Allah; so in case they refrain, then surely Allah is Ever-Beholding whatever they do.
40. And in case they turn away, then know that Allah is your Supreme Patronizer, The Excellent Supreme Patronizer, and The Excellent Supreme Vindicator!
41. And know that whatever thing you take as booty, then for Allah is the fifth of it and for the Messenger, and for a near kinsman, and the orphans, and the indigent, and the wayfarer, in case you believe in Allah and what We sent down upon Our Bondman on the day of the all-distinctive Criterion, the day the two gatherings encountered, and Allah is Ever-Determiner over everything.
42. As you were on the closer embankment, and they were on the remotest embankment, and the cavalcade (of riders) was below you; and if you had made a mutual appointment, you would indeed have differed about the promised appointment, but that Allah might decree a Command that was to be performed, that whoever perished might perish by a supreme evidence, and whoever lived might live by a supreme evidence; and surely Allah is indeed Ever-Hearing, Ever-Knowing.
43. As Allah showed you them in your sleeping as few; and if He had shown them to you as many, you would indeed have been disheartened, and you would indeed have contended together about the Command; but Allah saved (i.e., handed you victory) (you). Surely He is Ever-Knowing of the inmost (thoughts) in the breasts (Literally: what the breasts own).
44. And as He showed you them in your eyes as few, as you encountered, and made you few in their eyes, that Allah might decree a Command that was to be performed, and to Allah all Commands are returned.
45. O you who have believed, when you meet a community, (i.e., an enemy community) then stand firm and remember Allah much, that possibly you would prosper.
46. And obey Allah and His Messenger, and do not contend together, (and) so you would be disheartened and your vigor goes away; and (endure) patiently; surely Allah is with the patient.
47. And do not be as the ones who went out of their residences boastfully (ungrateful) and showing off to the multitude and barring from the way of Allah; and Allah is Supremely Encompassing whatever they do.
48. And as Ash-Shaytan (The all-vicious “one”, i.e., the Devil) adorned their deeds to them (i.e., made

their deeds attractive to them) and said, “Today not one of mankind will overcome you, and surely I am your neighbor.” Then as soon as the two communities sighted each other, he retreated on his heels and said, “Surely I am quit of you; surely I see what you do not see; surely I fear Allah; and Allah is strict in punishment.”

49. As the hypocrites and the ones in whose hearts was sickness, said, “Their religion has deluded these (believers).” And whoever puts his trust in Allah, then surely Allah is Ever-Mighty, Ever-Wise.
50. And if you could see the Angels as they take up the ones who disbelieved, striking their faces and their hind parts and (saying), “Taste the torment of the burning.”
51. That (is) for what your hands have forwarded, and for that Allah is not in the least unjust to (His) slaves.
52. As was the steadfast manner of the house of Firaawn (Pharaoh) and the ones who were even before them (who) disbelieved in the signs of Allah; so Allah took them (away) for their guilty (deeds). Surely Allah is Ever-Powerful, strict in punishment.
53. That is for that Allah is not changing (His) favor that He conferred (Literally: favored) on a people until they have changed what is within themselves; and that Allah is Ever-Hearing, Ever-Knowing.
54. As was the steadfast manner of the house of Firaawn (Pharaoh) and the ones who were even before them, they cried lies to the signs of their Lord; so We caused them to perish for their guilty deeds, and We drowned the house of Firaawn; (Pharaoh) and all were unjust.
55. Surely the vilest of beasts in the Meeting with Allah are the ones who have disbelieved, so they would not believe.
56. The ones of them with whom you have covenanted, thereafter they break their covenant every time, and they are not pious.
57. So definitely in case you ever catch them in the war, then deal with them so as to disperse the ones (who are) behind them, that possibly they would constantly remember.
58. And definitely in case you ever fear treachery from any people, then renounce (the covenant) with them equally; surely Allah does not love the treacherous;
59. And definitely let not the ones who have disbelieved reckon that they have outstripped (the believers); surely they (cannot) defy (My Will).
60. And prepare for them whatever power and whatever garrisoned horses you can, to (spread) awe thereby into (the hearts) of the enemy of Allah and your enemy, and others, apart from them (i.e., besides them) that you do not know; Allah knows them. And whatever you expend in the way of Allah will be repaid you in full, and you will not be done an injustice.
61. And in case they are bent on submission, then be bent on it and put your trust in Allah; surely He, Ever He, is The Ever-Hearing, The Ever-Knowing.
62. And in case they would (like) to deceive you, then surely Allah is enough (i.e., enough Reckoner) for you; He is The One Who has aided you with His victory and with the believers,
63. And He has brought their hearts together (Literally: joined “between” their hearts). If you had expended whatever is in the earth altogether, in no way could you have brought their hearts together; but Allah has brought them together; surely He is Ever-Mighty, Ever-Wise.
64. O you Prophet, Allah is enough (i.e., your Reckoner) for you and (for) the ones of the believers who closely follow you.
65. O you Prophet, exhort the believers to the fight. In case there are twenty of you, patient (men), they will overcome two hundred; and in case there are a hundred of you, they will overcome a thousand of the ones who have disbelieved for that they are a people who do not comprehend.
66. Now Allah has lightened it for you, and He has known that there is weakness in you. So, in case there

- are a hundred of you patient (men), they will overcome two hundred; and in case there are of you a thousand, they will overcome two thousand by the permission of Allah, and Allah is with the patient.
67. In no way can any Prophet have captives until he has subjugated (the enemy) in the earth; you (i.e., the believers) are willing to have the (chance) advantages of the present (life), (Literally: the lowly “life”, i.e., the life of this world) and Allah wills the Hereafter; and Allah is Ever-Mighty, Ever-Wise.
 68. Had it not been for a prescription (Literally: a Book) that has gone before from Allah, a tremendous torment for what you have taken would indeed have touched you.
 69. So, eat of what you have taken as booty, such as is lawful (and) good; and be pious to Allah; surely Allah is Ever-Forgiving, Ever-Merciful.
 70. O you Prophet, say to the captives who are in your hands, “In case Allah knows of any charity in your hearts, He will bring you a more charitable (benefit) than what has been taken from you, and He will forgive you; and Allah is Ever-Forgiving, Ever-Merciful.”
 71. And in case they would (think) of treachery against you, then they have already betrayed Allah earlier (Literally: even before) yet He has established (your) mastery over them; and Allah is Ever-Knowing, Ever-Wise.
 72. Surely the ones who have believed and have emigrated and striven with their riches and their selves in the way of Allah, and the ones who have given abode and have vindicated, those are constant patrons of one another (Literally: some of them are patrons of some “others”). And the ones who have believed, and have not emigrated, in no way are you to offer them patronage in anything till they emigrate; and in case they ask you (help towards) victory in (the name) of the religion, then you have (to help them) towards victory, except against a people between whom and you there is a compact; and Allah is Ever-Beholding whatever you do.
 73. And the ones who have disbelieved are patrons one of another. In case you do not (i.e., if the believers do not patronize each other) perform that, there will be temptation (Or: dissension) in the earth and great corruption.
 74. And the ones who have believed, and have emigrated, and have striven in the way of Allah, and the ones who have given abode and helped towards victory, those are they (who truly) are believers; they will have forgiveness and an honorable provision.
 75. And the ones who have believed even after (that) and have emigrated, and have striven with you, then those are of you; and the ones who are related (by blood) (Literally: near by birth “womb”; endowed with near kinship) have more right to patronage with one another (Literally: some of them to some “others”) in the Book of Allah; surely Allah is Ever-Knowing of everything.

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9. Surat At-Tawbah (Re-Pentance)

1. An acquittal from Allah and His Messenger to the ones of the associators (Those who associate others with Allah) (with) whom you have covenanted:.
2. So, wander about in the earth for four months, and know that you are unable to be (i.e. without the power to be defiant) defiant to Allah, and that Allah will be disgracing the disbelievers ..
3. And an announcement from Allah and His Messenger to mankind on the day of the Greater Pilgrimage that Allah is quit of the associators and (so is) His Messenger. So in case you repent, then it is more charitable (i.e., better) for you; and in case you turn away, then know that you are unable to be defiant to Allah; and give tidings to the ones who have disbelieved of a painful torment..

4. Excepting the ones of the associators (with) whom you covenanted, thereafter they did not fail (Literally: diminish anything) you in anything nor backed anyone against you. So complete (Literally: perfect (verb) your covenant with them till their (extended) period; surely Allah loves the pious..
5. So, when the prohibiting months are drawn away, (Literally: stripped away) then kill the associators wherever you find them, and take them, and detain them, and sit (in wait) for them at every place of observation (i.e., ambush). But, in case they repent, and keep up the prayer, and bring the Zakat, (i.e., pay the obligatory poor-dues) then let them go their way; (Literally: pass on their way) surely Allah is Ever-Forgiving, Ever-Merciful..
6. And in case any of the associators (Those who associate others with Allah) seeks of you neighborly (protection), then grant him neighborly (protection) till he hears the Words of Allah; thereafter convey him to his secure place. That (is) for that they are a people who do not know..
7. How should the associators (Those who associate others with Allah) have a covenant in the Meeting with Allah and in the sight of His Messenger? Excepting the ones (with) whom you covenanted at the Inviolable Mosque; so, as long as they go straight with you, so go straight with them; surely Allah loves the pious..
8. How? (i.e., How can they keep their covenant?) And in case they get the better of you, they will respect towards you neither consanguinity nor treaty; they satisfy you with their mouths, (but) their hearts refuse; and most of them are immoral..
9. They have traded the signs of Allah for a little price, so they have barred from His way; surely odious is whatever they were doing..
10. They respect (Literally: watch) neither consanguinity nor treaty towards a believer; and those are the ones (who are) transgressors..
11. So, in case they repent, and keep up the prayer, and bring the Zakat, (Pay the obligatory poor-dues.) then they are your brethren in the religion; and We expound the signs for a people who know..
12. And in case they breach their oaths after their covenant, and discredit your religion, then fight the leaders of disbelief; surely they have no (binding) oaths, that possibly they would refrain..
13. Will you not fight a people who breached their oaths and designed to drive out the Messenger, and it was they who began the first time against you? Are you apprehensive of them? Then Allah truly has more right (on you) to be apprehensive of Him in case you are believers..
14. Fight them! Allah will torment them at your hands and disgrace them and grant you victory over them, and cure the breasts of a people (who are) believers..
15. And He will put away the rage of their hearts; and Allah relents towards whomever He decides; and Allah is Ever-Knowing, Ever-Wise..
16. Or even did you reckon that you would be left (in peace), and Allah does not know (i.e., has not tried you, tested you) as yet the ones of you who have striven and have not taken to themselves, apart from Allah and His Messenger and the believers, any confidant? And Allah is Ever-Cognizant of whatever you do..
17. In no way should the associators (Those who associate others with Allah) tend the mosques of Allah, witnessing against themselves disbelief; those, their deeds are frustrated, and in the Fire they are eternally (abiding (..

18. Surely he only shall tend the mosques of Allah who has believed in Allah and the Last Day, and kept up the prayer, and brought the Zakat, (i.e., paid the obligatoery poor-dues) and is apprehensive of none except Allah; so, it may be that those will be among the right-guided..
19. Do you make the giving of water to the pilgrims and the tending of the Inviolable Mosque the same as (the worship of) one who has believed in Allah and the Last Day and has striven in the way of Allah? They are not equal (Literally: They are not the same level) in the Meeting with Allah; and Allah does not guide the unjust people..
20. The ones who have believed, and have emigrated, and have striven in the way of Allah with their riches and their selves are more magnificent in degree in the Providence of Allah; and those are they (who are) the triumphant..
21. Their Lord gives them good tidings of mercy from Him and all-blessed Satisfaction, and Gardens wherein they will have perpetual bliss, .
22. Eternally therein (abiding) forever; surely in the Providence of Allah is a magnificent reward..
23. O you who have believed, do not take to yourselves your fathers and your brethren to be (your) patrons, in case they show love to disbelief (rather) than belief. And whoever of you patronizes them, then, those are they (who) are the unjust..
24. Say, "In case your fathers, and your sons, and your brethren, and your spouses, and your kinsmen, and riches that you have scored (Literally: committed) and commerce whose slackening you are apprehensive of, and dwellings you are satisfied with, in case these are more beloved to you than Allah and His Messenger and striving in His way, then await till Allah comes up with His Command; and Allah does not guide the immoral people.."
25. Indeed Allah has already (granted) you victory on many battlefields, and on the day of Hunayn, when your multitude made you admire it, yet it availed you nothing; and the earth, spacious as it is, was strait for you; thereafter you turned away, withdrawing..
26. Thereafter Allah sent down upon His Messenger His serenity (The Arabic word is /sakînah/) and upon the believers, and He sent down hosts you did not see, and He tormented the ones who disbelieved; and that is the recompense of the disbelievers..
27. Thereafter Allah even after that relents towards whomever He decides; and Allah is Ever-Forgiving, Ever-Merciful..
28. O you who have believed, surely the associators (Those who associate others with Allah) are only an impurity; so they should not come near the Inviolable Mosque after this season (Literally: after this duration = (this year) of theirs. And if you fear want, then Allah will eventually enrich you of His Grace, in case He (so) decides; surely Allah is Ever-Knowing, Ever-Wise..
29. Fight the ones who do not believe in Allah nor in the Last Day, and do not prohibit whatever Allah and His Messenger have prohibited, and do not practice (Literally: to have as a religion) the religion of Truth-from among the ones to whom the Book was brought-until they give the tax out of hand (i.e., by a ready money payment, or in token of submission) and have been belittled..
30. And the Jews have said, "Uzayr (i.e. Ezra) is the son of Allah. "And the Nasara (i.e. the Christians) have said, Al-Masîh (The Messiah) is the son of Allah." That is their saying with their mouths, conforming with the saying of the disbelievers earlier. Allah fights them! However are they diverged (into) falsehood? .
31. They have taken to themselves as lords, apart from Allah, their doctors and their monks and

Al-Masîh, (The Messiah) the son of Maryam; (Mary) and in no way were they commanded to worship (anyone) except One God; there is no god except He; All extolment be to Him, (He is) above whatever they associate (with Him)..

32. They would (like) to extinguish the light of Allah with their mouths; and Allah refuses (anything) except to perfect His light, though the disbelievers hate (that)..
33. He (is The One) Who has sent His Messenger with the guidance and the religion of Truth that He may make it topmost over all religion, though the associators (Those who associate others with Allah) hate (that)..
34. O you who have believed, surely many of the doctors and monks indeed eat (up) the riches of mankind untruthfully and bar from the way of Allah; and (so do) the ones who hoard gold and silver and do not expend them in the way of Allah. Then give them the tidings of a painful torment..
35. The Day they will be heated in the fire of Hell, (and) so therewith their foreheads and their sides and their backs will be branded; (and it will be said), “This is what you have hoarded for yourselves; so taste what you were hoarding.”.
36. Surely the (right) (i.e. fixed) number of the months in the Providence of Allah is twelve months (ordained) in the Book of Allah the day that He created the heavens and the earth. Four of them are prohibiting. (i.e., fighting is prohibited during them) That is the most upright religion. So do not do (any) injustice to yourselves during them; (i.e., during the prohibited during them) and fight the associators as a whole as they fight you as a whole; and know that Allah is with the pious..
37. Surely the month postponed is only an increase in disbelief whereby the ones who have disbelieved are led into error; one season they make it lawful, (i.e., they make fighting in it lawful) and keep it prohibited (i.e. they make fighting in it unlawful) (another) season to make it coincide with the (right) number that   Allah has prohibited, so make lawful what Allah has prohibited. Their odious deeds have been adorned for them; (i.e., made attractive to them) and Allah does not guide the disbelieving people..
38. O you who have believed, how is it with you, (that) when it is said to you, “March out in the way of Allah, ” you sink down heavily to the earth? Are you satisfied with the present life, (Literally: the lowly life, i.e., the life of this world) rather than with the Hereafter? Yet in no way is the enjoyment of the present life, in the Hereafter anything except a little thing..
39. In case ever you do not march out, He will torment you with a painful torment and will (readily) exchange instead of you another people; and you will not harm Him anything and Allah is Ever-Determiner over everything..
40. In case ever you do not vindicate him, (The prophet) yet Allah readily vindicated him, as the ones who disbelieved drove him out the second of two, as the two were in the cavern, as he said to his companion, “Grieve not; surely Allah is with us. “Then Allah sent down His serenity on him and aided him with hosts you did not see; and He made the word of the ones who disbelieved the basest; and the Word of Allah is that (which) is The Uppermost; and Allah is Ever-Mighty, Ever-Wise..
41. March out, light and heavy! And strive with your riches and yourselves in the way of Allah. That is most charitable for you, in case you know..
42. If it had been (some) advantage near at hand, and a moderately (smooth) journey, they would indeed have closely followed you; but the distance was too far for them, and they will soon swear by Allah, “If we had been able, indeed we would have gone out with you; They bring

perdition (i.e., permission to be excused from fighting) upon their selves; and Allah knows that surely they are liars indeed..

43. Allah be clement towards you! (i.e., the prophet) Why did you give them permission, (i.e., permission to be excused from fighting) till it was evident to you the ones of them who (strive) sincerely, and you know the liars?.
44. The ones who believe in Allah and the Last Day do not ask permission of you that they may strive with their riches and their selves; and Allah is Ever-Knowing of the pious..
45. They only ask permission of you who do not believe in Allah and the Last Day, and whose hearts are filled with suspicion, so that in their suspicion they waver..
46. And if they had been willing to go out (among you), they would indeed have made some preparation (Literally: prepared a preparation) for it; but Allah hated that they should be sent forth, so He discouraged them, and it was said to them, "Sit with the ones sitting back."
47. And if they had gone out among you, in no way would they have increased you except in confusion, and would indeed have hurried about amidst you inequitably seeking to stir up sedition (Or: temptation) between you; and (some of) you are constant listeners to them; and Allah is Ever-Knowing of the unjust ..
48. Indeed they inequitably sought (to stir up) sedition already earlier and turned the commands about for you, until the Truth came, and the Command of Allah became topmost, and they are hating (that)..
49. And of them is he who says, "Give me permission (i.e., permission to be excused from fighting) and do not tempt me." Verily they have already fallen down into temptation; and surely Hell is indeed encompassing the disbelievers..
50. In case a fair (reward) alights (Literally: afflicts) on you, (i.e., the prophet) it vexes them; and in case an affliction afflicts you, they say, "We took our command (in hand) earlier, " and turn away, and they (feel) exultant..
51. Say, "Never will anything afflict us except what Allah has prescribed for us; He is our Supreme Patronizer; and on Allah let the believers then put their trust."
52. Say, "Are you awaiting for us (anything) except one of the two fairest rewards? (i.e., martyrdom or victory) And we are awaiting for you that Allah will afflict you with a torment from His (providence) or at our hands. So await; surely we are awaiting with you."
53. Say, "Expend, willingly or unwillingly, it will never be (graciously) accepted from you; surely you have been an immoral people."
54. And nothing has prevented that their expendings should be accepted from them except that they have disbelieved in Allah and in His Messenger, and they do not come up to prayer except lazily, and they do not expend except while they are hating (that). (Literally: and they are of that)
55. So let not their riches nor their children make you admire them; surely Allah only wills thereby to torment them in the present life, (Literally: the lowly life, i.e., the life of this world) and that their selves should expire (while) they are disbelievers..
56. And they swear by Allah that surely they are indeed of you, and in no way are they of you; but they are a people who are terrified..
57. If they could find a shelter, or (some) cavernous places, or any place of entry, they would indeed turn about and bolt away (to it)..
58. And of them is he who defames you concerning donations; so in case they are given thereof, they are satisfied; and in case they are not given thereof, only then are they wrathful..

59. And if they were satisfied with what Allah and His Messenger brought them, and said, "Enough (Reckoner) for us is Allah ; Allah will soon bring us of His Grace, and (so will) His Messenger; surely we (turn) to Allah, being desirous." (i.e. of His Grace).
60. Surely donations are only for the poor, and the indigent, and the ones collecting them, (Literally: working (doing) upon them) and the ones whose hearts are brought together, (i.e. newly converted enemies, so as to reconcile their hearts) and the ransoming of necks, (i.e. captives and slaves) and the ones penalized (for debt), and in the way of Allah, and the wayfarer; an ordinance from Allah, and Allah is Ever-Knowing, Ever-Wise..
61. And of them are the ones who hurt the Prophet and say, "He is an ear!" (i.e., He listens to everything, welfare) Say "An ear (i.e., giving ear, listening) of charity (Or: benefit; the choicest thing, welfare) for you. He believes in Allah, and believes (i.e. trusts, reassures) the believers, and (is) a mercy for the ones of you who have believed; and the ones who hurt the Messenger of Allah, for them is a painful torment."
62. They swear by Allah to you, (i.e., the believers) to satisfy you. And Allah and His Messenger-it is truly worthier that they should satisfy Him, in case they are believers..
63. Do they not know that whoever contravenes Allah and His Messenger; then for him is the fire of Hell, eternally therein (abiding). That is the tremendous disgrace..
64. The hypocrites are wary that a *šrah* may be sent down against them, (fully) informing them what is in their hearts. Say, "Mock on; surely Allah is bringing out whatever you beware."
65. And indeed in case you ask them, then indeed they would definitely say, "Surely we were only wading (Or: plunging into, becoming abcoming absorbed in (a subject) and playing." Say, "Then were you mocking Allah, and His signs, and His Messenger?"
66. Do not excuse yourselves. You have readily disbelieved after your belief; in case We are clement towards a section of you, We will torment (another) section, for that they have been criminals."
67. The men hypocrites and the women hypocrites are as one another; (Literally: some of them are as some (others) they command to maleficence and forbid beneficence, and they keep their hands shut. (Literally: grasp their hands; i.e., they do not give charity) They have forgotten Allah, so He has forgotten them; surely the hypocrites are they (who are) the immoral..
68. Allah has promised the men hypocrites, and the women hypocrites, and the steadfast disbelievers the fire of Hell, eternally (abiding) therein. It will be enough (reckoning) for them; and Allah has cursed them; and for them is a perpetual torment..
69. Like the ones even before you, (who) were stronger (Literally: more severe; more strict.) than you in power and had more riches and children; so did they enjoy their apportioning; so have you enjoyed your apportioning as the ones even before you enjoyed their apportioning. And you have waded (Or: plunged into, became absorbed in (a subject or deeds) in the way they waded. (i.e. in the things in which they waded) Those are (the people) whose deeds have been frustrated in the present (life) (Literally: the lowly (life), i.e., the life of this world) and the Hereafter; and those are they who are the losers..
70. Has there not come up to them the tiding of the ones who were even before them, the people of Nûh, (Noah) and Aad, and Thamđ, and the people of Ibrahđm, (Abraham) and the companions (i.e., the inhabitants) of Madyan, and the cities of falsehood? Their Messengers came up to them with the clear evidences; so in no way did Allah indeed do them (any) injustice, but they were doing themselves injustice..

71. And the men believers and the women believers are patrons one of the other, ; they command beneficence and forbid maleficence, and keep up the prayer, and bring the Zakat, (i.e., pay the obligatory poor-dues) and obey   Allah and His Messenger; those (are the people) on whom Allah will soon have mercy; surely Allah is Ever-Mighty, Ever-Wise..
72. Allah has promised the men believers and the women believers Gardens from beneath which the Rivers run, eternally (abiding) therein, and goodly dwellings in the Gardens of Adn (9) and greater: all-blessed Satisfaction from Allah; that, (is the bargain) that is the magnificent triumph..
73. O you Prophet, strive against the steadfast disbelievers and the hypocrites, and be harsh with them. And their abode is Hell, and miserable is the Destiny!.
74. They swear by Allah that in no way did they say (anything wrong), and they did indeed already say the word of disbelief, and disbelieved after their (acceptance of Islam; and they designed what they did not attain and in no way did they seek vengeance except that Allah enriched them, and His Messenger, of His Grace; so, in case they repent, it will be more charitable (i.e., better) for them; and in case they turn back Allah will torment them with a painful torment in the present (life) (Literally: the lowly (life), the life of this world) and the Hereafter; and in no way do they have in the earth a constant patron or a ready vindicator..
75. And of them are the ones who covenanted with Allah, “If He bring us of His Grace, indeed we will definitely donate (i.e., give alms) and indeed we will definitely be of the righteous.”.
76. Yet, as soon as He brought them of His Grace, they were miserly with it and turned back (while) they are veering away (from His Words)..
77. So He has made the consequence (to be) hypocrisy in their hearts until the Day they meet Him for that they failed Allah in what they promised Him and for that they were often lying..
78. Do they not know that Allah knows their secret and their private conference and that Allah is The Sublime Knower of the things Unseen.?
79. The ones who defame the ones of the believers who volunteer (their) donations and the ones who find (nothing) except their endeavor, and so scoff at them; (i.e., they scoff at the believers who volunteer their donations, as well as the believers who do not donate) Allah has scoffed at them; and they will have a painful torment..
80. Ask forgiveness for them, or do not ask forgiveness for them; in case you ask forgiveness for them seventy times, yet Allah will never forgive them; that (is) for that they disbelieved in Allah and His Messenger; and Allah does not guide the immoral people..
81. The ones who were left behind exulted with their seat (s) behind the back of Messenger of Allah, (i.e., against the wishes of the Messenger) and hated to strive with their riches and their selves in the way of Allah, and said, “Do not march out in the heat.” Say, “The fire of Hell is strictly hotter, ” if they (really) comprehend..
82. So, let them laugh a little and weep much in recompense for what they have been earning..
83. Then, in case Allah returns you to a section of them, (and) so they ask permission of you to go out, then say, “You shall never go out with me at all, and you shall never fight with me any enemy; surely you were satisfied with sitting back the first time, so sit back with the ones who tarry behind.”.
84. And do not pray at all over any of them (when) he is dead, nor rise up over (i.e., stand over) his tomb; surely they disbelieve in Allah and His Messenger and died while they were immoral..
85. And do not let their riches and children make you admire them. Surely Allah only wills

thereby to torment them in the present (life), and that their selves expire while they are disbelievers..

86. And when a *ṣārah* is sent down (saying), “Believe in Allah and strive with His Messenger, ” those endowed with amplexness among them ask you permission (i.e., permission to stay behind and not fight) and say, “Leave us (behind) with the ones sitting back.”
87. They are satisfied to be with the ones tarrying behind, (i.e. among the women, who generally remain behind) and their hearts are stamped upon, so they do not comprehend.
88. But the Messenger and the ones who have believed with him have striven with their riches and their selves; and those will have the most charitable (benefits) and those are they (who) are prosperous.
89. Allah has prepared for them Gardens from beneath which the Rivers run, eternally (abiding) therein; that is the magnificent triumph.
90. And (some) Arabs (of the desert) came with ready excuses that they might be permitted (not to go out); and the ones who lied to Allah and His Messenger sat back (at home). There will afflict the ones of them who have disbelieved a painful torment.
91. There is no restriction for the weak nor for the sick nor for the ones who do not find (anything) to expend, when they give (honest) advice to Allah and His Messenger. In no way is there any (restriction) against the fair-doers; and Allah is Ever-Forgiving, Ever-Merciful.
92. Nor (is there any restriction) against the ones who, when they came up to you for you to transport them, you said, “I do not find that which to transport you, ” they turned away, and their eyes overflowing with tears, grieved that they did not find (anything) to expend.
93. Surely the way (i.e., among the women, who generally remain behind) is only against the ones who ask permission of you, (while) they are rich; they are satisfied to be with the ones tarrying behind; and Allah has stamped upon their hearts, so they do not know.
94. They will excuse themselves to you when you return to them. Say, “Do not excuse yourselves; we will never believe you.” Allah has already fully informed us of (some of) your tidings; and Allah will soon see your doing, and His Messenger (will see) Thereafter you will be turned back to The Knower of the Unseen and the Witnessed (and) so He will fully inform you of whatever you were doing.
95. They will soon swear to you by Allah when you turn over to them, that you may veer away from them. So veer away from them, for they are an abomination, and their abode is Hell, a recompense for what they have been earning.
96. They will swear to you (so) that you may be satisfied with them; yet, in case you are satisfied with them, then surely Allah will not be satisfied with the immoral people.
97. The Arabs (of the desert) are more strict in disbelief and hypocrisy, and after not to know the bounds of what Allah has sent down on His Messenger; and Allah is Ever-Knowing. Ever-Wise.
98. And of the Arabs (of the desert) are the ones who take to themselves what they expend for a fine and await the turns of (bad) fortune against you. The (most) woeful turn will be for them; and Allah is Ever-Hearing, Ever-Knowing.
99. And of the Arabs (of the desert) are the ones who believe in Allah and the Last Day, and take to themselves what they expend as (offerings) bringing them near to the Providence of Allah, and the prayers of the Messenger. Verily, they are surely (an offering) of bringing them near to Allah, Allah will soon cause them to enter into His Mercy; surely Allah is Ever-Forgiving, Ever-Merciful.
100. And the earliest Out strippers, (AS-Sabiqûn: those who out) of the Muhajrûn (The Emigrants from Makkah who fled to Al-Madînah) and the ²Ansar, (The supporters, i.e., the inhabitants of Al-Madînah) and the ones who closely followed them in fair-doing, Allah has been satisfied with them

and they have been satisfied with Him; and He has prepared for them Gardens beneath which Rivers run, eternally (abiding) therein forever; that is the magnificent triumph.

101. And among the ones around you of the Arabs (of the desert) there are hypocrites and among the population of Al-Madīnah: they are ever-insurgent with hypocrisy. You (i.e., the prophet) do not know them. We, Ever We, know them. We will soon torment them twice; thereafter they will be turned back to a tremendous torment.
102. And others have confessed their guilty (deeds); they have mixed a righteous deed with another odious (one). It may be that Allah will relent towards them; surely Allah is Ever-Forgiving, Ever-Merciful.
103. Take of their riches a donation to purify them and to cleanse them thereby; and pray for them; surely your prayer is serenity (i.e., tranquility) for them; and Allah is Ever-Hearing, Ever-Knowing.
104. Do they not know that Allah He, Ever He, accepts repentance from His bondmen, and He takes the donations; (i.e., Free will offering) and that Allah, He, Ever He, is The Superbly Relenting, The Ever-Merciful?
105. And say, “Do (right deeds); so Allah will soon see your doing, and His Messenger and the believers (will see). And you will soon be turned back to the Knower of the Unseen and the Witnessed; then He will fully inform you of whatever you were doing.”
106. And others are put off (Or: postponed; i.e., their punishment or forgiveness is deferred) to the Command of Allah, whether He torments them, or He relents towards them; and Allah is Ever-Knowing, Ever-Wise.
107. And the ones who have taken to themselves a mosque (imposing) injury and disbelief, and (to cause) disunity among the believers, and as an outpost (of observation) for the ones who warred against Allah and His Messenger earlier; and definitely they will indeed swear, “Decidedly we would do nothing except the fairest (deeds);” and Allah bears witness that surely they are indeed liars.
108. Do not rise up (for prayer) therein at all. Indeed a mosque that was founded on piety from the first day is worthier for you to rise up therein; in it are men who love to purify themselves; and Allah loves the ones who keep themselves pure.
109. So, is he who founded his structure upon piety to Allah and all-blessed Satisfaction more charitable, or he who founded his structure upon the brink of a toppling precipice, (and) so it has toppled down with him in the fire of Hell? And Allah does not guide the unjust people.
110. Their structure they have built will not cease being (a source of) suspicion in their hearts, excepting that their hearts are cut up; (i.e., until they die) and Allah is Ever-Knowing, Ever-Wise.
111. Surely Allah has purchased from the believers their selves and their riches for (the reward) that the Garden will be theirs; they fight in the way of Allah; so they kill, and are killed. It is a promise, truly (binding) on Him in the Tawrah, and the Injil, and the Qur’an; and who fulfils his covenant (better) than Allah! So feel glad of the tidings of the selling you have made (Literally: allegiance you have sworn) with Him; and that is the (bargain) (that is) the magnificent triumph.
112. (Triumphant are) the repentant (ones), the worshipers, the ones praising (Him), wandering (in His way), bowing down, prostrating themselves, the ones commanding beneficence and forbidding maleficence, and the ones preserving the bounds of Allah; and give good tidings to the believers.
113. In no way should the Prophet and the ones who have believed ask forgiveness for the associators, (Those who associate others with ‘ Allah) even if they are near of kin, even after it has become evident to them that they will be the companions (i.e., inhabitants) in Hell-Fire.
114. And in no way was Ibrāhīm’s (Abraham’s) asking forgiveness for his father (for any reason) except

for a commitment he had promised him; so, as soon as it became evident to him that he was an enemy of Allah, he declared himself quit of him; surely Ibrahîm was indeed most plaintive, constantly forbearing.

115. And in no way does Allah lead a people into error after that He has guided them, until He makes evident to them what they should protect themselves from. Surely Allah is Ever-Knowing of everything.
116. Surely to Allah belongs the Kingdom of the heavens and the earth; He gives life, and He makes to die; and in no way do you have, apart from Allah, any constant patron or any ready vindicator.
117. Indeed Allah has already relented towards the Prophet and the Muhajirûn (The Supporters, i.e., the inhabitants) and the ^ṔAnsar (The Supporters, i.e., the inhabitants of Al-Madînah who sheltered and helped those who emigrated from Makkah) who closely followed him in the hour of difficulty, even after the hearts of a group of them had almost swerved aside; thereafter He relented towards them; surely He is Ever-Compassionate, Ever-Merciful to them.
118. And to the three who were left staying behind, until, when the earth, spacious as it is, became strait for them, and their selves became strait for them, and they expected that there was no shelter from Allah except in Him; thereafter He relented towards them that they might repent; surely Allah, He, Ever He, is The Superbly Relenting, The Ever-Merciful.
119. O you who have believed, be pious to Allah and be with the sincere.
120. In no way should the population of Al-Madînah and the Arabs (of the desert) around them stay behind the Messenger of Allah or desirously care more for themselves than for him (Literally: care more for their selves than for his self ; i.e., prefer their lives to his life). That is for that they are afflicted neither by thirst, nor toil, nor scantiness in the way of Allah, nor do they tread any tread enraging the steadfast disbelievers nor attain from an enemy any attainment, except that a righteous deed is thereby written for them (i.e., written to their account) Surely Allah does not waste the reward of the fair-doers
121. Nor do they expend any expense, small or great, nor do they cut across any valley, except that it is written for them, (i.e., written o their account) that Allah may recompense them for the fairest of whatever they were doing.
122. And in no way should the believers march out, as a whole; so, had only a section of every grouping marched out, (another section would have stayed) to comprehend for themselves in the religion, (i.e., to study the religion) and to warn their people when they return to them, that possibly they would beware.
123. O you who have believed, fight the ones of the steadfast disbelievers who border on you and let them find in you (a) harshness; and know that Allah is with the pious.
124. And whenever a şrah is sent down, then of them are the ones who say, “Whichever of you has this increased him in belief?” So, as for the ones who have believed, then it has increased them in belief, and they are glad at the tidings.
125. And as for the ones in whose hearts is sickness, then it increases them in abomination upon their abomination, and they die while they are disbelievers.
126. And do they not see that they are tempted every season once or twice? (Yet) they do not repent thereafter nor do they constantly remember.
127. And whenever a şrah is sent down, they look one at another, (Literally: some of them looked at some “others”) “Does anyone ever see you?” Then they turn about. Allah has turned their hearts about, for that they are people who do not comprehend.
128. Indeed there has already come to you a Messenger from (among) yourselves. Mighty (i.e.,

burdensome) to him is whatever distresses you. Most eager is he for your (welfare), to the believers (he is) constantly compassionate, constantly merciful.

129. So, in case they turn away, then say, “Allah is enough (Reckoner) for me. There is no god except He. On Him I have put my trust; He is the Lord of the Magnificent Throne.”

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10. Surat Yûnus (Jonah)

1. In The Name of Allah, The All-Merciful, The Ever-Merciful Alif, Lam, Ra. (1) Those are the ayat (Verses) of the Wise Book.
2. Was it a wonder to mankind that We revealed to a man from (among) them, (saying), “Warn mankind and give good tidings to the ones who have believed that they have a sure footing (Literally: a sincere footing) in the Providence of their Lord”? The disbelievers have said, “Surely this is indeed an evident sorcerer.”
3. Surely your Lord is Allah, Who created the heavens and the earth in six days; thereafter He levelled Himself upon the Throne, (How He did do is beyond human understandings) conducting the Command. In no way is there any intercessor (ever) excepting ever after His permission. That is Allah, your Lord; so worship Him. Will you then not be mindful.?
4. To Him will be your return altogether, the promise of Allah, truly (binding). Surely He begins the creation; thereafter He brings it back again to recompense the ones who have believed and done deeds of righteousness with equity. And the ones who have disbelieved will have a drink of scalding water and a painful torment for that they have been disbelieving.
5. He is The (One) Who has made the sun an illumination, and the moon a light and determined it by phases that you may know the number of years and the reckoning. In no way has Allah created that except with the truth. He expounds the signs for a people who know.
6. Surely, in the alternation (Or: the differences) of the night and the daytime and whatever Allah has created in the heavens and the earth, are indeed signs for a people who are pious..
7. Surely the ones who do not hope for the meeting with Us and are satisfied with the present life, (Literally: the lowly life, i.e., the life of this world) and feel composed with it, and the ones who are heedless of Our signs, .
8. Those (have) their abode in the Fire, for what they were earning.
9. Surely the ones who have believed and done deeds of righteousness, their Lord will guide them for their belief; from beneath them Rivers run in the Gardens of Bliss..
10. Their plea therein (is) All Extolment be to You, Allah, ” (The Arabic word Allah has the supplication suffix umma) and their greeting therein is, “Peace, ” and their last plea is “Praise be to Allah, The Lord of the worlds.”
11. And if Allah were to hasten (quickly) to mankind evil as they would seek hastening of charity, their term would indeed be decreed to them. Yet We leave out the ones who do not hope for meeting with Us, in their inordinance blundering.
12. And when adversity touches man, he invokes Us to his side, or sitting, or upright, then as soon as We have lifted off him his adversity, he passes on, as if he had not invoked Us to an adversity that touched him. Thus, whatever they were doing was adorned (i.e., made attractive) for the extravagant.
13. And We have already caused the generations even before you to perish as soon as they did

injustice and their Messengers came to them with the Supreme evidences; and in no way were they to believe; thus We recompense the criminal people.

14. Thereafter We have made you succeeding (each other) in the earth even after them, that We may look how you would do.
15. And when Our Supremely evident ayat (Signs, verses) are recited to them, the ones who do not hope for meeting with Us say, "Come up with a Qur'an other than this or exchange it." Say, "In no way (can) I exchange it of my own accord. Decidedly I closely follow (nothing) except what is revealed to me. Surely I fear, in case I disobey my Lord, the torment of a tremendous Day."
16. Say, "If Allah had (so) decided, in no way would I have recited it (i.e. the Qur'an) to you, neither would He have made you realize (what) it is. So I have already lingered among you an age even before it. Do you not consider?"
17. So, who is more unjust than he who fabricates against Allah had a lie or cries lies to His signs? Sure it is that the criminals do not prosper.
18. And they worship, apart from Allah, what neither harms them nor profits them; and they say, "These are our intercessors in the Providence of Allah." Say, "Do you really inform Allah of what He does not know (either) in the heavens or in the earth?" All Extolment be to Him! And Supremely Exalted be He above whatever they associate!
19. And in no way were mankind anything except one nation, then they differed among themselves; and had it not been for a Word that went before from your Lord, wherein they differed, (it) would indeed have been decreed between them. (i.e., what they differed about would have been settled)
20. And they say, "if only a sign had been sent down upon him from his Lord!" Then say, "Surely the Unseen belongs only to Allah. So await! Surely with you I am of the waiting." (Literally: of the ones awaiting)
21. And when We cause mankind to taste mercy even after tribulation has touched them, only then do they have a scheming against Our signs; Say, "Allah is swifter at scheming; surely Our Messengers are writing down whatever you are scheming."
22. He is The (One) Who makes you to travel on the land and the sea till, when you are in the ships, and the ships run with them with a good wind, and they exult with it, there comes to them (i.e., the ships) a tempestuous wind, and waves come on them from every place, and they expect that they are encompassed. They invoke Allah, making the religion His faithfully, "Indeed if You deliver us from these, (i.e., the wind and the waves) indeed we will definitely be of the thankful."
23. Yet as soon as He has delivered them, only then do they (transgress) inequitably in the earth untruthfully. (Literally: with other than the truth) O you mankind, surely your inequity is only against yourselves. The enjoyment is of the present life; (Literally: the lowly life, i.e., the life of this world) thereafter to Us will be your return, then We will fully inform you of whatever you were doing..
24. Surely the likeness of the present life is only like water that We send down from the heaven, so the growth of the earth mixes up with it, whereof mankind and cattle eat till, when the earth has taken on its decoration and has adorned itself and its population surmise that they (are able to) determine its course, Our Command comes up to it by night or daytime, so We make it mown-down, as if it did not flourish the day before. Thus We expound the signs for a people who meditate..

25. And Allah calls to the Residence of Peace, and He guides whomever He decides to a straight Path.
26. To the ones who are fair-doers is the fairest reward and an increase; (i.e., a surplus) (and) neither gloom (Literally: grudging circumstances) nor humiliation will oppress their faces; those are the companions (i.e., inhabitants) of the Garden; they are therein eternally (abiding).
27. And for the ones who have earned odious deeds, the recompense of a bad deed will be the like of it, and humiliation shall oppress them. In no way will they have a safeguard from Allah, as if their faces are enveloped with strips of darkest night. Those are the companions (i.e., inhabitants) of the Fire; they are therein eternally (abiding) .
28. And the Day We will muster them altogether, thereafter we say to the ones who associated (other gods with Allah), “To your place, you and your associates!” Then We will distinguish between them, and the associates will say, (i.e., to the associators) “In no way did you worship us.
29. So Allah suffices as Ever-Witnessing between us and you; decidedly we were indeed heedless of your worship.”
30. Thereover every self will try (i.e., see the consequences of) whatever it (did) in bygone days and they will be turned back to Allah, the Supreme Patronizer, The True, and there will err (Or: stray; i.e., their fabricated gods will leave them) away from them whatever they were fabricating.
31. Say, “Who provides you from the heaven and the earth, or even who possesses hearing and beholdings, (i.e., eyesights) and who brings out the living from the dead and brings out the dead from the living, and who conducts the Command?” Then will they soon say, “ Allah.” So say, “Then will you not be pious?”
32. That then is Allah, your Lord, The True; so what is there, after the Truth, except error? Then wherever are you turned about?.
33. Thus the Word of your Lord has come true against the ones who were immoral that they do not believe.
34. Say, “Is there any of your associates who begins creation (and) thereafter brings it back?” Say Allah begins creation (and) thereafter brings it back. So wherever are you diverged (into falsehood)?”
35. Say, “Is there any of your associates (Those things associated with Allah) who gives guidance towards the Truth?” Say, “ Allah guides to the Truth. Then is He who guides to the Truth (worthier) to be closely followed or he who finds no guidance (for himself or others) unless he is guided? What (plea) have you; how do you judge?”
36. And in no way do most of them ever follow anything except surmise; surely surmise avails nothing against the Truth. Surely ﷻ Allah is Ever-Knowing of whatever they perform.
37. And in no way could this Qur’an have been fabricated, apart from Allah; but it is a (sincere) verification of what is before it (Literally: between its two hands) and an expounding of the Book. There is no suspicion about it, (it is) from The Lord of the worlds.
38. Or (even) do they say, “He has fabricated it”? Say, “Then come up with a *ṣūrah* like it and call on whom you can call apart from Allah, in case you are sincere.
39. No indeed, (but) they have cried lies to that of which they did not encompass the knowledge and whose interpretation as yet has not come up to them. Thus the ones who were even before them cried lies; so, look how was the end of the unjust!.

40. And of them are the ones who believe in it, and of them are the ones who do not believe in it; and your Lord knows best the corruptors..
41. And in case they cry lies to you, then say, "To me is my doing, and to you is your doing. You are quit of what I do, and I am quit of whatever you do."
42. And of them are the ones who listen to you; will you then make the deaf to hear (even) if they do not consider?.
43. And of them are the ones who look at you; will you then guide the blind, (even) if they do not behold?.
44. Surely Allah does not do injustice to mankind in anything, but mankind do injustice to themselves..
45. And the Day He will muster them (it will be) as if they had not lingered except an hour of the daytime, getting (mutually) acquainted; already lost are the ones who cried lies to the meeting with Allah, and in no way are they rightly guided.!
46. And whether We definitely show you something (i.e., some form of punishment) of what We promise them, or We definitely take you up to Us, then to Us will be their return; thereafter Allah is Ever-Witnessing over whatever they perform.
47. And for every nation there is a Messenger, so when their Messenger comes, (the case) is decreed between them with equity, and they are not done an injustice.
48. And they say, "When is this promise, in case you are sincere?"
49. Say, "I do not possess (any means for) harm or profit for myself, excepting whatever Allah decides. To every nation is a term; when their term comes they will not be able to postpone it by a (single) hour, nor will they be able put it forward."
50. Say, "Have you seen (that), in case His torment comes up to you at night (Or in their homes) or day-time, what is there of it that the criminals seek to hasten?"
51. Is it (only) thereafter, when it befalls, that you will believe in it? Do (you believe) now? And already you were seeking to hasten it!"
52. Thereafter it will be said to the ones who did injustice, "Taste the torment of eternity! Are you recompensed anything except for what you were earning?"
53. And they ask you to inform them, "Is it true?" Say, "Yea, by my Lord! Surely it is true indeed; and in no way can you be defiant to (Him)."
54. And if every self that has done injustice had whatever is in the earth, it would indeed ransom itself therewith; and they will keep secret (their) remorse as soon as they see the torment, and (the case) is decreed between them with equity, and they are not done an injustice.
55. Verily, to Allah surely (belongs) whatever is in the heavens and the earth. Verily, the promise of Allah surely is true; but most of them do not know.
56. He (is The One Who) gives life, and makes to die, and to Him you will be returned.
57. O you mankind, there has already come to you an admonition from your Lord, and a cure for what is in the breasts.
58. Say, "By the Grace of Allah, and by His mercy; so with that let them exult; it is more charitable (i.e., better) than whatever they (heap) together. (Literally: whatever they gather)
59. Say, "Have you seen (that) whatever provision Allah has sent down for you, yet you have made (some) of it prohibited and (some) lawful?" Say, "Has Allah given you permission, or do you fabricate lies against Allah?"
60. And what will they who fabricate lies against Allah surmise on the Day of the Resurrection? Surely Allah is indeed The Owner of Grace upon mankind, but most of them do not thank

(Him).

61. And in no way are you (i.e., the prophet) upon any affair, (i.e., doing anything) and in no way are you reciting from the Qur'an, nor do you (i.e., mankind) do any deed without that We are witnessing over you as you press on it. (i.e., as you are doing it) And in no way (can) as much as even an atom's weight, either in the earth or in the heaven. shift away from your Lord, nor is anything smaller than that, or greater, without that it is in an Evident Book.
62. Verily, the patrons (Or: the pious worshippers of Allah) of Allah surely will have no fear on them, nor will they grieve.
63. (They are) the ones who have believed and have been pious.
64. For them are good tidings in the present life (Literally: the lowly life i.e., the life of this word) and in the Hereafter. There is no exchange for the Speeches of Allah; that is (the state) that is the magnificent triumph.
65. And do not let their saying grieve you. Surely the might belongs altogether to Allah. He, Ever He, is The Ever-Hearing, The Ever-Knowing.
66. Verily, to Allah surely belongs whoever is in the heavens surely and whoever is in the earth; and in no way do the ones who invoke (anything) apart from Allah follow any associates; decidedly they do not follow anything except surmise, and decidedly they do nothing except conjecture.
67. He is The One Who has made for you the night to rest in it, and the daytime a beholder. (i.e., when you can behold) Surely in that are indeed signs for a people who hear.
68. They have said, "Allah has taken to Him a child." All Extolment be to Him! He is The Ever-Affluent; (Literally: Ever-Rich) to Him belongs whatever is in the heavens and whatever is in the earth. Do you decidedly have any all-binding authority in your presence for this? (i.e., this conjecture about a child) Do you say against Allah what you do not know?
69. Say, "Surely the ones who fabricate lies against Allah will not prosper."
70. Enjoyment in the present (life) (Literally: the lowly life i.e., the life of this world) (is theirs); thereafter to Us will be their return; thereafter We will let them taste the strict torment because for that they used to disbelieve.
71. And recite to them the tidings (Literally: information) of Nûh (Noah) as he said to his people, "O my people, in case my station (here) is greatly (annoying) to you, and my constant reminding you of the signs of Allah, then on Allah I have put my trust. So agree together about your Command (i.e., decision) and your associates (too); thereafter do not let your Command be (dubious) dimness to you; thereafter (give your) decree to me, and do not respite me.
72. Yet in case you turn away, then in no way have I asked you for any reward; decidedly my reward is not from anyone except Allah, and I have been commanded to be one of the Muslims." (Those who surrender to Allah)
73. Yet they cried him lies; so We safely delivered him and the ones with him in the ship (s), (The word fulk (ship) can mean singular or plural) and We made them succeeding each other, and We drowned the ones who cried lies to Our signs; so look into how was the end of them that were constantly warned.
74. Thereafter We sent forth even after him Messengers to their people. So they came to them with the Supreme evidences, yet in no way could they believe in what they had cried lies to earlier. Thus We stamp (i.e., set a stamp or seal) upon the hearts of the transgressors.

75. Thereafter We sent forth, even after them, Mûsa (Moses) and Harûn (Aaron) to Firaawn (Pharaoh) and his chiefs with Our signs; yet they waxed proud and were a criminal people.
76. So as soon as the Truth came to them from Our Providence, they said, "Surely this is indeed an evident sorcery."
77. Mûsa said, "Do you say (so) to the Truth, as soon as it has come to you? Is this sorcery? And the (lying) sorcerers do not prosper."
78. They said, "Have you come to us to turn us round from what we found our fathers (practicing), and that grandeur in the earth might belong to you (two)? And in no way will we be believers with you (two)."
79. And Firaawn said, "Come up to me with every knowledgeable sorcerer."
80. So, as soon as the sorcerers came, Mûsa said, "Cast down whatever you are casting."
81. Then, as soon as they cast, Mûsa said, "What you have come with is sorcery. Surely Allah will soon make it void. Surely Allah does not make righteous the deed (s) of the corruptors.
82. And Allah (upholds) truthfully the Truth with His Speeches, though the criminals hate (that ."
83. So, in no way did (anyone) believe Mûsa, (Moses) except (some) offspring of his people, with fear of Firaawn (Pharaoh) and their chiefs, that they would tempt them; (i.e., persecute them of force them into disbelief) and surely Firaawn was indeed exalted in the land, and surely he was indeed of the extravagant.
84. And Mûsa said, "O my people, in case you have believed in Allah, then in Him put your trust, in case you are Muslims." (i.e., you have surrendered to Allah)
85. Then they said, "On Allah we have put our trust. Our Lord, do not make us a temptation to the unjust people;
86. And safely deliver us (all) by Your mercy from the disbelieving people."
87. And We revealed to Mûsa and his brother, (saying), "Take as a location for your people, in Mîsr, (Egypt) (some) homes, and make your homes a Qiblah, (A direction for prayer, i.e., make your houses places of worship) and keep up prayer, and give good tidings to the believers..
88. And Mûsa said, "Our Lord, surely You have brought Firaawn and his chiefs adornment and riches in the present life, (Literally: the lowly life, i.e., the life of this world) Our Lord, that they may make (people) err away from Your way. Our Lord, obliterate their riches, and strictly harden their hearts so that they do not believe till they see the painful torment."
89. Said He, "Your invocation (i.e., of both Mûsa and Harûn) has been answered; so go you (two) straight and definitely do not ever follow the way of the ones who do not know."
90. And We made the Seeds (Or: sons) of Israel) pass over the sea; then Firaawn and his hosts followed them up inequitably and aggressively till, when the drowning overtook him, he said, "I believe that there is no god except He in Whom the Seeds of believe, and I am one of the Muslims."
91. Do you (believe) now? And before (that) you readily disobeyed, and you were (one) of the corruptors."
92. So today We will (safely) deliver you with your body that you may be a sign to the ones succeeding you; and surely many among mankind are indeed heedless of Our signs."
93. And indeed We readily located the Seeds (Or: sons) of Israel) in an agreeable (Literally: a location of sincerity) location, and We provided them with (many) of the good things. Then in no way did they differ (among them-selves) until the knowledge came to them. Surely

your Lord will decree between them on the Day of the Resurrection concerning (the things) wherein they used to differ.

94. So, in case you are in doubt regarding what We have sent down to you, then ask the ones who read the Book even before you. Indeed the Truth has already come to you from your Lord, so do not definitely be of the constant wranglers.
95. And do not definitely be of the ones who have cried lies to the signs of Allah so as to be of the losers.
96. Surely the ones against whom the Word of your Lord has come true do not believe.
97. Though every sign may have come to them, till they see the painful torment.
98. So, was there a town that believed (and) so its belief profited it, except the people of Yūnus? As soon as they believed, We lifted off from them the torment of disgrace in the present life, (Literally: the lowly life, i.e., the life of this world) and We gave them enjoyment for a while.
99. And if your Lord had (so) decided, whoever is in the earth would indeed have believed, all of them, altogether. Would you then compel mankind until they are believers?
100. And in no way can (any) self believe except by the permission of Allah; and He sets (Literally: makes) abomination upon those who do not consider.
101. Say, "Look into whatever is in the heavens and the earth." And in no way do the signs and warnings avail a people who do not believe.
102. So do they wait for (anything) except the like of the days of the ones who passed even before them? Say, "Then wait; surely I will be with you waiting!" (Literally: of the ones (who are) waiting)
103. Thereafter We will safely deliver Our Messengers and the ones who have believed. Thus, as is truly (binding) on Us, We will deliver the believers.
104. Say, "O you mankind! In case you are in doubt regarding my religion, then I do not worship the ones whom you worship apart from Allah; but I worship Allah Who takes you up to Him, and I am commanded to be of the believers."
105. And keep your (i.e. the prophet's) face up to the religion, unswervingly upright, and definitely do not be of the associators. (Those who associate others with Allah)
106. And do not invoke, apart from Allah, that which neither profits nor harms you; then in case you do this, then you will surely be of the unjust (people).
107. And in case Allah touches you with adversity, then none (can) lift it off except He; and in case He wills any charity for you, then none (can) turn back His Grace; He causes it to alight on whomever He decides of His bondmen; and He is The Ever-Forgiving, The Ever-Merciful.
108. Say, O you mankind! The Truth has already come to you from your Lord. So whoever is guided, then surely he is guided only for his (own) self, and whoever errs, then surely he errs only against it; and in no way am I a constant trustee over you."
109. And closely follow what is revealed to you, and (endure) patiently until Allah judges; and He is The Most Charitable of judges.

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11. Surat Hūd

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Alif, Lam, Ra. (These are names of letters of the Arabic alphabet, and only Allah knows their meaning here) A book whose ayat (i.e., verses, signs) are set clear; thereafter expounded from very close to (Or: close to the Grace of) One Ever-Wise, Ever-Cognizant, .
2. (Saying), “Worship none except Allah.” Surely I (myself) (i.e., Muhammad) am to you a warner and a bearer of good things from Him.
3. And (saying), “Ask forgiveness of your Lord, thereafter repent to Him, (and) He will make you to enjoy fair enjoyment to a stated term and He will bring of His Grace to everybody owning grace. And in case they turn away, then surely I fear for you the torment of a Great Day.
4. To Allah is your return, and He is Ever-Determiner over everything.”
5. Verily, (Literally: Is it not “true that”?) they surely bend their breasts to try to conceal themselves from Him. Verily while they try to envelop themselves in their clothes, He knows what they keep secret and what they make public. Surely He is Ever-Knowing of the inmost thoughts within the breasts (Literally: what the breasts own).
6. And in no way is there any beast in the earth except that its provision (depends) on Allah; and He knows its repository and its depository. All is in an Evident Book.
7. And He (is The One) Who created the heavens and the earth in six days-and His Throne was upon the water-that He might try you, whichever of you is fairer in deeds. And indeed in case you say, “Surely you will be made to rise again even after death, ” the ones who have disbelieved will indeed say definitely, “Decidedly this is nothing except evident sorcery.”
8. And indeed in case We defer the torment from them till an (already) fixed round, (Literally: already numbered nation) indeed they will definitely say, “What is detaining it?” Verily, the day it will come up to them, it will not be turned about from them, and whatever they used to mock at will redound on them.
9. And indeed in case We cause man to taste mercy from Us, thereafter We draw it out from him, (then) surely he is indeed constantly despairing constantly disbelieving.
10. And indeed in case We cause him to taste amenity after tribulation that has touched him, indeed he will definitely say, “The odious (days) have gone from me.” Surely he is indeed exultant, constantly boastful.
11. Except the ones who (endure) patiently and do deeds of righteousness; those will have forgiveness and a great reward.
12. So, possibly you would leave some (ayat) (verses, signs) of what is revealed to you, and your breast would be straitened by it, for that they say, “if only a hoarding had been sent down upon him, or an Angel had come with him!” Surely you are only a warner; and Allah is an Ever-Trusted Trustee over everything.
13. Or (even) do they say, “He has fabricated it!” Say, “Then come up with ten Surahs the like of it, fabricated; and invoke whomever you are able, apart from Allah, in case you are sincere.”
14. So, in case they (i.e. the disbelievers) do not respond to you, then know that it has been sent down only with the knowledge of Allah and that there is no god except He. So are you (now) Muslims? (i.e., have you surrendered “to Him”?)
15. Whoever is willing (to gain) the present life (Literally: the lowly life, i.e., the life of this world) and its adornment, We will pay them therein in full for their deeds and they shall not be depreciated (i.e., their deeds will not be depreciated) therein.
16. Those are they for whom in the Hereafter there is nothing except the Fire, and whatever they worked (i.e., did) therein will be frustrated, and whatever they were doing will be void (Literally: untrue).
17. So, is he who (depends) upon a Supreme evidence from his Lord, and a witness from Him recites it

(equal to a disbeliever)? And even before him is the Book of Mūsa (Moses) for a leader (i.e., Literally: Iman = guide) and a mercy? Those believe in it; and whoever disbelieves in it from (among) the parties, then the Fire is his promised (reward). So do not be (engaged in) wrangling about it; surely it is the Truth from your Lord, but most of mankind do not believe.

18. And who is more unjust than he who fabricates against Allah a lie? Those will be set before their Lord, and the (noble) witnesses (Witnesses of the Angels and Messengers) will say, "These are they who lied against their Lord." Verily, the curse of Allah is upon the unjust.
19. Who bar from the way of Allah and inequitably seek to make it crooked, and they are the ones (who) are themselves disbelievers in the Hereafter.
20. Those are not to be defiant to (Him) in the earth, and in no way do they have any patrons apart from Allah. For them the torment will be doubled; in no way could they hear and in no way did they behold.
21. Those are (the ones) who have lost their (own) selves, and what they used to fabricate has erred (Or: strayed; i.e., their fabrications have left them) away from them.
22. No question that they are the ones (who are) the greatest losers in the Hereafter.
23. Surely the ones who have believed and done deeds of righteousness and have venerated their Lord, those will be the companions (i.e., inhabitants) of the Garden; they are therein eternally (abiding).
24. The likeness of the two groups is like the man blind and deaf, and the man beholding and hearer; (i.e., seeing and hearing) are the two equal in likeness? Will you then not be mindful?
25. And indeed We already sent Nūh (Noah) to his people (saying), "Surely I am for you an evident warner.
26. That you worship none except Allah. Surely I fear for you the torment of a painful Day."
27. So, the chiefs of the ones who disbelieved of his people said, "In no way do we see you except a mortal like ourselves, and in no way do we see that anyone has closely followed you except the ones who are the most decrepit of us, inconsiderately (i.e., without considering; literally: readily declared opinion). And in no way do we see you have over us any grace (Superiority) No indeed, we expect that you are liars."
28. He said, "O my people, have you seen (that) in case I (rely) on a Supreme evidence from my Lord, and He has brought me a mercy from His Providence, (and) yet it has been obscured (i.e., you were made blind to it) for you, should we impose it on you while you are hating (that)?"
29. And O my people, I do not ask you wealth for (this); decidedly my reward is on no one except Allah. And in no way will I drive away the ones who have believed; surely they will be meeting their Lord. But I see you are an ignorant people.
30. And O my people, who would vindicate me from Allah, in case I drive them away? Will you then not be mindful?
31. And I do not say to you, I have in my presence the treasuries of Allah; and I do not know the Unseen; and I do not say surely I am an angel. Nor do I say to the ones your eyes despise, (that) Allah will never bring them any charity. Allah knows best whatever is in their selves. Surely, (in case I do that) I am indeed of the unjust."
32. They said, "O Nūh, (Noah) you have already disputed with us and so made much disputation with us. Then come up to us with what you promise us, in case you are of the sincere."
33. He said, "Surely only Allah will be coming up to you with it, in case He (so) decides; and in no way will you be defiant to (Him).
34. And my advice will not profit you, in case I am willing to advise you, in case Allah wills to misguide you; He is your Lord, and to Him you will be returned."

35. Or even do they say, “He has fabricated it”? Say, “In case I have fabricated it, then upon me (rest) my criminal (deeds), and I am quit of (the crimes) you commit.”
36. And it was revealed to Nūh (that), “Never will any of your people believe, except him who has already believed; so do not feel chagrined for whatever they were performing.
37. And work out (i.e., make) the Ship (s) (Arabic fulk “ship” can mean singular or plural) under Our Eyes and by Our revelation, and do not address Me concerning the ones who have done injustice; surely they will be drowned.”
38. And he was working out (i.e., making) the Ship (s) (Arabic fulk “ship” can mean singular or plural) and whenever (some) chiefs of his people passed by him, they scoffed at him. He said, “In case you scoff at us, surely we will scoff at you, as you scoff.
39. So you will eventually know to whom will come up a torment to disgrace him, and upon whom will alight a perpetual torment.”
40. Until when Our Command came, and the oven boiled over, (This was the sign that it was time to enter the ark) We said, “Carry therein of every (kind) two pairs (Or “two of every “kind” “) and your family-except for him against whom the Word (Literally: the saying) has gone before-and whomever has believed.” And in no way did any believe with him except a few.
41. And he said, “Embark therein! In the Name of Allah shall be its (running) course and its berthing (Literally: anchorage). Surely my Lord is indeed Ever-Forgiving, Ever-Merciful.”
42. And it (was) to run with them amid waves like mountains. And Nūh (Noah) called out to his son and (he) (The son) kept himself in aloofness, (Literally: was in seclusion) “O my son, embark with us, and do not be with the disbelievers.”
43. He said, “I will soon have my abode to a mountain that will safeguard me from the water.” Said he, “Today there is no safeguard from the Command of Allah except for him on whom He has mercy.” And the waves interposed between them; so he was (among) the drowned.
44. And it was said, “O earth, swallow your water; and, O heaven, desist! And the water was made to subside, and the Command was accomplished. And (the ship) leveled itself on Al-Jūdiyy; and it was said, “Away with the unjust people!”
45. And Nūh (Noah) called out to his Lord; so said, ““Lord! Surely my son is of my family, and surely Your promise is the truth, and You are The Most Judicious of judges.”
46. Said He, “O Nūh, (Noah) surely he is not of your family; surely it is a deed not (Literally: other than being righteous) righteous; so do not ask of Me that of which you have no knowledge. Surely I admonish you that you should not be among the ignorant.”
47. He said, “Lord! Surely I take refuge with You that I should ask of You that of which I have no knowledge; and unless You forgive me and have mercy on me, I will be among the losers.”
48. It was said, “O Nūh, (Noah) get down in Peace from Us, and blessings upon you and upon nations from (among) the ones with you. And (to other) nations We will soon give enjoyment, thereafter painful torment from Us will touch them.” (i.e., befall them)
49. That is of the tidings of the Unseen that We reveal to you; in no way did you (yourself) know it, neither your people, even before this. So (endure) patiently; surely the (fair) end is for the pious.
50. And to cād (We sent) their brother Hūd. He said, “O my people, worship Allah! In no way do you have any god other than He; decidedly you are nothing except fabricators.
51. O my people, I do not ask of you a reward for it; decidedly my reward is on none except on Him Who originated me; will you then not consider?
52. And, O my people, ask forgiveness of your Lord; thereafter repent to Him, (and) He will send the heaven showering plentifully upon you and He will increase in power to your power; and do not turn

away as criminals.”

53. They said, “O H̥d, in no way have you come to us with a Supreme evidence, and in no way will we leave our gods for what you say; (Literally: for your saying) and in no way are we believers (with) you.
54. Decidedly we say nothing except that some of our gods have gripped you with some odious treatment.” He said, “Surely I call Allah to testimony and you bear testimony that I am quit of whatever you associate (with Allah).
55. Apart from Him; so (devise) plotting against me, altogether; thereafter do not respite me.
56. Surely I have put my trust in Allah, (Literally: I entrust “my self” to Allah) my Lord and your Lord; in no way is there any beast whatever except that He is taking it by the forelock. Surely my Lord is on a straight Path.
57. So, in case you turn away, then I have already proclaimed to you what I have been sent with to you, and my Lord will make other people than you to succeed you; and you will not harm Him anything. Surely my Lord is Ever-Preserving over everything.”
58. And as soon as Our Command came, We safely delivered H̥d and the ones who believed with him by a mercy from Us, and We safely delivered them from a harsh torment.
59. And that was Aad; they repudiated the signs of their Lord, and disobeyed His Messengers, and closely followed the command of every stubborn potentate.
60. And a curse was made to follow them up in this present (life) (Abraham) and (upon) the Day of the Resurrection. Verily, Aad surely disbelieved their Lord; verily, away with c̥d, the people of H̥d.
61. And to Thamūd (We sent) their brother Salih. He said, “O my people, worship Allah. In no way do you have any god other than He. He is (the One Who) brought you into being from the earth and has made you settle therein. So ask forgiveness of Him; thereafter repent to Him. Surely my Lord is Ever-Near, and Supreme-Answerer.”
62. They said, “O Salih, you have readily been a (source of) hope among us before that (i.e., He did not delay) Do you forbid us to worship what our fathers worshiped? And surely we (all) are indeed in doubt concerning what you call us to, causing suspicion.”
63. He said, “O my people, have you seen (that) in case I (rely) on Supreme evidence from my Lord, and He has brought me a mercy from Him, so who will vindicate me against Allah in case I disobey Him? Then in no way would you increase me in anything other than in causing losses.
64. And my people, this is the she-camel of Allah, a sign for you; so leave her out (free) to eat in the earth of Allah, and do not touch her with odious (treatment), (for) then a near torment would take you (away).”
65. Then they hamstrung her. So he said, “Enjoy (life) in your residence three days; that is a promise not to be belied.” (i.e., without “the possibility of” being belied).
66. So, as soon as Our Command came, We safely delivered Salih and the ones who believed with him by a mercy from Us, and from the disgrace upon that day. Surely your Lord, Ever He, is The Ever-Powerful, The Ever-Mighty.
67. And the Shout took away (the ones) who did injustice, so (in the morning) they became cowering (bodies) in their residences.
68. As if they had not flourished in it. Verily, Thamūd surely disbelieved their Lord. Verily, away with Thamūd!
69. And indeed Our Messengers readily came to Ibrahîm (Abraham) with the good tidings. They said, “Peace!” He said, “Peace!” Then in no way did he linger (i.e., He did not delay) to come with a fleshy well-roasted calf.

70. So, as soon as he saw their hands not getting to it, he disclaimed them and entertained a fright of them. They said, “Do not fear (anything); surely we have been sent to the people of Lūṭ.”
71. And his wife was upright, so she laughed. Then We gave her the glad tidings of Ishaq, (Isaac) and even beyond Ishaq, of Yaaqūb (Jacob).
72. She said, “O woe to me! will I give birth and I am an old woman, and this my husband is an aged man? Surely, this is indeed a wonderful thing.”
73. They said, “Do you wonder at the Command of Allah? The mercy of Allah and His blessings be upon you, O population (1) of the Home! Surely He is Ever-Praiseworthy, Ever-Glorious.”
74. So, as soon as dread had gone away from Ibrahîm (Abraham) and the good tidings came to him, he was disputing with Us concerning the people of Lūṭ (Lot).
75. Surely Ibrahîm is indeed constantly forbearing, most plaintive, constantly penitent.
76. “O Ibrahîm, veer away from this. Surely your Lord’s Command has already come; and surely there is coming up to them a torment not to be turned back.” (i.e., without any possibility of being turned back)
77. And as soon as Our Messengers came to Lūṭ, he was vexed on their account, and he was straitened for them (i.e., He felt unable to protect them) and said, “This is a most critical day.”
78. And his people came to him, hurrying to him; and earlier they had been doing odious deeds. He said, “O my people, these are my daughters; they are purer for you. So, be pious to Allah, and do not disgrace me in my guests. Is there not among you a (really) right-minded man?”
79. They said, “Indeed you already know (that) in no way do we have any truthful (claim) whatever to your daughters, and surely you know indeed what we would have.”
80. He said, “If only I had power against you, or had my abode valiant support.”
81. They said, “O Lūṭ, surely we are the Messengers of your Lord. They will never get to you. So set forth with your family, in a watch of the night, and let not any of you turn round, excepting your wife; surely she will be afflicted by that which afflicts them. Surely their promised (time) is the morning; is not the morning near?”
82. So as soon as Our Command came, We turned it upside-down (Literally: We made its highest lowest) and rained on it stones of baked clay tiered, (one on another).
83. Marked from the Providence of your Lord, and in no way is it far from the unjust (ones).
84. And to Madyan (We sent) their brother Shuaayb. He said, “O my people, worship Allah! In no way do you have any god other than He. And do not diminish the measuring and the balance. Surely I see you are in charitable (circumstances); and surely I fear for you the torment of an encompassing Day.
85. And my people, fill up the measuring and the balance with equity and do not depreciate the things of mankind, and do not perpetrate (mischief) in the land as corruptors.
86. The remainder of Allah is most charitable for you, in case you are believers; and in no way am I a constant preserver over you.”
87. They said, “O Shuaayb, does your prayer command you that we should leave what our fathers worshiped, or (leave) performing as we decide with our riches? Surely you are indeed the one who is the most-forbearing, the (most) right-minded.”
88. He said, “O my people, have you seen (that) in case I (rely) on Supreme evidence from my Lord and He has provided me with fair provision from Him (should I corrupt it)? And in no way would I like to differ from you (and do) whatever I forbid you (to do). Decidedly I would (do) nothing except reformation, (i.e., acting righteously) so far as I am able to. And in no way is my success with anyone except with Allah; in Him I have put my trust, and to Him I turn penitent.
89. And, O my people, let not (your) opposition to me drive you to crime (Literally: incriminate you) so

that there afflict you the like of what afflicted the people of Nūḥ, (Noah) or the people of Hūd, or the people of Salih; and in no way are the people of Lūṭ (4) that far away from you.

90. And ask forgiveness of your Lord, thereafter repent to Him; surely my Lord is Ever-Merciful, Ever-Affectionate.”
91. They said, “O Shuaayb, in no way do we comprehend much of what you say; and surely we indeed see you weak among us. And had it not been for your clan, we would indeed have stoned you, and in no way are you most mighty against us.”
92. He said, “O my people, is my clan mightier against you than Allah? And you have taken Him (to yourselves) beyond you, backing away. Surely my Lord is Supremely Encompassing whatever you do.
93. And, O my people, act (Literally: do according to your situation) according to your situation; surely I am (also) acting; eventually you will know to whom will come up the torment that will disgrace him, and who is a liar. And be on the watch; (Literally: watch for yourselves) surely I will be with you, constantly watching.”
94. And as soon as Our Command came, We safely delivered Shuaayb and the ones who believed with him by a mercy from Us, and the Shout took away the ones who did injustice. So (in the morning) they became cowering (bodies) in their residences.
95. As if they had not flourished in it. “Verily, away with Madyan, (even) as Thamūd was away!”
96. And indeed We already sent Mūsa (Moses) with Our signs and an all-binding authority.
97. To Firaawn (pharaoh) and his chiefs. Yet they closely followed the command of Firaawn, and in no way was the command of Firaawn most- right-minded.
98. He will go forward (before) his people on the Day of the Resurrection. So he will have herded them into the Fire, and miserable is the herding to be herded.
99. And a curse was made to follow them up in this (life) and upon the Day of the Resurrection; miserable is the contribution to be contributed! (i.e., the curse to be renewed in the Hereafter).
100. That is of the tidings of the towns We narrate to you; (some) of them are (still) upright, and (some) mown down.
101. And in no way did We do them an injustice, but they did themselves (an) injustice. So in no way did (their) gods that they invoked apart from Allah avail them in anything as soon as the Command of your Lord came. And in no way did they increase them (in anything) other than in complete detriment.
102. And thus is the taking away of your Lord when He takes away the towns (while) they are unjust; surely His taking away is painful (and) strict.
103. Surely in that is indeed a sign for him who fears the torment of the Hereafter; that is a Day mankind is to be gathered to, and that is a Day to be witnessed.
104. And in no way do We defer it except to a term (already) fixed (Literally: numbered)
105. The Day it comes up, no self will speak except by His permission. So (some) of them are wretched, and (some) happy.
106. So, as for the ones who are wretched, then they will be in the Fire; therein there will be for them groaning and sighing.
107. Eternally therein (abiding) so long as the heavens and the earth (endure), except whatever your Lord decides; surely your Lord is The Sublime Performer of whatever He wills.
108. And as for the ones who are made happy, then they will be in the Garden, eternally therein (abiding), so long as the heavens and the earth (endure), except whatever your Lord decides: a gift uninterrupted.

109. So do not (engage) in wrangling about what these (disbelievers) worship; in no way do they worship (anything) except as their fathers worshiped earlier; and surely We will indeed pay them in full their assignment undiminished (i.e., without being diminished).
110. And indeed We already brought Mûsa (Moses) the Book; then they were made to differ regarding it. And had it not been for a Word that has gone before from your Lord, it (i.e., my judgment) would indeed have been decreed between them; and surely about it (the Qurʾān) they are indeed in doubt causing suspicion.
111. And surely for each one (of them) finally (Or: assuredly) your Lord will indeed pay them definitely in full for their deeds; surely He is Ever-Cognizant of whatever they do.
112. So go straight, as you have been commanded, (you) and whoever repents with you, and do not be inordinate; surely He is Ever-Beholding whatever you do.
113. And do not (seek) support (you believers) for the ones who have done injustice, (for) then the Fire (would) touch you; and in no way do you have any patrons apart from Allah, (and) thereafter you will not be vindicated (i.e., if you seek support for the ones who have done injustice).
114. And keep up the prayer at the two extremities of the daytime and in the early reaches of the night. Surely the fair deeds will put away the odious deeds. That is a Reminding to the mindful.
115. And (endure) patiently, (for) then surely Allah does not leave to waste the reward of the fair-doers.
116. So, if only there been of the generations even before you, (remaining nations) endowed with (i.e., of understanding) forbidding corruption in the land-only a few of them whom We delivered. And the ones who did injustice closely followed whatever luxury they were made to live in; and they were criminals.
117. And in no way would your Lord indeed cause towns to perish with injustice (while) their population are righteous-doers.
118. And if your Lord had (so) decided, He would indeed have made mankind one nation; and (i.e., but) they do not cease differing (among themselves).
119. Excepting the ones on whom your Lord has mercy, and He created them for that (end), and perfected has been the Word of your Lord. “Indeed I will definitely fill Hell with jinn and mankind all together.”
120. And all (that) We narrate to you of the tidings (i.e., information accounts) of the Messengers is that whereby We make firm your heart sight (Or: perception). And in these there has come to you the Truth, and an admonition, and Reminding to the believers.
121. And say to the ones who do not believe, “Act according to (Literally: do according to) your situation; surely we are (also) acting,
122. And wait; surely we are (also) waiting.”
123. And to Allah belongs the Unseen of the heavens and the earth; and to Him all Command will be returned. So worship Him and put your trust in Him; and in no way is your Lord ever heedless of whatever you do.

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12. Surat Yûsuf (Joseph)

In the Name of Allah, The All-Merciful, The Ever-Merciful

1. Alif, Lam, Ra. (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning here) Those are the ayat (Verses, signs) of the Evident Book.
2. Surely We have sent it down as an Arabic Qurʾan, that possibly you would consider.

3. We, Ever We, narrate to you the fairest of narratives in that We have revealed to you this Qur'an, and decidedly before it you were indeed one of the heedless.
4. As Yûsuf (Joseph) said to his father, "O my father, surely I saw (i.e., in a dream) eleven planets and the sun and the moon; I saw them prostrating to me."
5. He said, "O my son, do not narrate your vision to your brothers, (for) then they may plot against you (some) plotting. Surely Ash-Shaytan (The all-Vicious (one), i.e., the Devil) is to man an evident enemy.
6. And thus your Lord will select you and teach you (a portion) of the interpretation of discourses, and perfect His favor upon you, and upon the house of Yaaqûb, (Jacob) as He perfected it earlier upon your two fathers, Ibrahîm (Abraham) andIshaq. (Isaac) Surely your Lord is Ever-Knowing, Ever-Wise."
7. Indeed in Yûsuf and his brothers were already signs for the questioners.
8. As they said, "Indeed Yûsuf and his brother are more beloved to our father than we, and we are a band. Surely our father is indeed in evident error.
9. Kill Yûsuf, or banish him to some (other) land, that your father's face may be free (Literally: (void) and empty; i.e., your father will have time for you or pay you more attention (Yûsuf ouy of the way) for you, and even after him you will be a righteous people."
10. One (Literally: a speaker) of them said, "Do not kill Yûsuf, and cast him into the unseen (bottom) of the pit, (and) (some) travellers will pick him out, in case you are performing (that)."
11. They said, "O our father, how is it with you, that you do not keep Yûsuf (Joseph) in our custody? And surely we are indeed his (honest) advisers.
12. Send him (forth) with us tomorrow to frolic and play; and surely we will indeed be his preservers."
13. He said, "Surely it grieves me indeed that you should go with him, and I fear that the wolf may eat him (while) you are heedless of him."
14. They said, "Indeed, in case the wolf eats him, and we are a band, (then) surely we are indeed losers!"
15. So, when they went with him, they agreed (Literally: and they agreed) together to set him down in the unseen (bottom) of the pit; and We revealed to him, "Indeed you will definitely (fully) inform them of this, their command, (Or: their affair) and they are not aware."
16. And they came weeping to their father at eventide.
17. They said, "O our father, surely we went racing with one another and left Yûsuf by (Literally: at) our belongings; so the wolf ate him. And in no way would you be believing us, even if we are sincere."
18. And they came with false (Literally: lying, a lie) blood on his shirt. He said, "No indeed, (but) your selves instigated for you a command. So, patience is becoming. And Allah is (The One) Whose help is to be sought against what you describe."
19. And (there) came travelers; so they sent their water-drawer; then he let down his bucket. He said, "What good tidings! Here is this youth." And they secretly kept him (i.e., the travelers hid him) as merchandise; and Allah is Ever-Knowing of whatever they do.
20. And they bartered him for a paltry price, (some) numbered dirhams; and they esteemed him lightly (Literally: were of the ascetics, i.e., refused to have anything to do him)
21. And he who traded him, being of Misr, (Egypt) said to his wife, "Give him honorable lodging; it may be that he will profit us, or it may be that we take him to ourselves (as) a son." And thus, We established Yûsuf (Joseph) in the land, and that We may teach him some of the interpretation of

discourses. And Allah is Overcomer with (Literally: Over) His Command, but most men do not know.

22. And when he reached full age, We brought him judgment and knowledge; and thus We recompense the fair-doers.
23. And she in whose home he was solicited him, (Literally: she solicited him about himself) and bolted the doors (on them), and said, "Come! Everything is ready for you." (i.e., take me) He said, "Allah be my refuge! Surely he is my lord (i.e., your husband is my lord) who has given me the fairest of lodging. Surely the unjust (ones) do not prosper."
24. And indeed she already designed on him, and he (would have) designed on her, had he not seen the proof of his Lord. Thus it was, that We might turn about from him odious (deeds) and obscenity. Surely he was one of Our most faithful bondmen.
25. And they raced with one another to the door, and she ripped his shirt from the rear. And they came upon her master close to the door. She said, "What is the recompense of him who was willing to (commit) an odious (deed) to your family except that he should be imprisoned or (receive) a painful torment?"
26. He said, "She, (really) she solicited me. "And a witness of her family bore witness, "In case his shirt has been ripped from the forepart, then she has (spoken) sincerely, and he is (one) of the liars.
27. And in case his shirt has been ripped from the rear, then she has lied, and he is (one) of the sincere."
28. So, as soon as he saw his shirt ripped from the rear, he said, "Surely this is of your (The Arabic adjective is feminine plural) (women's) plotting; surely your (The Arabic adjective is feminine plural) plotting is monstrous.
29. Yûsuf, veer away from this; and you (woman) ask forgiveness of your guilty deed surely you were (one) of the sinners."
30. And (some) women folk in the city said, "The wife of the governor (Literally: the ever-mighty Al-Azîz) is soliciting her page; (Literally: seeking to win his self) he has already smitten (her heart) with love; (Literally: affected her pericardium, i.e., infatuated her) surely we indeed see her in evident error."
31. So, as soon as she heard their scheming, she sent for them, and she readied for them a reclining (couch). And she brought each one of them a knife, and said, (to Yûsuf), "Go out to them." So, as soon as they saw him, they were greatly (amazed) at him and cut their hands severely (The Arabic verb form implies something done repeatedly or to a high degree or great extent) and said, "Allah forbid! (i.e. Allah forbid that Yûsuf could have ever solicited her!) In no way is this a mortal; decidedly this is nothing else except an honorable angel."
32. She said, "Then that is (the affair) you blamed me for; and indeed I readily solicited him, yet he safeguarded (his chastity); and indeed in case he does not (perform) what I command him, indeed he will definitely be imprisoned, and indeed he will (really) be of the ones belittled."
33. He said, "Lord! Prison is more beloved to me than what they call me to; and in case You do not turn about from me their plotting, I would court them, and I would be of the ignorant."
34. Then his Lord responded to him, so He turned about from him their plotting; surely He, Ever He, is The Ever-Hearing, The Ever-Knowing.
35. Thereafter it seemed good to them even after they had seen the signs, that indeed they should definitely imprison him for (Literally: till a while (had passed) a while (of time).
36. And two pages entered the prison with him. One of them said, "Surely I (do) see myself (in a

dream) that I was pressing wine. “And the other said, “Surely I (do) see myself (in a dream) that I was carrying above my head bread that birds were eating of. Fully inform us of its interpretation; surely we see you (are) (one) of the fair-doers.”

37. He said, “No food will come up to you (both) to be provided with except that I will (fully) inform you about its interpretation before it comes up to you; (i.e., I will inform you of the interpretation before the food comes to you) that (i.e., these two interpretations) is (part) of what my Lord taught me. Surely I have left the creed of a people who do not believe in Allah, and they are they (who) are disbelievers in the Hereafter. Yûsuf
38. And I have closely followed the creed of my fathers, Ibrahîm andIshaq and Yaaqûb. (Abraham, Isaac and Jacob, respectively) In no way is it for us to associate anything (whatever) with Allah. That is of the Grace of Allah to us and to mankind; but most (of) mankind do not thank (Him)
39. O (you) two companions of the prison! Are (some) disunited lords more charitable (i.e., better) or Allah, The One, The Superb Vanquisher?
40. In no way do you worship, apart from Him, except names you have named, you and your fathers; in no way has Allah sent down any all-binding authority concerning them. Decidedly judgment (belongs to none) except to Allah; He has commanded that you should not worship any except Him (only). That is the most upright religion, but most (of) mankind do not know.
41. O (you) two companions of the prison! As for one of you, he will give his lord wine to drink; and as for the other, then he will be crucified (and) so birds will eat of his head. The Command is decreed of which you (both) ask for pronouncement.
42. And he said to the one of the two (that) he expected would be delivered, “Mention me in the presence of your lord.” (But) then Ash-Shaytan (The all-vicious (one), i.e., the Devil) caused him to forget mentioning (him to) his lord; so he lingered in the prison for several years.
43. And the king said, “Surely I (do) see (in a dream) seven plump cows which seven lean ones were eating, and seven green ears (of grain) and (seven) others dry. O you chiefs, pronounce about my vision in case you can explicate vision (s).”
44. They said, “Jumbled dreams. And in no way are we knowledgeable about the interpretation of dreams.”
45. And the one who (was) delivered of the two said and recollected after some time, “I will (myself) fully inform you of its interpretation. So send me forth.”
46. “Yûsuf, (Joseph) O you (man) constantly sincere, pronounce to us regarding seven plump cows which seven lean ones were eating, and seven green ears (of grain) and (seven) others dry, that possibly I would return to (all) people that possibly they would know.”
47. He said, “You will plant seven years after your steadfast manner; so, what you have harvested, then leave out in the ear, excepting a little of which you eat.
48. Thereafter; even after that, (there) will come up seven strict (years), that will eat whatever you have forwarded to them, excepting a little of what you safely attend to.
49. Thereafter, even after that, (there) will come up a season wherein all people will be succored, and wherein they press.” (i.e., they press olives and grapes (because the harvest is good)
50. And the king said, “Come up with him (i.e., Bring him) to me!” Then as soon as the messenger came to him, he (Yûsuf) said, “Return to your lord and so ask him, What about the women folk who severely cut (The Arabic verb from implies an action that is done repeatedly or to high degree or to a great extent) their hands? Surely my Lord is Ever-Knowing of their scheming.”
51. He said, (i.e., the king said to the women) “What was your concern as you solicited Yûsuf?” They said, “ Allah forbid! In no way do we know any odious (deeds) against him.” The wife of

the governor (Literally: the ever-mighty Al-Aîz) said, “Now the truth has come to light; I did solicit him; and surely he is indeed one of the sincere.

52. That (is so); so that he may know I did not betray him in (his) absence, and that Allah does not guide the plotting of the treacherous.
53. And in no way do I acquit my self. Surely the self indeed constantly commands to odious (deeds), except that on which my Lord had mercy. Surely my Lord is Ever-forgiving, Ever-Merciful.”
54. And the king said, “Come up with him (i.e., Bring him) to me! I would faithfully (attach) him to myself.” So, as soon as he spoke to him, he said, “Surely today you are close to us established, and devoted.”
55. He (Yûsuf) said, “Set me over the lands treasuries. Surely I am constantly-persevering, (i.e., guardian) constantly-knowing.”
56. And thus We established Yûsuf in the land to take his location (there) where he decides. We (make) Our mercy alight on whomever We decide, and We do not waste the reward of the fair-doers
57. And indeed the reward of the Hereafter is most charitable (i.e., better) for the ones who have believed and have been pious.
58. And Yûsuf’s brothers came. Then they entered to him, and so he recognized them, and they were denying him. (Or: not knowing him)
59. And as soon as he equipped them with their equipment, he said, “Come up with (i.e., Bring him) a brother of yours from your father. Do you not see that I fill up the measure, and I am the most charitable of hosts?
60. Yet in case you do not come up with him, (i.e., Bring him) then there will be no measure for you in my presence, nor will you draw near me.”
61. They said, “We will soon solicit him of his father, and surely we will indeed be performing (that).”
62. And he said to his pages, “Set their merchandise in their saddlebags that possibly they will recognize it when they turn over (i.e., return) to their family; possibly they will return.”
63. So, as soon as they returned to their father, they said, “O our father, the measure was denied to us; so send with us our brother, that we may (obtain) the measure; and surely we will indeed be his preservers.”
64. He said, “should I keep him in custody to you except as I kept his brother in custody even before to you? Yet, Allah is The Most Charitable as Preserver and He is The Most Merciful of the merciful.”
65. And as soon as they opened their belongings, they found their merchandise turned back to them. They said, “O our father, what (more) should we seek? This is our merchandise turned back to us, and we will cater for our family, and we will take good care of (i.e., preserve) our brother; and we will have an added measure of a camel’s (load). That is an easy measure.”
66. He said, “I will never send him with you until you bring me a binding compact by Allah that indeed you will definitely bring him (back) to me, excepting (if) you are encompassed.” So, as soon as they had brought him their binding compact, he said, “ Allah is The Ever-Trusted Trustee over what we say.”
67. And he said, “O my sons, (Or: my seeds) do not enter by one gate, and enter by separate gates; and in no way can I avail you anything (whatever) against Allah. Decidedly judgment belongs to none except Allah. On Him I have put my trust, and in Him let (all) the trusting ones then put their trust.”

68. And as soon as they entered from where their father commanded them, in no way did it avail them anything whatever with Allah, except (that it was) a need in Yaaqūb's (Jacob's) self that he (so) accomplished. And surely he was indeed an owner of a knowledge for what We taught him; but most of mankind do not know.
69. And soon as they entered to Yūsuf, (Joseph) he gave an abode to his brother (saying), "Surely I, even I, am your brother; so do not feel chagrined by whatever were doing."
70. Then as soon as he equipped them with their equipment, he placed (Literally: made) the drinking-cup in the saddlebag of his brother. Thereafter a crier announced, (Literally: an announcer announced) "O you (of) the caravan, surely you are indeed thieves!"
71. They said (as) they came forward to them, "What is (it) that you are missing?"
72. They said, "We are missing the king's tumbler; and whoever comes up with it shall have a camel's burden; and for that I am a (sure) guarantor."
73. They said, "By (The Arabic here is at-llahi, which is a stronger oath than the usual we-llahi) Allah, indeed you already know that in no way have we come to corrupt in the land and in no way are we thieves."
74. They said, "Then what shall be the recompense of this, in case you are liars?"
75. They said, "The recompense for this (is that) he in whomever's saddlebag (the tumbler) is found, then he shall be its recompense. Thus we recompense the unjust."
76. So he began with their sacks before his brother's sack; thereafter he drew it forth out of his brother's sack. Thus We plotted for Yūsuf; in no way indeed could he take his brother, in the king's religion (OR: law) except that Allah decided. We raise in degree (s) whomever We decide; and above every (man) owning knowledge is One Who is Ever-Knowing.
77. They said, "In case he steals, then a brother of his already stole even before." Yet Yūsuf (Joseph) kept it secret within himself and did not display it to them. He said (to himself), "You are in an eviler place; and Allah knows best what you are describing."
78. They said, "O you mighty (Governor), (Literally: the ever-Mighty Al-ʿazīz) surely he has a father, aged and great with years; so take one of us in his place; surely we see that you are one of the fair-doers."
79. He said, "Allah be my refuge that we should take anyone except him at whom we found our belongings; (then) surely we would indeed be unjust."
80. Then as soon as they finally despaired of (moving) him, they conferred privily apart. The great one (i.e., the leader, the eldest) of them said, "Do you not know that your father has taken a binding compact from you by Allah, and even before you neglected regarding Yūsuf? (Joseph) Never will I leave off from (this) land, until my father gives me permission (to do so) or Allah judges for me, and He is The Most Charitable of judges.
81. Return to your father and so say, 'O our father, surely your son stole; and in no way do we testify except to what we know; and in no way were we preservers of the Unseen.
82. And ask the town wherein we were and the caravan in which we came forward, and surely we are indeed sincere."
83. He (Their father) said, "No indeed, (but) your selves instigated you to do (their) command; yet patience is becoming! It may be that Allah would (make) them altogether come up to me. Surely He, Ever He, is The Ever-Knowing, The Ever-Wise."
84. And he turned away from them and said, "O, how sorrowful am I for Yūsuf!" (Joseph) And his eyes whitened with grief that he was constantly repressed (with sorrow).
85. They said, "By Allah you will keep on remembering Yūsuf (Joseph) till you are decrepit, or

among the perishing.”

86. He said, “Surely I complain of my anguish and my grief only to Allah, and I know from Allah what you do not know.
87. O my sons, go and inquire (Literally: grope, probe) about Yûsuf and his brother, and do not despair of relief from Allah; surely none despairs of relief from Allah except the disbelieving people.”
88. Then, as soon as they entered to him, (i.e., Yûsuf) they said, “O you mighty (Governor), (Literally: the ever-mighty Al-Azîz) adversity has touched us and our family and we have come with scant merchandise. So, fill up to us the measure and donate to us; surely   Allah recompenses the constant donators.”
89. He said, “Do you know what you committed (Literally: what you performed with) with Yûsuf (Joseph) and his brother as you were ignorant?”
90. They said, “Is it sure that you, indeed you, are Yûsuf?” (Joseph) “I am Yûsuf, ” he said, “and this is my brother. Allah has already been bounteous to us. Surely whoever is pious and (endures) patiently, then surely Allah does not waste the reward of the fair-doers.”
91. They said, “By Allah! Indeed, Allah has already preferred you above us, and decidedly we were indeed sinners.”
92. He said, “No reproach will be on you today; Allah will forgive you; and He is The Most Merciful of the merciful.
93. Go with this shirt of mine; then cast it on my father’s face and he will recover his sight, (Or: breath) and come up with your family all together.”
94. And as soon as the caravan departed, their father said, “Surely I indeed find Yûsuf’s scent, (Or: breath) unless you think me doting.”
95. They said, “By Allah, surely you are indeed in your old error.”
96. Then, as soon as the bearer of good tidings (actually) came, he cast it on his face; so he turned back a beholder once again. (i.e., He regained his eyesight) He said, “Did I not say to you that surely I know from Allah what you do not know.?”
97. They said, “O our father, ask forgiveness of our guilty (deeds) for us; surely we have been sinners.”
98. He said, “Eventually I will ask my Lord to forgive you; surely He, Ever He, is The Ever-Forgiving, The Ever-Merciful.”
99. So, soon as they entered to Yûsuf, he gave an abode to his two parents (Or: two fathers. See verse 6 of this sûrah) with him and said, “Enter into Misr, (Egypt) in case Allah (so) decides, secure.”
100. And he raised his two parents (Or: two fathers. See verse 6 of this sûrah) upon the throne, and they (The pronoun is plural, not dual; i.e., three or more) collapsed prostrating to him. And he said, “O my father, this is the interpretation of my vision earlier; my Lord has already made it true; and He has already dealt me fairly as He brought me out of the prison and made you come forward from the desert, even after Ash-Shaytan (The all-vicious (one), i.e., the Devil) incited (jealousy) between me and my brothers. Surely my Lord is Ever-Kind to what He decides; surely He, Ever He, is The Ever-Knowing, The Ever-Wise.
101. Lord! You have already brought me (my share) of kingship and You have taught me (my share) of the interpretation of discourses. O Originator (Literally: Renderer; i.e., Creator) of the heavens and the earth, You are my Ever-Patronizing Patron in the present (life) (Literally: the lowly (life), the life of this world) and the Hereafter, Take me up to You as a Muslim (One who submits to you) and join me with the righteous.”

102. That is of the tidings of the Unseen that We reveal to you; (i.e., Muhammad) and in no way were you close to them as they agreed together upon their decision, (as) they were scheming.
103. And, though you be (so) eager, in no way are most of mankind believers.
104. And in no way do you ask of them any reward for it; decidedly it is (nothing) except a Remembrance for the worlds.
105. And (similarly) many a sign (there are) in the heavens and the earth that they pass by, and they are veering away from them!.
106. And in no way do most of them believe in Allah except (as) they are associators (of other gods with Him).
107. Do they then feel secure that there will not come up to them an Enveloper of the torment of Allah, or that the Hour will not come to them suddenly and they are not aware?
108. Say, “This is my way. I call to Allah with demonstration, I and whoever closely follows me; and All Extolment be to Allah; and in no way am I one of the associators.” (Those who associate other with Allah)
109. And in no way did We send (any Messengers) even before you, except men whom We revealed to of the population of the towns. Have they then not traveled in the earth (and) so have looked into how was the end of (the ones) who were (there) even before them? And indeed the Residence of the Hereafter is most charitable (i.e., better) for the ones who are pious. Do you then not consider?
110. Till, when the Messengers finally despaired and expected that they were counted liars, Our victory came to them. So, whoever We decided will be safely delivered. And Our violence will not be turned back (i.e., turned away from) from the criminal people.
111. Indeed in their narratives is already a lesson to (the ones) endowed with intellects. In no way is it a discourse fabricated, but a (sincere) verification of what is before it, (Literally: between its two hands) and an expounding of everything, and a guidance, and a mercy to people who believe.

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13. Surat Ar-Raad (Thunder)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Alif, Lam, Mîm, Ra (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning here). Those are the ayat (Verses, signs) of the Book; and that which has been sent to you from your Lord is the Truth, but most of mankind do not believe.
2. Allah is He Who raised up the heavens without pillars you (can) see, thereafter He leveled Himself up on the Throne; (How He did so is beyond human understanding) and He subjected the sun and the moon, each one running to a stated term. He conducts the Command; He expounds the signs that possibly you would have certitude of the meeting with your Lord.
3. And He is (The One) Who extended the earth and made therein anchorages and rivers; and of all products He made therein two pairs, enveloping the daytime with the night. Surely in that are indeed signs for a people who meditate.
4. And in the earth are tracts neighboring each other, and gardens of vineyards and plantation, and palms in pairs and other than in pairs, (Or: having the same root or different ones) watered with one water; and We have graced some of them over others (Literally: some “others”) in crop. Surely in that are signs for a people who consider.

5. And in case you would wonder, then (really) wondrous is their saying, "When we are dust, will we surely be (raised) indeed in a new creation?" Those are they who have disbelieved in their Lord and those will have the shackles on their necks, and those will be companions (i.e., inhabitants) of the Fire; they are therein eternally (abiding).
6. And they would have you hasten the odious before the fair, and there have already passed away even before them exemplary (punishments). And surely your Lord is indeed The Owner of forgiveness to mankind for all their injustice, and surely your Lord is indeed strict in punishment.
7. And the ones who have disbelieved say, "Had there been a sign sent down upon him from his Lord!" Surely you are only a constant warner, and for every people a guide.
8. Allah knows what every female bears (i.e. conceives) and what the wombs subsiding (i.e., what wombs fall short of or exceed) and increase, (i.e., what wombs fall short of or exceed) and everything in His Providence has (its) (perfect) determination.
9. The Knower of the Unseen and the Witnessed, The Ever-Great, The Supremely Exalted.
10. Equal of you is he who keeps his saying secret and who speaks aloud and he who conceals himself in the night and he who sallies by daytime.
11. For him are (angels) taking turns (on end) even before him (Literally: between his two hands) and even behind him, preserving him from the Command of Allah. Surely Allah does not change what is in a people until they change what is in themselves; and when Allah wills (to inflict) an odious (treatment) on a people, then there is no turning back for it; and apart from Him, in no way do they have any patron.
12. He is The (One) Who shows you the lightning, for fear and longing (of Him), and (who) brings into being the heavy clouds.
13. And the thunder extols (with) His praise and the Angels out of the fright of Him; and He sends the stunning (thunderbolts) (and) so He afflicts with them whomever He decides. And they dispute about Allah, and He is strict in (equitable) contriving.
14. To Him is the call of Truth. And the ones upon whom they invoke, apart from Him, do not respond to them in anything, except it is as one who stretches out his hands to water that it may reach his mouth; and in no way will it reach it. And in no way does the invocation of the disbelievers go anywhere except in error.
15. And to Allah prostrate themselves whoever are in the heavens and the earth, willingly and unwillingly, and their shadows (prostrate) in the early mornings and (the hours) before sunset. A prostration is to be performed here.
16. Say, "Who is The Lord of the heavens and the earth?" Say, "Allah." Say, "Then have you taken to yourselves, apart from Him, constant patrons (who) do not possess for themselves neither profit nor harm?" Say, "Are the blind (man) and the beholding (one) equal? Or even are the darknesses and the light equal?" Or have they made up for Allah associates who created the like of His creation, so that creation appeared similar to them? Say, "Allah is The Creator of everything and He is The One, The Superb Vanquisher."
17. He sends down from the heaven water so that valleys flow, each to its determined (course), so that the flood carries away (on its surface) a swelling scum. And from that on which they kindle fire (i.e., or) seeking (to make) ornaments or belongings, out of that there is a scum like it. Thus Allah strikes the Truth and the untruth. So, as for the scum, then it goes away as jetsam (i.e., vanishes as useless) and as for whatever profits mankind, then it stays in the earth. Thus Allah strikes the similitudes.
18. For the ones who have responded to their Lord, (the reward) is the fairest; and the ones have not responded to Him, if they had whatever is in the earth altogether and the like of it with it, they would

indeed have ransomed themselves with it. Those will have an odious reckoning and their abode will be Hell; and miserable is the resting place!

19. So, is he who knows that what has been sent down to you from your Lord is the Truth, like him who is blind? Surely only the ones endowed with intellects do remind themselves-
20. Who fulfil the covenant of Allah and do not break the compact.
21. And who hold together what Allah has commanded to be held together, and are apprehensive of their Lord, and fear an odious reckoning,
22. And who (endure) patiently seeking the Face of their Lord, and keep up the prayer, and expend of whatever We have provided them, secretly and in public, and who parry an odious (act) with a fair one; those will have the (Ultimate) Outcome of the Residence.
23. Gardens of Adn, (Eden) which they will enter, and the ones who were righteous of their fathers and their spouses and their off springs (will enter too); and the Angels will enter to them from every gate.
24. "Peace be upon you, for that you endured patiently." So favorable is the (Ultimate) Outcome of the Residence!
25. And the ones who break the covenant of Allah even after His compact, and cut (off) what Allah has commanded to be held together, and who corrupt in the earth, those will have the curse and they will have an odious Residence.
26. Allah outspreads the provision for whomever He decides and determines (it); and they exult with (the present) life; (Literally: the lowly "life", i.e., the life of this world) and in no way is the present life, beside the Hereafter, (anything) except a (passing) enjoyment (Literally: belongings).
27. And the ones who have disbelieved say, "If only a sign had been sent down upon him from his Lord!" Say, "Surely Allah leads into error whomever He decides and He guides to Him whomever has turned penitent."
28. The ones who have believed and whose hearts (feel) composed with the Remembrance of Allah -verily in the Remembrance of Allah the hearts are composed!
29. The ones who have believed and done deeds of righteousness will have blessedness (Literally: goodness) and a fair resorting.
30. Thus We have sent you among a nation even before which other nations have already passed away, to recite to them what We have revealed to you, and they disbelieve in The All-Merciful. Say, "He is my Lord; there is no god except He; on Him I put my trust and to Him is my repenting."
31. And if there had been a Qur'an whereby the mountains were made to travel or the earth were cut up (into pieces) or the dead were spoken to-no indeed, to Allah is the Command altogether. Have the ones who have believed then not learned (Literally: despaired "of human efforts") that, if Allah decided, He would indeed have guided mankind altogether? And a smiler will not cease afflicting the ones who have disbelieved for what they have worked, (i.e., what they have done) or it (i.e., the punishment) alights near their residence until the promise of Allah comes up to them. Surely Allah does not fail His promised appointment.
32. And Messengers indeed were readily mocked at even before you; so I reprieved the ones who disbelieved; thereafter I took them (away). So how was My punishment!
33. So, is He Who is Ever Upright over every self for what it has earned (as any other)? And they have made up for Allah associates. Say, "Name them! Or even will you (really) inform Him of what He does not know in the earth? Or even in outward speech? No indeed, but adorned (i.e., made attractive) for the ones who have disbelieved is their scheming, (and) they are barred from the way; and whomever Allah leads into error, then in no way has he any guide."
34. For them is torment in the present life; and indeed the torment of the Hereafter is (yet) more arduous;

and in no way do they have any protector from Allah.

35. The likeness of the Garden that is promised to the pious: from beneath it rivers run, its crop is permanent and its shade. That is the Ultimate Outcome of the ones who have been pious, and the Ultimate Outcome of the disbelievers is the Fire.
36. And the ones to whom We have brought the Book exult with what has been sent down to you. And of the parties there are the ones who deny some of it. Say, "Surely I have been only commanded to worship Allah and not to associate (anything) with Him. To Him I call, and to Him is my resorting."
37. And thus We have sent it down as Arabic judgment. And indeed in case you ever follow their prejudices after what has come to you of knowledge, in no way will you have from Allah a patron, nor a protector.
38. And indeed We have already sent Messengers even before you, and We made for them spouses and offspring; and in no way was it for a Messenger to come up with a sign except by the permission of Allah. Every term has a Book.
39. Allah erases whatever He decides and He makes firm (whatever He decides), and in His Providence is the Essence (Literally: Mother) of the Book.
40. And whether We show you some (form of punishment) which We promise them, or We take you to Us, surely it is only for you to (carry out) the proclamation, and for Us is the reckoning.
41. And have they not seen that We come up to the earth diminishing it in its extremities? And Allah judges; none reverses His judgment and He is swift at the reckoning.
42. And the ones who were even before them already schemed. Yet to Allah is the scheming altogether. He knows whatever every self earns, and the steadfast disbelievers will soon know to whom will be the (Ultimate) Outcome of the Residence!
43. And the ones who have disbelieved say, "You are not an Emissary." Say, "Allah suffices as an Ever-Present Witness between me and you, and whoever has in his presence Knowledge of the Book (is also a witness)."

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14. Surat Ibrāhîm (Abraham)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Alif, Lam, Mîm, Ra (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning here). A Book We have sent down to you that you may bring mankind out of the darkness (es) to the light by the permission of their Lord, to the path of The Ever-Mighty, The Ever-Praiseworthy,
2. Allah, Who has whatever is in the heavens and whatever is in the earth. And woe to the disbelievers for a strict torment!
3. The ones who (show) love for the present life (Literally: the lowly life, i.e., the life of this world) over the Hereafter, and bar from the way of Allah, and inequitably seek to make it crooked, those are in far error.
4. And in no way have We sent any Messenger except with the tongue of his people, that he may make (the message) evident for them. Then Allah leads into error whomever He decides and guides whomever He decides; and He is The Ever-Mighty, The Ever-Wise.
5. And indeed We already sent Mûsa (Moses) with Our signs (saying), "Bring out your people out of darkness (es) to the light and remind them of the Days of Allah. Surely in that are signs indeed for everyone (who is) most patient, constantly thankful."

6. And as Mûsa said to his people, “Remember the favor of Allah upon you as He delivered you from the house of Firaawn, (Pharaoh) (who were) marking you out for odious torment, constantly slaying your sons and (sparing) alive your women; and in these (acts) was a tremendous trial from your Lord.”
7. And as your Lord has notified (you), “Indeed in case you thank (Him), indeed I will definitely increase you and indeed in case you disbelieve, surely My torment is indeed strict.”
8. And Mûsa (Moses) said, “In case you disbelieve, you and whoever is in the earth altogether, then surely Allah is indeed Ever-Affluent, (Literally: Ever-Rich) Ever-Praiseworthy.
9. Has there not come up to you the tidings of the ones who were even before you, the people of Nûh (Literally: Renderer; i.e., creator) and c̣ad and Thamûd and of the ones even after them? None knows them except Allah. Their Messengers came to them with the Supreme evidences; yet they turned back their hands in their mouths (i.e., put their hands in their mouths “biting them in anger”) and said, “Surely we disbelieve in what you have been sent with, and surely we are indeed in doubt concerning that to which you call us, causing suspicion.”
10. Their Messengers said, “Is there any doubt regarding Allah, The Originator (Literally: Renderer; i.e., creator) of the heavens and the earth? He calls you that He may forgive you (some) of your guilty deeds and to defer you to a stated term.” They said, “Decidedly you are nothing except mortals like us; you would (like) to bar us from what our fathers were worshiping; then come up to us with an evident all-binding authority.”
11. Their Messengers said to them, “Decidedly we are nothing except mortals like you; but Allah bestows His Bounty to whomever He decides of His bondmen. And in no way could we come up to you with an all- binding authority except by the permission of Allah, and in (Literally: on) Allah let the believers then put their trust.
12. And what (evidence) have we that we should not put our trust in (Literally: on) Allah and He has already guided us in our ways? And indeed we will definitely (endure) patiently whatever (way) you have hurt us, and in Allah let the trusting ones then put their trust.”
13. And the ones who disbelieved said to their Messengers, “Indeed we will definitely drive you out of our land or indeed you will definitely go back to our creed.” Then their Lord revealed to them, “Indeed We will definitely cause the unjust to perish.
14. And indeed We will definitely make you to dwell (in) the land even after them; that (is) for him who fears My station and fears My threat.”
15. And they (The Messengers) sought assistance (from Allah), and every stubborn potentate was disappointed.
16. Beyond him (is) Hell, (i.e., Hell awaits every stubborn potentate after his life) and he is given to drink of festering water,
17. Which he gulps and almost cannot find it palatable; (i.e., He is barely able to drink it) and death comes up to him from every place, and in no way will he be dead; and beyond him is a harsh torment.
18. (Such) is the likeness of the ones who have disbelieved in their Lord: their deeds are like ashes on which the wind blows severely upon a tempestuous day; they are unable (to do) anything with whatever they have earned. That is the far error itself.
19. Have you not seen that Allah created the heavens and the earth with the Truth? In case He (so) decides, He can put you away and come up with a new creation.
20. And in no way is that a mighty (thing) for Allah (i.e., It is not difficult for Him).
21. And they go forth to Allah altogether. Then say the weak to the ones who waxed proud, “Surely we were to you a following; will you then avail us against the torment of Allah anything?” They say, “If Allah had guided us, indeed we would have guided you. Equal it is for us whether we (endure)

impatiently, or whether we endure patiently; in no way can we have any evasion.”

22. And Ash-Shaytan (The all-vicious “one”, i.e., the Devil) says, as soon as the Command is decreed, “Surely Allah promised you a promise of Truth, and I promised you, then I failed you; and in no way did I have any all-binding authority over you except that I called you, so you responded to me. So do not blame me and blame yourselves. In no way can I be a screamer (i.e., able to every for help for you) for you, and in no way can you be screamers for me. Surely I disbelieved in your associating me (with Allah) earlier.” Surely the unjust will have a painful torment.
23. And the ones who have believed and done deeds of righteousness will be caused to enter Gardens from beneath which rivers run, eternally (abiding) therein by the permission of their Lord; their greeting therein is, “Peace!”
24. Have you not seen how Allah has struck a similitude? A good word is as a good tree: its root is firm and its branch is in the heaven.
25. It brings its crop every season (Literally: every while) by the permission of its Lord; and Allah strikes similitudes to mankind that possibly they would remind themselves.
26. And the similitude of a wicked word is as a wicked tree: uprooted from above the earth; in no way does it have any stability.
27. Allah makes the ones who have believed stand firm with the firm saying in the present life (Literally: the lowly life; i.e., the life of this world) and in the Hereafter; and Allah leads into error the unjust (ones), and Allah performs whatever He decides.
28. Have you not regarded the ones who the favor of Allah with substituted disbelief and caused their people to inhabit the Residence of futility?
29. Hell, wherein they are roasted; and miserable is the residence!
30. And they made up compeers to Allah, that they (might) lead (people) into error away from His way. Say, “Enjoy (yourselves)! Surely then your Destiny will be to the Fire!”
31. Say to My bondmen who have believed (that) they keep up the prayer and expend of what we have provided them, secretly and in public, even before a Day comes up wherein (there) will be neither selling nor fellowship.
32. Allah is He Who created the heavens and the earth and sent down from the heaven water; so He brought out with it (so many) products for your provision. And He subjected to you ships to run in the sea at His Command, and He subjected to you the rivers.
33. And He subjected to you the sun and the moon, both in a steadfast manner, and He subjected to you the night and the daytime.
34. And He has brought you of all you asked Him; and in case you number the favor (s) of Allah, you (cannot) enumerate them. Surely man is indeed constantly unjust, most disbelieving.
35. And as Ibrahîm (Abraham) said, “Lord! Make this land secure and make me and my seeds (Or: sons) avoid worshiping idols.
36. Lord! Surely they have led many of mankind into error. So whoever follows me, then surely he is of me; and whoever disobeys me, then surely You are Ever-Forgiving, Ever-Merciful.
37. Our Lord, surely I have made (some) of my offspring to dwell in a valley that is not under cultivation (Literally: other than that “owning” plantation) at Your Inviolable Home, our Lord, that they may keep up the prayer. So make heart-sights of mankind yearn towards them and provide them with products, that possibly they would thank (You).
38. Our Lord, surely You know whatever we conceal and whatever we make public; and in no way is anything whatever concealed from Allah in the earth or in the heaven.
39. Praise be to Allah, Who has bestowed upon me, though being great with (years), (i.e., though I am

old) Shuaayb and Ishaq; (Ishmael and Isaac, respectively) surely my Lord is indeed Ever-Hearing of invocation.

40. Lord! Make me one who keeps up the prayer and of my offspring (ones who keep up the prayer), our Lord, and graciously accept my invocation.
41. Our Lord, forgive me, and my parents, and the believers upon the Day when the reckoning will come up.”
42. And definitely do not reckon that Allah is heedless of what the unjust (ones) are doing; surely He only defers them to a Day (when) be holdings will glaze over.
43. Hurrying with their heads protruding, their glances not returning towards them, and their heart-sights (as) air.
44. And warn mankind of the Day when the torment will come up to them. Then the ones who did (an) injustice will say, “Our Lord, defer us to a near term, (then) we will answer Your Call and closely follow the Messengers.” (But) did you not swear earlier that in no way will you (face) extinction?
45. And you dwelt in the dwellings of the ones who did injustice to themselves, and it became evident to you how We performed with them, and We have struck similitudes for you.
46. And they readily schemed their scheming, and their scheming is in the Providence of Allah, and decidedly their scheming was such that thereby mountains should be removed.
47. So do definitely not reckon that Allah will fail in His promise to His Messengers; surely Allah is Ever-Mighty, Owner of vengeance.
48. Upon the Day the earth will be exchanged to other than the earth and the heavens (will be exchanged); and they will go forth to Allah, The One, The Superb Vanquisher.
49. And you will see the criminals upon that Day interlinked in the fetters,
50. Their apparels of pitch, and their faces enveloped by the Fire.
51. That Allah may recompense every self for what it has earned; surely Allah is Swift at the reckoning.
52. This is a proclamation for mankind and that they may be warned by it, and that they may know that He is One God, and that all (the ones) endowed with intellects may constantly remember.

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15. Surat Al-Hijr (Thamûd's Habitation)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Alif, Lam, Mîm, Ra (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning here). Those are the ayat (Verses, signs) of the Book and an Evident Qur’an.
2. (Probably) the ones who have disbelieved would often rather like that if they were Muslims.
3. Leave them out to eat and enjoy (life), and let (false) aspiration divert them; then eventually they will know.
4. And in no way did We cause any town to perish except that it had a known (prescribed) Book.
5. In no way can any nation outstrip its term, and in no way will they (be able) to postpone it.
6. And they said, “O you upon whom the Remembrance is being sent down, surely you are indeed a madman.
7. Would you ever come up with the Angels to us, in case you are of the sincere?”
8. In no way do We send down the Angels except with the Truth; and lo, in no way would they (The disbelievers) be respited.
9. Surely We, Ever We, have been sending down the Remembrance, and surely We are indeed Preservers of it.

10. And indeed We sent (Messengers) even before you among the sects of the earliest (people).
11. And in no way did a Messenger come up to them except that they used to mock at him.
12. Thus We insert it (Disbelief) into the hearts of the criminals.
13. They do not believe in it; (The Message) and the enactment (The reward for good and evil) (for) the earliest (people) has already passed away.
14. And (even) if We opened upon them a gate of the heaven (and) so they linger on winding up through it,
15. They would indeed say, "Surely it is only that our be holdings (i.e., eyesights) are stupefied; no indeed, we are a people bewitched!"
16. And indeed We have already made in the heaven constellations, and We have adorned it to the onlookers.
17. And We have preserved it from every outcast Shaytan (The all-vicious, i.e., the Devil).
18. Excepting him who (gains) hearing by stealth, (and) so an evidently flaming (meteor) follows him up.
19. And the earth-We have extended it and cast on it anchorages, (i.e., mountains) and We have caused to grow therein of everything (evenly) weighed.
20. And We have made for you (means of) subsistence therein and for the ones you do not even provide for (Literally: for whom you are not providers).
21. And decidedly there is not a thing excepting that its treasures are in Our Providence, and in no way do We send it down except in a known estimate.
22. And We send the winds impregnating, (and) so We send down from the heaven water, then We give it to you to drink, and in no way can you even be its treasurers.
23. And surely We, Ever We, indeed give life and make to die, and We are the inheritors.
24. And indeed We already know the ones of you who can go forward, and indeed We already know the ones who can postpone.
25. And surely your Lord, Ever He, will muster them; surely He is Ever-Wise, Ever-Knowing.
26. And indeed We already created man of dry clay of mud modeled.
27. And the jinn race We created earlier of the fire (The Arabic word samûm is sometimes understood to be pestilential wind) of a pestilential (fire).
28. And as your Lord said to the Angels, "Surely I am creating a mortal of dry clay of mud modeled.
29. So, when I have molded him and breathed into him of My Spirit, fall down to him prostrating!"
30. So the Angels prostrated themselves, all of them together.
31. Except Iblîs; he refused to be among the prostrate.
32. Said He, "O Iblîs, what about you, that you are not among the prostrate?"
33. Said he, "Indeed I did not have to prostrate myself to a mortal whom You created of dry clay of mud modeled."
34. Said He, "Then get out (Literally: go out) of it; so, surely you are outcast.
35. And surely the curse will be upon you till the Day of Doom."
36. Said he, "Lord! Then respite me till the Day they will be made to rise again."
37. Said He, "Then surely you are among the respited,
38. To the Day of a known time."
39. Said he, "Lord! For (the fact) that You misguided me, indeed I will definitely adorn for them (i.e., make "evil" attractive to them) in the earth; and indeed I will definitely misguide them all together,
40. Excepting Your bondmen among them, who are most faithful."
41. Said He, "This is for Me a straight Path.
42. Surely over My bondmen you will have no all-binding authority, except the ones who closely follow

you of the misguided ones.”

43. And surely Hell will be indeed their promised (abode) all together.
44. It has seven gates; and each gate has an appointed part (Literally: divided).
45. Surely the pious will be amidst Gardens and Springs.”
46. “Enter them, in peace, secure!”
47. And We will draw out from them whatever rancor may be in their breasts; as brethren they will be upon settees facing one another.
48. No toil will touch them therein, and in no way will they be made to go out of it.
49. Fully inform My bondmen that I, Ever I, am The Ever-Forgiving, The Ever-Merciful,
50. And that My torment is the (most) painful torment.
51. And fully inform them about the guests of Ibrahîm, (Abraham)
52. As they entered to him (and) so they said, “Peace!” He said, “Surely we feel tremulous of you.”
53. They said, “Do not feel tremulous. Surely we give you glad tidings of a knowledgeable youth.”
54. He said, “Do you give me glad tidings, though being great (with years) has touched me? (i.e., I am an old man) Of what do you give me glad tidings?”
55. They said, “We have given you glad tidings with the truth, so do not be of the ones who are despondent.”
56. He said, “And who is despondent of the mercy of his Lord excepting the erring?”
57. He said, “So, what is your concern, you Emissaries?”
58. They said, “Surely we have been sent to a criminal people,
59. Excepting the household of Lûţ; (Lot) surely we will indeed safely deliver them all together,
60. Excepting his wife. We have determined (that) surely she will indeed be of the laggards.”
61. So, as soon as the Emissaries came to the house of Lûţ; (Lot).
62. He said, “Surely you are a people unrecognized (by me).”
63. They said, “No indeed, we have come to you with that about which they were wrangling;
64. And we have come up to you with the truth; and surely we are indeed sincere.
65. So set forth with your family in a watch of the night and closely follow after them in the rear, and let not any of you turn round; and pass away to (the place) where you are commanded.”
66. And We decreed for him that Command, that the last trace of these was to be cut off in the (early) morning.
67. And the population of the city came (to witness) the glad tidings.
68. He said, “Surely these are my guests; so do not put me to shame.
69. And be pious to Allah and do not disgrace me.”
70. They said, “Have we not forbidden you (to entertain all) men?” (Literally: the worlds)
71. He said, “These are my daughters (to marry), if you would be performing (that).”
72. By your life, surely they were indeed blundering in their stupor.
73. Then the Shout took them (away) at sunshine.
74. So We turned it upside-down, and We rained upon them stones of baked clay.
75. Surely in that are indeed signs for the scrutinizers (i.e., Those who look for the destroyed cities).
76. And surely it is indeed on a way that still exists.
77. Surely in that is indeed a sign for the believers.
78. And decidedly the companions of the Thicket (i.e., the dwellers of Madyan) were indeed unjust.
79. So We took vengeance on them; and surely the two of them were indeed on an evident record (or: register, literally: Imam).
80. And indeed the companions (i.e., the inhabitants) of Al- Hijr readily cried lies to the Emissaries.

81. And We brought them Our signs, yet they were veering away from them.
82. And they used to hew the mountains into homes, (therein dwelling) securely.
83. So the Shout took them (away) in the (early) morning.
84. Then in no way did whatever they used to earn avail them.
85. And in no way did We create the heavens and the earth and whatever is between them except with the Truth; and surely the Hour is indeed coming up, so pardon, with becoming pardoning.
86. Surely your Lord, He is The Sublime Creator, The Ever-Knowing.
87. And indeed We have already brought you seven of the oft-repeated (i.e., the Opening Sûrah “ Al-Fatihah”, as it includes praise and laudation in seven verses) and the magnificent Qur’an.
88. Do not definitely extend forth your eyes to what We have given pairs of them to enjoy; and be not grieved for them, and lower your wing to the believers.
89. And say, “Surely, I, constantly I, am the evident warner.”
90. Just as We sent down upon those who divide among themselves, (i.e., draw lots or divide by means of headless arrows).
91. Who have made the Qur’an into fragments.
92. So, by your Lord, indeed We will definitely ask them all together.
93. Concerning whatever they were doing.
94. So profess openly what you have been commanded and veer away from the associators (Those who associate others with Allah)-
95. Surely We suffice you against the mockers-
96. Who make up with Allah another god; so they will eventually know.
97. And indeed We already know that, for you, your breast straitens by what they say.
98. So extol with the praise of your Lord and be of the prostrating.
99. And worship your Lord until the Certitude comes up to you.

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16. Surat Al-Nahl (Bee)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. The Command of Allah has come up; so do not seek to hasten it. All Extolment be to Him and Supremely Exalted be He above whatever they associate (with Him).
2. He (always) sends (i.e., He has been sending down) down the Angels with the Spirit of His Command upon whomever He decides among His bondmen, (saying), “Warn that there is no god except I; so be pious to Me.”
3. He created the heavens and the earth with the truth. Supremely Exalted be He above whatever they associate (with Him).
4. He created man of a sperm-drop; yet, (behold) how he is an evident adversary.
5. And the cattle-He created them for you; in them is warmth and (various) uses (i.e., profits) and of them you eat;
6. And wherein is comely (service) for you while you are bringing them home and while you are driving them to pasture.
7. And they carry your heavy (burdens) to land you could not have reached excepting with arduous (effort) (Literally: arduous “effort upon yourselves). Surely your Lord is indeed Ever-Compassionate, Ever-Merciful.
8. And horses and mules and asses for you to ride, and as an adornment; and He creates what you do not know.

9. And up to Allah is adoption of the (moderate) way; (i.e., it is up to ^o Allah “i.e., He has the authority” to guide to the moderate way) and (some) of them are trespassing; and if He had (so) decided, He would have guided you all together.
10. He is The One Who sends down to you from the heaven water of which you have drink, and of which (you have) trees, wherein you mark for (your herds) to graze.
11. Therewith He causes to grow for you plantation, and olives, and palms, and vineyards, and all (kinds of) products. Surely in that is, indeed, a sign for a people who meditate.
12. And He has subjected to you the night, and the daytime, and the sun, and the moon. And the stars are subjected to His Command. Surely in that are indeed signs for a people who consider.
13. And whatever He has propagated for you in the earth of different colors. Surely in that is indeed a sign for a people who constantly remember.
14. And He is the One Who subjected the sea that you may eat of it fresh flesh and draw forth out of it ornaments for you to wear. And you see the ships plowing through it, and that you may seek of His Grace and that possibly you would thank (Him).
15. And He has cast in the earth anchorages (i.e., mountains) so that it should not reel with you, and rivers and ways that possibly you would be guided,
16. And way marks; and by the star they are guided.
17. So, is He Who creates as he who does not create? Will you then not be mindful?
18. And in case you number the favor (s) of Allah, you will not enumerate them; surely Allah is indeed Ever-Forgiving, Ever-Merciful.
19. And Allah knows whatever you keep secret and whatever you make public.
20. And the ones they invoke apart from Allah do not create a thing and themselves are created.
21. Dead, not alive, (i.e. other than being alive) and in no way are they aware whence they will be made to rise again.
22. Your God is One God. So, the ones who do not believe in the Hereafter, their hearts (are) denying and they are waxing proud.
23. (There is) no question that Allah knows whatever they keep secret and whatever they make public; surely He does not love the ones waxing proud.
24. And when it is said to them, “What has your Lord sent down?” they say, “Myths of the earliest (people).”
25. That they may carry their encumbrances complete on the Day of the Resurrection and (some) of the encumbrances of the ones that they lead into error without (any) knowledge. Verily odious is that with which they encumber themselves!
26. The ones that were before them did already scheme; then Allah came upon their structure from the foundations, so the roof collapsed upon them from above them, and the torment came upon them from where they were not aware.
27. Thereafter, on the Day of the Resurrection He will disgrace them and He will say, “Where are My associates concerning which you used to oppose (the believers)?” The ones that were brought (the) knowledge will say, “Surely disgrace today and the odious (reward) will be on the disbelievers.”
28. (The disbelievers are the ones) whom the Angels take up while they are unjust to themselves. So they will cast forth full submissiveness. “In no way were we doing anything odious.” Yes indeed, (yet) surely Allah is Ever-Knowing of whatever you were doing.
29. So enter the gates of Hell, eternally (abiding) therein. Then odious indeed is the lodging of those who were proud!
30. And it will be said to the ones who were pious, “What has your Lord sent down?” They will say,

“Most Charitable!” (i.e., He has sent down the best) For the ones who do fair (deeds) in this present (life) (Literally: this lowly “life”, i.e., the life of this world) is a fair (reward), and, indeed, the Residence of the Hereafter is more charitable, and favorable indeed is the Residence of the pious!

31. Gardens of Adn (Eden) they will enter, from beneath which rivers run, wherein they will have whatever they decide on. Thus Allah recompenses the pious.
32. Whom the Angels take up while they are goodly. They say, “Peace be on you! Enter the Garden for whatever you were doing.”
33. Do they look for anything except that the Angels should come up to them or your Lord’s Command should come up? Thus did the ones before them perform; and in no way did Allah do them an injustice, but to themselves they were doing an injustice.
34. So the odious (deeds) that they did afflicted them, and that which they used to mock (Or: they were mocking) redounded on them.
35. And the ones who have associated (others with Allah) have said, “If Allah had so decided, in no way would we have worshiped, apart from Him, anything, neither we nor our fathers; and in no way would we have prohibited, apart from Him, anything (whatsoever).” Thus did the ones before them perform. So are the Messengers (entrusted) with anything except (to deliver) the evident proclamation?
36. And indeed We have already sent forth in every nation a Messenger (saying), “Worship Allah and avoid the Taghūt.” (i.e., false gods) Then (some) of them Allah guided; and errancy came true against (some of) them. So travel in the earth, then look into how was the end of the beliers.
37. In case you are eager for their guidance, (yet) surely Allah does not guide the ones whom He leads into error, and in no way do they have any vindicators.
38. And they have sworn by Allah the most earnest oaths (that) Allah will not make him who dies to rise again. Yes indeed, it is a promise truly (binding) upon Him; but most of mankind do not know.
39. So that He may make evident to them wherein they differ, and that the ones who disbelieved may know that they were liars.
40. Surely Our only Saying to a thing when We have willed it, is that We say to it, “Be!” so it is.
41. And the ones who emigrated in (the cause of) Allah even after they were done an injustice, indeed We will definitely locate them in the present life (Literally: the lowly life, i.e., the life of this world) a fair (location), and indeed the reward of the Hereafter is greater, if they did (only) know.
42. (Such are) the ones who have endured patiently and have put their trust in their Lord.
43. And in no way did We send (even) before you, except men to whom We revealed. “So ask the population of the Remembrance, in case you (i.e. the pagan Arabs) do not know.”
44. With clear evidences and the Scriptures, (i.e., the Zubur, pl, of Zabûr, usually understood to be the psalms) and We have sent down to you (i.e. the prophet) the Remembrance that you may make evident to mankind what has been sent down (ever since) and that possibly they would meditate.
45. So, are the ones who have schemed odious (deeds) secure that Allah will (not) cause the earth to cave in with them? Or that the torment will not come up to them from where they are not aware?
46. Or that He will not take them (away) in their moving about? Then in no way are they able to be defiant to Him.
47. Or that He will not take them (away) by constant fright? Then, surely your Lord is indeed Ever-Compassionate, Ever-Merciful.
48. And have they not regarded whatever thing (s) Allah created always conceding their shades to the right and left (sides), constantly prostrating themselves to Allah, (while) they are (utterly) abject.
49. And to Allah prostrates whatever is in the heavens and whatever is in the earth of every beast, and

the Angels; and they do not wax proud.

50. They fear their Lord above them, and they perform what they are commanded. A prostration is to be performed here.
51. And Allah has said, "Do not take to yourselves two gods. Surely He is only One God; so of Me, Me (only), then, have awe."
52. And to Him belongs whatever is in the heaven and the earth, and His is the religion lasting; so will you have piety to other than Allah?
53. And whatever favor you have, (then) it is from Allah; thereafter when adversity touches you, then Him you implore.
54. Thereafter when He lifts off the adversity, only then do a group of you associate others with their Lord.
55. That they may disbelieve in what We have brought them. So enjoy (this life); then eventually you will know.
56. And they make up an assignment of whatever We have provided them to what they do not know. By Allah, you will indeed be definitely questioned as to whatever you used to fabricate.
57. And they make up to Allah daughters. All Extolment be to Him! And they have whatever they lust for.
58. And when one of them is given the tidings of (the birth) of a female, his face lingers blackened and he is ever-repressed (with sorrow).
59. He hides himself from (Literally: overlays himself beyond) (the sight) of the people because of the odious tidings (given) him, whether he should retain it in degradation or shove it in the dust. Verily, odious is (the way) they judge!
60. For the ones who do not believe in the Hereafter is the woeful likeness; and to Allah is the Most Exalted likeness; and He is The Ever-Mighty, The Ever-Wise.
61. And if Allah should take mankind to task for their injustice, in no way would He leave hereon any beast; but He defers them to a stated term. So when their term comes, they will not be able to postpone it by an hour, nor put it forward.
62. And they make up to Allah what they (themselves) hate; and their tongues describe the lie that they will have the fairest (reward). No question that theirs will be the Fire, and they have been led far in excess.
63. By Allah, (The Arabic is tallahi) We indeed already sent (Messengers) to nations even before you; then Ash-Shaytan (The all-vicious, i.e., the Devil) adorned (i.e., made attractive to them) their deeds for them. So he is their patron today, and they will have a painful torment.
64. And in no way have We sent down upon you the Book except that you may make evident to them that wherein they have differed, and as a guidance and a mercy to a people who believe.
65. And Allah sends down from the heaven water; so He gives life therewith to the earth after its death. Surely in that is indeed a sign for a people who hear.
66. And surely in (the) cattle (there) is indeed a lesson for you. We give you to drink of what is in their bellies, even between filth and blood, exclusively (pure) milk, palatable to the drinkers.
67. And of the products of the palms and the vineyards you take to yourselves there from an intoxicant and a fair provision. Surely in that is indeed a sign for a people who consider.
68. And your Lord revealed to the bees, (saying), "Take to yourselves, of the mountains, homes, and of the trees, and of whatever they trellis.
69. Thereafter eat of all (kinds of) products, (and) so insert (yourselves) (Or: follow) through the ways of your Lord, tractable (to you)." (Literally: made subservient) There comes out (Literally: goes out) of

their bellies a drink of different colors, wherein is a cure for mankind. Surely in that is indeed a sign for a people who meditate.

70. And Allah created you; thereafter He takes you (to Him); and of you is he who will be turned back to the most decrepit age, that after knowing somewhat, he may know nothing; surely Allah is Ever-Knowing, Ever-Determiner.
71. And Allah has graced some of you over others (Literally: over some “others”) in provision; so in no way will the ones who have been graced turn back their provision to the ones whom their right hands possess, so that they may be equal therein. Then, do they repudiate the favor of Allah?
72. And Allah has made for you of yourselves spouses, and made for you from your spouses sons (i.e. sons and daughters; seeds) and grandchildren, and He has provided you of the good (things). Is it then that they believe in untruth, and in the favor of Allah they (do) disbelieve?
73. And they worship, apart from Allah, that which does not possess (power to give) them (any) provision for them from the heavens and the earth, and they are unable to (provide) anything.
74. So do not strike (any) similitudes for Allah; surely Allah knows and you do not know.
75. Allah has struck a similitude: a slave possessed (by his patron), unable to determine anything, and one whom We have provided of Ourselves with a fair provision, (and) so he expends of it secretly and openly. Are they equal? Praise be to Allah! No indeed, most of them do not know.
76. And Allah has struck a similitude: two men, one of them dumb, unable to determine anything, and he is wholly dependent upon his patronizer-wherever he directs him, he comes up with no charitable (acts). Is he equal to him who commands to justice and is on a straight Path?
77. And to Allah belongs the Unseen of the heavens and the earth; and in no way is the Command of the Hour anything except as a twinkling of the eyes (Literally: the beholding) or it is nearer (still). Surely Allah is Ever-Determiner over everything.
78. And Allah brought you out of your mothers’ bellies not knowing anything, and He has made for you hearing and be holdings (i.e. eyesights) and heart-sights, (i.e., perception “s”) that possibly you would thank (Him).
79. Have they not regarded the birds subjected in the firmament of the heaven? In no way does anyone hold them except Allah. Surely in that are, indeed, signs for a people who believe.
80. And Allah has made for you of your homes a dwelling, and made for you from the skins of (the) cattle homes (that) you find light on the day of your sojourning and on the day of your stationary abode, and of their wool (Literally: wools) and of their furs and of their hairs furnishings and an enjoyment for a while.
81. And Allah has made for you of what He created shades, and He has made for you of the mountains nestled (refuges), and He has made for you apparels to protect you from the heat and apparels to protect you from your (own) violence. Thus He perfects His favor upon you, that possibly you would be Muslims (Literally: surrender “to Him”).
82. So, in case they turn away, then surely you have only (to deliver) the evident proclamation.
83. They recognize the favor of Allah; thereafter they deny it; and most of them are the disbelievers.
84. And the Day We make to rise again from every nation a witness; thereafter the ones who disbelieved will not be permitted nor will they be allowed to make amends.
85. And when the ones who did injustice see the torment, then it will not be lightened for them, and they will not be respited.
86. And when the ones who associated (others with Him) see their associates, they will say, “Our Lord, these are our associates whom we used to invoke apart from You.” They will then cast at them the saying, “Surely you are liars indeed.”

87. And they will cast forth to Allah submissiveness upon that Day and whatever they used to fabricate will err away (Or: stray away) from them.
88. The ones who have disbelieved and barred from the way of Allah, We will increase for them torment above the torment, for that they were corrupting (in the earth).
89. And the Day We will make to rise again in every nation a witness against them from among themselves, and We will cause you (The prophet) to come as a witness against these. And We have been sending down on you the Book as an evident (exposition) of everything, and as a guidance, and a mercy, and as good tidings to Muslims (i.e., those who surrender to Allah).
90. Surely Allah commands to justice and fairness and bringing (charity) to a near kinsman, and He forbids obscenity and maleficence and iniquity. He admonishes you that possibly you would be mindful.
91. And fulfil the covenant of Allah when you have covenanted, and do not break the oaths after they have been affirmed. And you have already made Allah Sponsor over you; surely Allah knows whatever (things) you perform.
92. And do not be as she who breaks her yarn, even after it is strongly spun, (Literally: powerfully spun) into strands, by taking to yourselves your oaths fraudulently among yourselves, one nation being more numerous than another nation. Surely, Allah only tries you thereby; and indeed He will definitely make evident to you upon the Day of the Resurrection that wherein you used to differ.
93. And if Allah had (so) decided, indeed He would have made you one nation; but He leads into error whomever He decides to, and He guides whomever He decides to; and indeed you will definitely be questioned about whatever you were doing.
94. And do not take to yourselves your oaths fraudulently among yourselves for that a foot should slide back after firm (steadiness) and you should taste the odious (reward) for that you barred from the way of Allah; and you will have a tremendous torment.
95. And do not trade the covenant of Allah for a little price; surely whatever is in the Providence of Allah, that is more charitable (i.e., better) for you, in case you knew.
96. Whatever is in your presence is depleted, and whatever is in the Providence of Allah is enduring, and indeed We will definitely recompense the ones who patiently endured their reward, according to the fairest of whatever they were doing.
97. Whoever does righteousness, be it male or female, and he is a believer, then indeed We will definitely (give him to) live a goodly life; and indeed We will definitely recompense them their reward, according to the fairest of whatever they were doing.
98. So when you read the Qur'an, then seek refuge in Allah from the outcast Shaytan (The all-vicious, i.e., the Devil).
99. Surely he has no all-binding authority over the ones who believe and trust in their Lord.
100. Surely his all-binding authority is only over the ones who take him for patron and the ones who take him as associate (with Allah).
101. And when We substitute a verse (Literally; a sign "ayat) in the place of (another) verse-and Allah best knows what He is sending down-they say, "Surely you are only a fabricator!" No indeed, (but) most of them do not know.
102. Say, "The Spirit of Holiness (i.e., the language) has been sending it down from your Lord with the Truth to make firm the ones who have believed and as a guidance and good tidings to Muslims." (i.e. those who surrender to Allah).
103. And indeed We already know that they say, "Surely only a mortal is teaching him." The tongue (i.e., the language) of him about whom they blaspheme is foreign, and this is an evident Arabic tongue.

104. Surely the ones who do not believe in the signs of Allah, Allah will not guide them, and they will have a painful torment.
105. Surely they who do not believe in the signs of Allah only fabricate lies, and those are they (who are) the liars.
106. Whoever has disbelieved in Allah even after his belief excepting him who has been compelled and his heart is (still) composed with belief-but whoever has his breast expanded in disbelief, then upon them is anger from Allah and they will have a tremendous torment.
107. That (is) for that they have shown more love for the present life (Literally: the lowly life, i.e., the life of this world) than for the Hereafter and (for) that Allah does not guide the disbelieving people.
108. Those are they upon whose hearts Allah has stamped (i.e., impressed or set seal) and on their hearing and their belongings; and those are the ones who are heedless.
109. No question that in the Hereafter they are (the ones who are) the losers.
110. Thereafter surely your Lord -to the ones who emigrated even after they had been persecuted, (Literally: were tempted) thereafter strove and endured patiently, surely your Lord, even after that, is indeed Ever-Forgiving, Ever-Merciful.
111. The Day that every self will come up disputing for it self, and every self will be paid in full for what it has done, and they will not be done any injustice.
112. And Allah has struck a similitude: a town that was secure (and) well composed, its provision coming up to it opulently from every place, then it disbelieved (i.e., they were unthankful) in the amenities of Allah; so Allah made it taste the garment of hunger and fear for the things they were working out (i.e., doing).
113. And indeed a Messenger from among them already came to them, then they cried him lies; so the torment took them (away) and they were unjust.
114. So eat of what Allah has provided you, lawfully good, and thank (Him) for the favor of Allah, in case it be Him only that you do worship.
115. Surely He has prohibited for you only carrion, (i.e., dead meat) and blood, and the flesh of swine, and what has been acclaimed to other than Allah. Yet whoever is constrained, without being inequitable or aggressive, then surely Allah is Ever-Forgiving, Ever-Merciful.
116. And do not say, as to what your tongues describe lying, (i.e., falsely, livingly) “This is lawful and this is prohibited,” so you may fabricate lies against Allah; surely the ones who fabricate lies against Allah will not prosper.
117. A little enjoyment and they will have a painful torment.
118. And for the ones who Judaized, (i.e., adopt Judaism) We have prohibited for them what we narrated to you earlier and in no way did We do them an injustice, but to themselves they were doing injustice.
119. Thereafter, surely your Lord – to the ones who do odious (deeds) in ignorance, thereafter repent ever after that and act righteously-surely your Lord after that is indeed Ever-Forgiving, Ever-Merciful.
120. Surely, Ibrâhîm (Abraham) was a nation, (i.e., a leader, Imam) devout to Allah, unswervingly upright, and he was not of the associators, (Those who associate others with Allah)
121. Thankful for His amenities. He selected him and He guided him to a straight Path.
122. And We brought him in the present (life) (Literally: the lowly “life”, i.e., the life of this world) a fair (reward), and surely in the Hereafter he will indeed be among the righteous.
123. Thereafter We revealed to you, (saying): “Closely follow the creed of Ibrâhîm, (Abraham) unswervingly upright, and in no way was he one of the associators.” (Those who associate others with Allah)

124. Surely the Sabbath was made only for the ones who differed about it; and surely your Lord will indeed judge between them on the Day of the Resurrection concerning (the things) about which they used to differ.
125. Call (This is addressed to the Prophet) to the way of your Lord with wisdom and fair admonition, and dispute with them in the way (which is) fairest. Surely your Lord is The Best Knower of the ones who have erred away from His way, and He is The Best Knower of the right-guided.
126. And in case you (This is addressed to all believers) punish, then punish with the like of that wherewith you were punished; and indeed in case you endure patiently, indeed it is more charitable of the patient.
127. And (endure) patiently, and in no way is your patience with the help of anyone except with Allah. And do not grieve for them, nor be straitened for whatever they scheme.
128. Surely Allah is with the ones who have been pious and the ones who are fair-doers.

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17. Surat Al-Israe (The Night Journey)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. All Extolment be (to Him), Who made His bondman to set forth by night from the Inviolable Mosque to the Further (Literally: Remotest) Mosque, around which We have blessed, that We might show him (some) of Our signs. Surely He, Ever He, is The Ever-Hearing, The Ever-Beholding.
2. And We brought Mûsa (Moses) the Book and We made it a guidance to the Seeds (Or: Sons) of Israel (saying), "Do not take to yourselves any trustee apart from Me."
3. Offspring of whomever We carried with Nûh, (Noah) surely he was a constantly thankful bondman.
4. And We decreed for Seeds (Or: Sons) of Israel) in the Book: "Indeed you will definitely corrupt in the earth twice, and indeed you will definitely (become) exalted a great exaltation.
5. Then, when the promise of the first of the two came, We cause to rise against you bondmen of Ours endowed with strict violence, and so they went (ravaging) amidst (your) residences; and it was a promise performed.
6. Thereafter We turned back to you to recur (prevailing against them), and We supplied you with riches and sons and made you of more manpower (in battle).
7. In case you do fair (deeds), you do (fair deeds) for yourselves; and in case you do odious deeds, they are against yourselves. Then, when the promise of the Hereafter comes, (Some consider all of these to be past events) (other bondmen of Ours) are to deface (Literally: to vex your faces, i.e. to do odious deeds to you) you and to enter the Mosque, as they entered it the first time, and to annihilate utterly (Literally: with "an utter) whatever they got exalted over.
8. It may be that your Lord will have mercy on you; and in case you go back, We will go back; and We have made Hell a place of detention for the disbelievers."
9. Surely this Qur'an guides to (the way) that is more upright, and gives good tidings to the believers who do deeds of righteousness that they will a great reward,
10. And (gives the tidings) that that the ones who do not believe in the Hereafter, We have readied for them a painful torment.
11. And man invokes for evil, as is his invocation for charity, (i.e., welfare) and man has constantly been hasty.
12. And We have made the night and the day (time) as two signs; so We have erased the sign of the

night and We have made the sign of the day-time a beholder (i.e., when man can behold) that you may seek Grace from your Lord, and that you may know the number of the years and the reckoning. And everything We have expounded with (a distinct) expounding.

13. And every man We have imposed on him his bird (of augury) upon his neck, and We will bring out for him, on the Day of the Resurrection, a book (that) he will meet with, spread open.
14. "Read your book! Your self suffices you this day as a constant-reckoner against you."
15. Whoever is guided, surely he is guided only for himself; (i.e., for his own gain) and whoever errs (away), then surely he errs (away) only upon himself; (i.e., to his own loss) and no encumbered self will be encumbered with the encumbrance of another (self); and in no way are We tormenting (anyone) until We have sent forth a Messenger.
16. And when We will to cause a town to perish, We command its (people) luxurious (life), then they committed immorality therein; so the Word came true against it, (and) then We destroyed it an utter destruction.
17. And how many generations We have caused to perish even after Nūh; (Noah) and your Lord suffices as One Who is Ever-Cognizant of (and) Ever-Beholding of the guilty (deeds) of His bondmen.
18. Whoever is willing (to gain) (this) hasty (world), We (quickly) hasten for him therein whatever We decide to whomever We will; thereafter We make for him Hell where he will roast, reprobated and (regretfully) rejected.
19. And whoever is willing (to gain) the Hereafter and diligently endeavors after it as he should (endeavor), being a believer, then those, their endeavor is to be thanked.
20. Each do We supply, these and these (too) from your Lord's gift, and in no way can your Lord's gift be walled up.
21. Look how We have graced some of them over the others, (Literally: over some "others") and indeed the Hereafter is greater in degrees and greater with marked graciousness.
22. Do not make up with Allah another god, for then you will sit reprobated (and) abandoned.
23. And your Lord has decreed that you should not worship any except Him (only) and (to show) fairest companionship to parents; in case ever one or both of them reaches old age (Literally: being great "in years") in your presence, do not say to them, "Fie!" nor scold them; and speak to them respectful words (Literally: say to them an honorable saying).
24. And lower to them the wing of humbleness out of mercy and say, "Lord! Have mercy on them, as they reared me (when I was) small."
25. Your Lord knows best whatever is in your selves. In case you are righteous, then surely He has been Ever-Forgiving to the constant resorters (to Him).
26. And bring to a near kinsman his true (right) and (to) the indigent and the wayfarer; and do not squander wantonly (Literally: in "wanton" squandering).
27. Surely the squanderers have been brethren of Ash-Shayâtîn (The all-vicious ones, i.e., the devils), and Ash-Shaytan has ever been ever-disbelieving to his Lord.
28. And in case ever you definitely veer away from them, seeking mercy from your Lord that you hope for, then speak to them a reasonable saying.
29. And do not set up your hand shackled to your neck, (i.e., Do not be niggardly) nor outspread it widespread altogether, (Literally: outspread it all outspreading, i.e., do not be a spendthrift) for then you will sit blamed and regretfully rejected.
30. Surely your Lord outspreads the provision to whomever He decides and estimates (it); surely He has been Ever-Cognizant of (and) Ever-Beholding His bondmen.

31. And do not kill your children in apprehension of want; We provide for them and for you (too); surely the killing of them has been a great sinning.
32. And do not come near to adultery; surely it has been an obscenity and odious as a way.
33. And do not kill the self that Allah has prohibited, except by truthful (right) (Literally: with the truth). And whoever is killed unjustly, We have (already) appointed to his patron authority. So let him not exceed (Literally: be extravagant) in killing; surely he will be vindicated.
34. And do not draw near the wealth of the orphan except in the fairest (manner) until he reaches full age; and fulfil the covenant. Surely the covenant will be questioned of.
35. And fill up the measure when you measure, and weigh with the straight equitableness; that is more charitable and fairest in interpretation (Or: determination, outcome).
36. And do not pursue what you have no knowledge of; surely hearing and beholding and heart-sight, (Or: perception) all of those will be questioned of.
37. And do not walk in the earth merrily; surely you will never pierce the earth, and you will never reach the mountains in height.
38. All of that, the odiousness of it is hateful in the Meeting of your Lord.
39. That is of (the) Wisdom your Lord has revealed to you; and do not make up with Allah another god, (or) then you will be cast in Hell blamed (and) rejected.
40. Has your Lord then elected for you (only) sons and taken to Him from the Angels females? Surely you are indeed saying a monstrous saying.
41. And indeed We have already propounded (i.e., Our warnings) in this Qur'an that they may constantly remember; and in no way does it increase them except in repulsion.
42. Say, "If there had been (other) gods with Him, as they say, lo, indeed they would have constantly sought a way to The Owner of the Throne."
43. All Extolment be to Him and Supremely Exalted be He above whatever they say, by a great exaltation!
44. The seven heavens and the earth and whoever is in them extol to Him, and decidedly not a thing (is) except that it extols His praise, but you do not comprehend their Extolment. Surely He has been Ever-Forbearing, Ever-Forgiving.
45. And when you read the Qur'an, We make between you and the ones who do not believe in the Hereafter a screened curtain.
46. And We make lids upon their hearts so that they could not comprehend it, and (we make) in their ears an obstruction. And when you mention your Lord alone in the Qur'an, they turn their backs in repulsion.
47. We know best what (intention) it is that they listen with as they listen to you, and as they have private conferences, as the unjust (of them) say, "Decidedly you are following (none) except a man bewitched."
48. Look how they strike similitudes for you. So they have erred and have been unable (to find) a way."
49. And they said, "Is it (true) that when we are bones and decomposed remains, will we indeed be made to rise again (as) a new creation?"
50. Say, "Be you stones, or iron,
51. Or (some) creation from among that which is (yet) greatly (admired) in your breasts!" Then they will soon say, "Who will bring us back?" Say, "The one who originated you the first time." Then they will wag their heads at you and they will say, "When will it be?" Say, "It may be drawing near."
52. The Day when He will call you (and) so you respond with His praise and you surmise (that)

decidedly you have not lingered except a little.

53. And say to My bondmen (that) they say that which is fairest, (i.e., which is kindest) (for) surely Ash-Shaytan (The all-vicious, i.e., the Devil) incites (discord) between them. Surely Ash-Shaytan has been an evident enemy to man.
54. Your Lord knows you best; in case He (so) decides, He will have mercy on you, or, in case He (so) decides, He will torment you. And in no way have We sent you a constant trustee over them.
55. And your Lord knows best whomever are in the heavens and the earth; and indeed We have readily graced some Prophets over others; (Literally: over some “others”) and We brought Dawūd (David) a Scripture (Zabûr, the psalms).
56. Say, “Invoke the ones you asserted apart from Him; yet they possess (no power) for lifting off adversity from you, nor (its) transference.”
57. Those they invoke are (themselves) seeking the means for (close) proximity to their Lord, whichever of them will be nearer; and they hope for His mercy and fear His torment. Surely your Lord’s torment is a thing to be wary of.
58. And decidedly not a city is there excepting that We will be causing it to perish before the Day of the Resurrection, or We will be tormenting it with a strict torment. That has been in the Book inscribed.
59. And nothing prevented Us from sending the signs except that the earliest (people) cried lies to them; and We brought Thamūd the she-camel (as) (a thing) beheld, (i.e., for them to behold) yet they did an injustice regarding her. And in no way do We send the signs except for frightening.
60. And as We said to you, “Surely your Lord has encompassed mankind.” And in no way did We make the vision that We showed you except as a temptation to mankind, and (likewise) (we made) the Tree cursed in the Qur’an; and We frighten them, yet in no way does it increase them except in great in ordinance (Literally: tyranny).
61. And as We said to the Angels, “Prostrate (yourselves) to ‘ādam.” So they prostrated themselves, except Iblīs. He said, “Shall I prostrate myself to (one) whom You created of clay?”
62. Said he, “Have You seen? This, whom you have honored above me, indeed in case you defer me to the Day of the Resurrection, indeed I will definitely bring his offspring under my subjection, (Literally: under my palate; i.e., between my jaws) except a few.”
63. Said He, “Go! So, whoever of them follows you, then surely Hell will be your recompense, an ample recompense!
64. And startle whomever of them you can with your voice, and rally against them your horsemen and your foot (soldiers); and be a partner with them in (their) riches and (their) children, and promise them!” And in no way does Ash-Shaytan (The all-vicious, i.e., the Devil) promise them anything except delusion.
65. “Surely over My bondmen you shall have no all-binding authority.” And your Lord suffices as an Ever-Trusted Trustee.
66. Your Lord is (the One) Who urges on for you the ships in the sea that you may seek of His Grace; surely He has been Ever-Merciful towards you.
67. And when adversity touches you in the sea, the ones whom you invoke err away (from you) except Him (only); then as soon as He safely delivers you to land, you veer away. And man has been constantly disbelieving (i.e., ever-thankless)
68. Do you then (feel) secure that He will not cause a side of the land to cave you in, or send against you a squall of gravel? Thereafter you will find no constant trustee for you.
69. Or even do you (feel) secure that He will not bring you back into it on another occasion, so send against you a rumbling wind (and) so drown you for that you have disbelieved? Thereafter you will

- find no attending followers for you against Us.
70. And indeed We have already honored the Seeds (Or: sons) of Adam and carried them on land and sea, (Literally: in the land the sea) and provided them of the good (things), and graced them over many of whom We created with marked graciousness.
 71. On the Day (when) We will call all folks with their Imam; (Their leader; or: their record, their register) so whoever is brought his book with his right (hand), then those will read their book and they will not be done any injustice, even (to) a single date-plaiting (i.e., not even to a small degree).
 72. And whoever is blind in this (life), then he will be blind in the Hereafter and will be (even) further erring away from the way.
 73. And decidedly they were indeed almost about to tempt you (The Prophet) from (that) which We have revealed to you, that you might fabricate against Us another, and lo, they would have indeed taken you to themselves a (close) fellow.
 74. And if we had not made you stand firm, indeed you were already almost about to (seek) support from them a (very) little.
 75. Then indeed We would have let you taste the double of life and the double of dying; thereafter you would have found none to be a ready vindicator against Us.
 76. And decidedly they were indeed almost about to startle you from the land, to drive you out of it; and they would have not lingered even to succeed you except a little.
 77. (This was) the enactment for the ones We already sent before you of Our Messengers; and you will not find any transference to Our Enactment.
 78. Keep up the prayer at the sinking of the sun to the dusk of the night and (the reading) of the Qur'an at dawn; surely the reading of the Qur'an at dawn has been witnessed.
 79. And keep constant vigil with it (The Qur'an) (part) of the night (These are the late night supererogatory prayers) as an accordance for you; it may be that your Lord will make you rise again to a praised station.
 80. And say, "Lord! Cause me to enter a sincere entry and cause me to go out a sincere outgoing, and make for me, from very close to You, a ready vindicating all - binding authority."
 81. And say, "The Truth has come and untruth has expired; surely the untruth has been certain to expire." (Literally: ever-expiring)
 82. And We are sending down, of the Qur'an, that which is a cure and a mercy to the believers; and it increases the unjust in nothing except in greater loss.
 83. And when We (confer) favors upon man, he veers away and retires aside; and when evil touches him, he has been constantly despairing.
 84. Say, "Each one does according to his own manner; yet your Lord is He who knows best whoever is best guided to the way."
 85. And they ask you about the Spirit. Say, "The Spirit is of the Command of my Lord; and in no way have you been brought of knowledge except a little."
 86. And indeed in case We decided, indeed We would definitely go away with that which We have revealed to you; thereafter you would not find for you a constant trustee there over against Us,
 87. Excepting (by some) mercy from your Lord; surely His Grace over you has been great.
 88. Say, "Indeed in case humankind and the jinn gathered together to come up with the like of this Qur'an, they would not come up with its like, even if they were backers of one another."
 89. And indeed We have already propounded for mankind in this Qur'an every type of similitude; yet most of mankind have refused (all) except constant disbelief.
 90. And they have said, "We will never believe you till you make a fountain to gush forth from the

earth for us;

91. Or (till) you have a garden of palms and vine (s); then you make rivers to erupt forth amidst it abundantly (Literally: with “all manner of” eruption).
92. Or you make the heaven to fall down, as you have asserted, on us in lumps, or you come up with Allah, and the Angels and their (dependent) tribes.
93. Or you have a home of wonderful decoration, or you ascend into the heaven, and we will never believe your ascent till you keep sending down on us a book that we (can) read.” Say, All Extolment be to my Lord! Have I been anything except a mortal, as Messenger?”
94. And nothing (whatever) prevented mankind from believing (i.e., made them not to believe) as the guidance came to them, except that they said, “Has Allah sent forth a mortal as Messenger?”
95. Say, “If there were in the earth Angels walking composed, indeed We would have been sending down upon them from the heaven an Angel as a Messenger.”
96. Say, “Allah suffices as an Ever-Present Witness between you and me; surely He has been Ever-Cognizant of (and) Ever-Beholding His bondmen.”
97. And whomever Allah guides, then he is (rightly) guided; and whomever He leads into error, then you will never find for them any patrons apart from Him. And We will muster them on the Day of the Resurrection upon their faces, blind and dumb and deaf. Their abode will be Hell; whenever it abates, We will increase for them the Blaze.
98. That is their recompense for that they disbelieved in Our signs and said, “Is it (true) that when we are bones and decomposed remains, surely will we indeed be made to rise again as a new creation?”
99. And have they not seen that Allah, Who created the heavens and the earth is Ever-Determiner over creating the like of them? And He has appointed (Literally: made) for them a term; there is no suspicion about it; yet the unjust (among them) refuse (all) except constant disbelief.
100. Say, “If you possessed the treasures of the mercy of my Lord, then lo, you would indeed hold back in apprehension of expending.” (i.e., You would be miserly) and man has been constantly grudging.
101. And indeed We already brought Mûsa (Moses) nine supremely evident signs. So ask the Seeds (Or: sons) of Israel) (about that). As he came to them, (then) Firaawn (Pharaoh) said to him, “Surely I indeed surmise, O Mûsa, that you are bewitched.”
102. He said, “Indeed you already know (that) in no way did anyone send these down except Allah) The Lord of the heavens and the earth, as supreme demonstrations. And surely I indeed surmise, O Firaawn, you are detrimented.”
103. So he would (have) startled them from the land; so We drowned him and the ones with him, altogether.
104. And We said to Seeds of after him, “Dwell in the land; then when the promise of the Hereafter comes, We will cause you to come clustering.”
105. And with the Truth We have sent it down, and with the Truth it has come down; and in no way have We sent you except (as) a constant bearer of good tidings and a constant warner.
106. And (this is) a Qur’an; We have distinctly separated (its verses) that you may read it to man-kind staidly, (Or: at intervals) and We have been sending it down successively (i.e., by successive revelation on different occasions).
107. Say, “Believe in it or do not believe. Surely the ones who were brought the knowledge even before it, when it is recited to them, collapse upon their faces (Literally: up to the chins) constantly prostrating,
108. And they say, All Extolment be to our Lord! Decidedly the promise of our Lord has indeed been performed!”

109. And they collapse upon their faces weeping, and it increases them in submissiveness. A prostration is to be performed here.
110. Say, “Invoke Allah, or invoke The All-Merciful. Whichever you call upon, so to Him (belong) the Fairest Names.” And do not be (too) loud in your prayer nor hushed therein, and seek for a way between that.
111. And say, “Praise be to Allah, Who has not taken to Him a child, and Who has not any associate in the Kingdom, nor any patron out of humbleness.” And magnify Him with all magnificence (i.e., say: Allahu Akbaru Kabîra).

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18. Surat Al-Kahf (The Cave)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Praise be to Allah Who has sent down upon His bondman the Book and has not made to it any crookedness;
2. Most upright, to warn of strict violence from very close to Him, and to give good tidings to the believers who do very deeds of righteousness that they will have a fair reward,
3. Staying therein forever.
4. And to warn the ones who have said, “ Allah has taken to Him a child.”
5. In no way do they have any knowledge of it, (they) nor their fathers. An odious (Literally: great) word it is, coming out (Literally: going out) of their mouths; decidedly they say nothing except a lie.
6. Yet, it may be that you will consume yourself of sorrow over their tracks (i.e., their tracks or footprints when they turn away) in case they do not believe in this discourse.
7. Surely We have made whatever is on the earth for an adornment for it that We may try whichever of them is fairest in deeds.
8. And We will indeed make whatever is on it arid dry soil.
9. Or even do you reckon that the Companions of the Cave and ³Ar-Raqîm (It is the name of a leaden plate, on which were written the names of the seven sleepers) were among Our signs a wonder?
10. As the young men (Literally: the pages) took (their) abode in the cave, (and) so they said, “Our Lord, bring us mercy from very close to You, and dispose for us rectitude in our Command.” (i.e., in Your Command to us; our: in our affair)
11. Then We struck upon their ears for a (great) number of years in the cave.
12. Thereafter We made them to rise again that We might know whichever of the two parties would best enumerate the span they had lingered.
13. We, Ever We, narrate to you their tidings with the truth. Surely they were young men who believed in their Lord, and We increased them in guidance.
14. And We braced (Literally: tied upon their hearts) their hearts as they rose up and said, “Our Lord is The Lord of the heavens and the earth; we will never invoke any god, apart from Him, for indeed, we had already spoken unjudiciously.
15. These our people have taken to themselves (other) gods apart from Him. Had they come up with a most evident all-binding authority concerning their belief in them? So, who is more unjust than he who fabricates against Allah a lie?
16. And as you have kept apart from them and what they worship excepting Allah, so take (your) abode in the cave, (then) your Lord will spread for you of His mercy and will dispose for you a convenient

- (place) of your Command.” (i.e., the command of Allah to you; or: your affair)
17. And you might have seen the sun when it rose, declining from their cave towards the right; and when it set, it went past them towards the left while they were in a broad fissure of (the cave). That was one of the signs of Allah. Whomever Allah guides, then he is right-guided, and whomever He leads away into error, then you will never find for him a right-minded patron.
 18. And you would have reckoned that they were awake (as) they were lying down, and We turned them about towards the right and towards the left, and their dog stretching out his two fore-legs (Literally: his two arms) on the threshold. If you had viewed them, indeed you would have turned away from them in flight and indeed been filled with horror of them.
 19. And thus We made them rise again that they might ask one another (Literally: among themselves). A speaker from among them said, “How long have you lingered?” They said, “We have lingered a day, or part (Literally: some “part” of a day) of a day.” (Others) said, “Your Lord knows best how long you have lingered. So send one of you forth with this money to the city, then let him look for whichever of them has the purest (Literally: most cleansed) food, so let him come up to you with a provision thereof, and let him be courteous, and definitely let no man be aware of your (presence).
 20. Surely in case they get the better of you, they will stone you or bring you back to their creed, and (then) you will never prosper at all.”
 21. And thus We made the (people of the city) discover them that they might know that the promise of Allah is true and that the Hour, there is no suspicion about it. As they were contending among themselves their Command, (The Command of Allah concerning Resurrection; or: their affair) (then) they said, “Build over them a structure; their Lord knows them best.” (But) the ones who prevailed over their Command (Literally: overcame them in their Command; or: in their affair) said, “Indeed we will definitely build (Literally: take to ourselves) over them a mosque.”
 22. They will say, “Three, their dog (was) the fourth of them.” And (others) will say, “Five, their dog (was) the sixth of them, ” guessing at the Unseen. (Some others) will say, “Seven, and their dog (was) the eighth of them.” Say, “My Lord knows best their right number; none knows them, except a few.” So do not wrangle about them, except in outward wrangling, and do not ask any of them for a pronouncement on them.
 23. And definitely do not say, regarding anything, “Surely I am performing that tomorrow, ”
 24. Except (if you add), If Allah (so) decides.” (i.e., say: insha “ ” Allah) And remember your Lord when you forget, and say, “It may be that my Lord will guide me to something nearer to rectitude than this.”
 25. And they lingered in their cave three hundred years, and to that they increased nine (more).
 26. Say, “ Allah knows best how long they lingered. To Him (belongs) the Unseen of the heavens and the earth. How well He beholds, and how well He hears!” In no way do they have any patron apart from Him, and He does not associate in His judgment anyone.
 27. And recite what has been revealed to you of the Book of your Lord; none can alter (Literally: none can be an falterer) His Words; and apart from Him, you will never find any shielding.
 28. And (suffer) yourself to (endure) patiently with the ones who invoke their Lord in the early morning and nightfall, willing to seek His Face, and do not let your eyes go past them, (i.e., overlook them) willing (to gain) the adornment of the present life; (Literally: the lowly life, i.e., the life of this world) and do not obey him whose heart We have made heedless of Our Remembrance, and who closely follows his own prejudices, and to whom the Command (i.e., the Command of Allah to him, or: his affair) has been all excess (i.e., He has been most disbelieving).
 29. And say, “The Truth is from your Lord; so whoever decides, then let him believe, and whoever

- decides, then let him disbelieve.” Surely We have readied for the unjust a Fire whose canopy encompasses them; and in case they call for succor, they will be succored with water like molten metal that will scald their faces. Miserable is the drink, and odious is it (as) a resting place!
30. Surely the ones who have believed and done deeds of righteousness, surely We do not waste the reward of him who does fair deeds.
31. Those will have (as their recompense) Gardens of Adn (Eden) (where) Rivers run from beneath them. They will be ornamented therein with bracelets of gold, and they will wear green clothes of sarcenet and brocade, reclining therein upon couches. How favorable is the requital, and how fair is (it as) a resting-place!
32. And strike for them a similitude: two men. To one of them We made two gardens of vineyards and encircled (both of) them with palm-trees, and between them We made a plantation.
33. Both of these gardens brought forth their crop and did not fail (Literally: did not do injustice in any thing) in any of it, and amidst them both We caused a river to erupt forth,
34. And he had (all kinds of) produce. So he said to his companion, as he was conversing with him, “I am more than you in wealth, and mightier in man-power.”
35. And he entered his garden, (while) he (thus) was unjust to himself. He said, “In no way do I expect that this will decay at all;
36. And in no way do I expect that the Hour is coming up; and indeed in case I am turned back to my Lord, indeed I will definitely find a more charitable (i.e., better) recourse than (this).”
37. His companion said to him, as he was conversing with him, “Do you disbelieve in Him Who created you of dust, thereafter of a sperm (drop), thereafter molded you as a man?”
38. But He is Allah, my Lord, and I do not associate with my Lord any one.
39. And if you had said as you entered your garden, cWhatever Allah decides (will be); there is no power except with Allah, (i.e., say: ma sha “ ³ “ Allah La hawla wala quwwata ³illa billah) (it would have been better for you.) In case you see me that I am less than you in wealth and children,
40. Yet, it may be that my Lord will bring me a more charitable (thing) than your garden and send on it a reckoned (bolt) from the heaven so that in the morning it will be a slippery dry soil.
41. Or that in the morning its water will be deep-sunken so that you will never be able to seek it out.”
42. And his produce was (all) encompassed; so (in the morning) he became (remorseful), wringing his hands (Literally: turning his two palms about) for what he had expended upon it-and it was devastated upon its trellises- and saying, “Oh would that I had not associated with my Lord any one!”
43. And he had no community to vindicate him, apart from All'ah, and in no way could he vindicate (himself).
44. There over patronage belongs (only) to Allah, The Truth; He is The Most Charitable for requital, and The Most Charitable for consequence.
45. And srike for them the similitude of the present life: (Literally: the lowly life, the life of this world) (it is) as Water that We send down from the heaven, (and) so the growth of the earth mixes up with it, and then it becomes chaff that the winds winnow. And Allah has (always) been Supreme Determiner over everything.
46. Wealth and sons are the adornment of the present life; and the enduring deeds of righteousness are more charitable in the Providence of your Lord for requital, and more charitable in aspiration.
47. And on the Day We will make the mountains to travel, and you see the earth coming forth, and We muster them so that We do not leave out any one of them.
48. And they are set before your Lord in ranks, “Indeed you have readily come to Us as We created you the first time; no indeed, you asserted that We would never make for you an appointment.”

49. And the Book will be laid down (i.e. placed in one's hand). So you will see the criminals (feeling) timorous about what is in it, and they say, "oh woe to us! How is it with this Book, that it leaves out (nothing), small or great, except that it has enumerated it?" And they will find whatever they did present, and your Lord does no injustice to any one.
50. And as We said to the Angels, "Prostrate (yourselves) to Adam." So they prostrated themselves, except Iblas. He was one of the jinn, so he (was immoral and) rebelled against his Lord's Command. Do you then take him to yourselves and his offspring to be (your) patrons, apart from Me, and they are an enemy to you? Miserable is it (as) an exchange for the unjust (ones)!
51. In no way did I make them to witness the creation of the heavens and the earth, neither the creation of themselves; and in no way would I take to Me the leaders into error (i.e., misleaders) as supporters.
52. And on the Day He will say, "Call out My associates whom you asserted." So they will call on them, yet they will not respond to them; and We will make a chasm between them.
53. And the criminals will see the Fire; so they expect that they are falling into it and will find no turning (of refuge) from it.
54. And indeed We have already propounded for mankind in this Qur'an all manner of similitude, and man has (always) been in most (things) (interested) in disputes (Literally: the most disputing of things).
55. And in no way did anything prevent mankind from believing (Literally: made them not to believe) as the guidance came to them and asking their Lord to forgive them, except that the enactment (for) the earliest (people) should come up to them, or that the torment should come up to them face to face.
56. And in no way do We send the Emissaries except as constant bearers of good tidings and constant warners; and the ones who have disbelieved dispute with untruth that they may rebut thereby the Truth. And they have taken to themselves My signs and what they are warned of in mockery.
57. And who is more unjust than he who, being reminded of the signs of his Lord, (yet) veers away from them and forgets what his (two) hands have forwarded? Surely We have made lids on their hearts so that they do not comprehend it, and in their ears an obstruction. And in case you call them to guidance, (then), they will never be guided at all.
58. And your Lord is The Ever-Forgiving, The Owner of mercy. If He should take them to task for what they have earned, He would (quickly) hasten for them the torment; no indeed, (but) they have an appointment, apart from which they will never find any safe retreat.
59. And those towns, We caused them to perish as soon as they did injustice, and We made for their perishing an appointment.
60. And as Mûsa (Moses) said to his page, "I will not leave off until I reach the junction of the two seas, or I will pass epochs away."
61. Then, as soon as they reached the junction between the two (seas), they forgot their whale; (Or: large fish) so it took for itself its way into the sea, burrowing.
62. Then, as soon as they passed over, he said to his page, "Bring us our dinner; (Or: early meal, breakfast) indeed we have already encountered fatigue from this, our journey."
63. He said, "Have you seen (that) as we sought our abode on the rock, then surely I forgot the whale (Or: large fish) and in no way did anything make me forget it except Ash-Shaytan (The all-vicious, i.e., the Devil) so that I should not remember it, and it took its way into the sea in a wondrous (manner)."
64. He said, "That is what we were seeking!" So they (both) turned back upon their tracks retracing them.

65. Then they (both) found one of Our bondmen (Literally: bondman from among Our bondmen) to whom We had brought mercy from Our Providence, and had taught him knowledge from very close to Us.
66. Mûsa (Moses) said to him, "Shall I closely follow you on condition that you teach me of what you have been taught, right mindedness?"
67. Said he "Surely you will never be able to (endure) with me patiently."
68. And how should you (endure) patiently what you have not encompassed in your cognizance?"
69. He said, "You will find me, in case Allah (so) decides, patient; and I will not disobey you in any command (of yours)."
70. Said he, "So in case you closely follow me, then do not ask me about anything until I (myself) effect a mention of it to you."
71. So they (both) went off until, when they embarked in the ship, he pierced it. He said, "Have you pierced it so as to drown its population (i.e., a passengers). Indeed you have already come with a grave thing."
72. Said he, "Did I not say that surely you would never be able to (endure) with me patiently?"
73. He said, "Do not take me to task that I forgot, nor oppress me with a command (too) difficult (for me)."
74. So they (both) went off until, when they (both) met a youth, then he killed him. He said, "Have you killed a most cleansed self without (his having killed another) self? Indeed you have already come with a (highly) maleficent thing."
75. Said he, "Did I not say to you that surely you would never be able to (endure) with me patiently?"
76. He said, "In case I ask you about anything after (this), then keep me in (your) company (no more); you have already had (Literally: reached) excuse (sufficient) on my part." (Literally: from close to me)
77. So they (both) went off until, when they came up to the population of a city, they asked its population for food, yet they refused to receive them hospitably (i.e. as guests). Then they found therein a wall that would have collapsed down, so he set it up. He said, "If you so decided, indeed you could have taken to yourself a reward for it."
78. Said he, "This is the parting between me and you. I will soon (fully) inform you regarding the interpretation of what you were unable to (endure) patiently.
79. As for the ship, then it belonged to (certain) indigent persons who did (their business) upon the sea. Then I willingly damaged it, (and) beyond them was a king who was taking away every ship by force.
80. And as for the youth, then his parents (Literally: his two fathers) were believers; so we were apprehensive he would oppress them with (his) in ordinance and disbelief.
81. So we willingly (intended) that their Lord would give them (both) in exchange a more charitable (person) in cleansing (i.e., a better, purer son) than he and nearer in tenderness.
82. And as for the wall, then it belonged to two orphan youths in the city, and beneath it was a hoarding belonging to them; and their father was a righteous (man). So your Lord willed that they should reach full age and take out their hoarding as a mercy from your Lord; and in no way did I perform it upon my own command. This is the interpretation of what you were unable to (endure) patiently."
83. And they ask you concerning Thulqarnayn (i.e., the two-horned king). Say, "I will soon recite to you a mention of him."
84. Surely We established him in the earth, and We brought him means to (accomplish) everything.
85. So he followed up (another) means.

86. Until, when he reached the setting of the sun, (The western part of the then known world) he found it setting in a muddy spring, and he found a people at it. We said, "O Thulqarnayn, either you will torment (them) or you will take to yourself towards them a fair (way)."
87. He said, "As for him who did injustice, we will eventually torment him; thereafter he will be turned back to his Lord; then He will torment him with a highly maleficent torment.
88. And as for him who believes and does righteousness, then he will have as recompense the fairest (reward), and we soon will say to him, of our command, cEase."
89. Thereafter he followed up (another) means.
90. Until, when he reached the rising of the sun, he found it rising upon a people for whom We had not made a screen there from.
91. Thus it was, and We already encompassed in cognizance what was close to him.
92. Thereafter he followed up (another) means.
93. Until, when he reached between the two barriers, he found close to them a people who almost did not comprehend speech.
94. They said, "O Thulqarnayn! Surely Ya^ʔjūj and M^ʔajūj (God and Magog) are corruptors in the earth; so shall we make for you a tribute on condition that you make a barrier between us and them?" (Literally: between us and between them)
95. He said, "That wherein my Lord has established me is more charitable; (i.e., what I have from my lord is better than your tribute) so help me with (your) power, so that I will make up a rampart between you and between them.
96. Bring me ingots of iron." Until, when he had leveled up between the two cliffs, he said, "Blow!" Until, when he made it a fire, he said, "Bring me, that I may pour out molten brass on it."
97. So, in no way were they able to surmount it, and in no way were they able to bore it.
98. He said, "This is a mercy from my Lord. Then when the promise of my Lord comes, He will make it pounded (into dust); and the promise of my Lord has (always) been true."
99. And upon that Day We will leave some of them surge against others; (Literally: Some of them against some others) and the Trumpet will be blown; then We will gather them in (one) gathering.
100. And We will set Hell before the disbelievers upon that Day in (plain) setting-
101. (Those) whose eyes were covered (Literally: in a covering) against My Remembrance, and they were incapable of hearing.
102. So, do the ones who have disbelieved reckon that they may take to themselves My bondmen as patrons, apart from Me? Surely We have readied Hell for the disbelievers' hospitality.
103. Say, "Shall we fully inform you who will be the greatest losers in their deeds?"
104. The ones whose endeavor errs away in the present life, (Literally: the lowly life, i.e., the life of this world) and they reckon that they are doing fair work.
105. Those are they who have disbelieved in the signs of their Lord, and the meeting with Him, so their deeds have (been) frustrated. Then on the Day of the Resurrection We will not set up for them any weight (i.e., their deeds will not be counted in the Balance with good deeds).
106. That is their recompense: Hell, for that they disbelieved and took to themselves My signs and My Messengers in mockery.
107. Surely the ones who have believed and done deeds of righteousness, the Gardens of Paradise will (duly) be their hospitality;
108. Eternally therein, they seek no transfer out of them.
109. Say, "If the sea were (a constant) supply (Some interpret the word as "ink") for the Words of my Lord, indeed the sea would be depleted before the Words of my Lord are depleted, (even) if We

come with a replenishment the like of it.”

110. Say, “Surely I am only a mortal the like of you: it is revealed to me that surely your God is only One God. So whoever hopes for the meeting with his Lord, then let him do righteous deed (s) and not associate anyone in the worship of his Lord.

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19. Surat Maryam (Mary)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Kaf, Ha, Ya, Ayn, Sad (These are the names of letters of the Arabic alphabet and only Allah knows their meaning here).
2. (This is) the mention of your Lord's mercy to His bondman Zakariyya (Zechariah)
3. As he called out to his Lord a concealed call.
4. He said, “Lord! Surely the bone (s) within me have become feeble, and my head is turned white with hoary (hair) (Literally: is aflame with hoary “hair”) and I have not been wretched in invoking you, Lord!
5. And surely I fear my patronized (relatives) beyond me, (i.e., after I am gone) and my wife is barren. So bestow upon me, from very close to You, a constant patron (Some take it to mean a nephew or kinsman)
6. Who will inherit of me and inherit (also) of the house of Yaaqûb; (Jacob) and make him, Lord, well satisfied.”
7. “O Zakariyya, surely We give you good tidings of a youth whose name is Yahya (John). No namesake have We given him earlier.”
8. He said, “Lord! However can I have a youth and my wife is barren, and I have already reached the decrepitude of old age?”
9. He said, “Thus (it will be) your Lord has said. Simple is it for Me, and I already created you, earlier, and you were nothing.”
10. He said, “Lord! Make for me (some) sign.” Said He, “Your sign is that you shall not speak to (any of) mankind, though being in perfect shape, (i.e. being without fault, or defect; literally: in “perfect” mold) three nights.”
11. So he went out to his people from the Chamber, then he signified (Literally: revealed) to them, “Extol (your Lord) before sunrise and at nightfall.”
12. “O Yahya, (John) take the Book powerfully.” And We brought him judgment (when) a young boy,
13. And a sympathy from very close to Us, and cleanliness. And he was pious,
14. And benign to his parents, and he was not arrogant, disobedient.
15. And peace be upon him, the day he was begotten and the day he dies, and the day he is made to rise again alive!
16. And mention in the Book Maryam (Mary) as she retired from her family to an eastern place.
17. So she took to herself a curtain apart from them; then We sent to her Our Spirit; (i.e., the Angle Jibrîl “Gabriel) so he took for himself the likeness of a mortal in perfect shape (Or: mold).
18. She said, “Surely I take refuge in The All-Merciful from you, in case you are pious.”
19. He said, “Surely I am only a Messenger of your Lord to bestow upon you a most cleansed youth.”
20. She said, “However can I have a youth, and no mortal has touched me, neither have I been a prostitute?”
21. He said, “Thus (it will be). Your Lord has said, cSimple is it for Me, and that We may make him a

- sign for mankind and a mercy from Us, and it is a Command decreed.”
22. So she conceived him, then she retired with him to a remote place.
 23. Then the birthpangs made her come to the trunk of the palm-tree. She said, “Oh, would I had died before this and become a thing forgotten, completely forgotten!”
 24. Then (one) called out to her from beneath her, “Do not grieve. Your Lord has already made beneath you a rivulet.
 25. And shake to you the trunk of the palm-tree (and) it will let fall ripe dates down on you, readily reaped.
 26. So eat and drink and comfort your eye, yet in case you ever definitely see any mortal, (Literally: any of the mortals) then say, “Surely I have vowed fasting to The All-Merciful, so I will never speak today to any human being.”
 27. Then she came up with him to her people carrying him. They said, “O Maryam, (Mary) indeed you have readily come with a fabricated thing.
 28. O sister of Harūn, (Aaron) in no way was your father a woeful person, and in no way was your mother a prostitute.”
 29. So she pointed to him. They said, “How shall we speak to one who is (still) in the cradle, a young boy?”
 30. He said, “Surely I am the bondman of Allah. He has brought me the Book and made me a Prophet.
 31. And He has made me blessed wherever I may be, and He has enjoined upon me prayer and Zakat (The poordues) as long as I am alive.
 32. And ever benign to my (female) parent; (Literally: She who gave birt to me) and He has not made me arrogant, wretched.
 33. And peace be upon me, the day I was born, and the day I die, and the day I am made to rise again alive.”
 34. That is Isa (Jesus) son of Maryam, in word of truth, concerning which they are wrangling.
 35. In no way is it for Allah to take to Him a child. All Extolment be to Him! When He decrees a Command, then He only says to it, “Be!” and it is.
 36. And surely Allah is my Lord and your Lord, so worship Him. This is a straight Path.”
 37. Yet the parties have differed among themselves; so woe to the ones who have disbelieved for the witnessing of a tremendous Day!
 38. How well they will hear and behold the Day they come up to Us! But the unjust (ones) are today in evident error.
 39. And warn them of the Day of regret, as the Command is decreed, and they are in a state of heedlessness, and they do not believe.
 40. Surely, We, Ever We, will inherit the earth and (all) who are upon it, and to Us they will be returned.
 41. And mention in the Book Ibrahîm; (Abraham) surely he was most sincere, a Prophet.
 42. As he said to his father, “O my father, why do you worship that which neither hears nor beholds, nor avails you anything?
 43. O my father, surely there has already come to me (something) of knowledge that did not come up to you; so closely follow me, and I will guide you on a level path.
 44. O my father, do not worship Ash-Shaytan; (The ever-vicious, i.e., the Devil) surely Ash-Shaytan has been most disobedient to The All-Merciful.
 45. O my Father, surely I fear that (some) torment from The All-Merciful will touch you, so that you become a patron to Ash-Shaytan.”
 46. Said he, “Do you desirously shirk from my gods, O Ibrahîm? Indeed, in case you do not refrain,

- indeed I will definitely stone you; so forsake me for a long while.”
47. He said, “Peace be upon you! I will soon ask my Lord to forgive you; surely He has been Ever-Hospitable to me.
 48. And I keep apart from you and what you invoke apart from Allah; and I will invoke my Lord. It may be that in invoking my Lord, I will not be wretched.”
 49. So, as soon as he kept apart from them and what they were worshiping apart from Allah, We bestowed upon him Ishaq and Yaaqûb, (Isaac and Jacob, respectively) and each We made a Prophet.
 50. And We bestowed upon them of Our mercy, and We made for them a tongue of sincerity, most exalted.
 51. And mention in the Book Mûsa; (Moses) surely he was most faithful and he was a Messenger, a Prophet.
 52. And We called out to him from the right side of At-Tûr (The Mount) and We brought him near in private conference.
 53. And We bestowed upon him of Our mercy his brother Harûn, (Aaron) a Prophet.
 54. And mention in the Book Shuaayb; (Ishmael) surely he was sincerely (true) to his promise, and he was a Messenger, a Prophet.
 55. And he used to command his family to (keep up) the prayer and (to give) Zakat; (The poordues) and he was most satisfied in the Providence of his Lord.
 56. And mention in the Book ʿIdrîs; surely he was most sincere, a Prophet.
 57. And We raised him to a most exalted place.
 58. Those are they whom Allah has favored among the Prophets of the offspring of Adam, (Adam) and of the ones We carried with Nûh, (Noah) and of the offspring of Ibrahîm (Abraham) and Israel) and of the ones We guided and selected. When the ayat (Verses or signs) of The All-Merciful were recited to them, they collapsed constantly prostrating and weeping. A prostration is to be performed here
 59. Then there succeeded even after them a succession who wasted the prayer and closely followed lusts; so they will eventually meet misguidance.
 60. Except him who repents and believes and does righteousness; so those will enter the Garden and they will not be done injustice in anything.
 61. Gardens of Adn (Eden) that The All-Merciful promised His bondmen in the Unseen; sure it is that His promise is forthcoming.
 62. They hear therein no idle (talk), except (only) peace; and they will have their provision therein before sunrise and at nightfall.
 63. That is the Garden which We cause the ones of Our bondmen who were pious, to inherit.
 64. And we (The Angels) do not keep coming down except at the Command of your Lord. To Him belongs whatever is before us, (Literally: between our hands) and whatever is behind us, and whatever is between that. And in no way is your Lord forgetful.
 65. The Lord of the heavens and the earth and whatever is between them. So worship Him, and (endure) patiently, constantly in His worship. Do you know of any that is given His namesake?
 66. And man says, “When I have (already) died, will I indeed be eventually brought out alive?
 67. And does not man remember that We created him earlier, and he was nothing?
 68. So, by your Lord, indeed We will definitely muster them and Ash-Shayatin (The ever-vicious ones, i.e., the devils) thereafter indeed We will definitely present them forward around Hell, (i.e., the disbelievers and the devils will be gathered around hell) (abjectly) kneeling.
 69. Thereafter indeed We will definitely draw out from every sect whichever of them was the most strict in rebellion against The All-Merciful.

70. Thereafter indeed We know best the ones most deserving to roast constantly therein.
71. And decidedly not one of you (there is), except that he will go (herded) down to it; that, for your Lord, has been a thing decreed, a must.
72. Thereafter We will safely deliver the ones who were pious and leave behind the unjust (ones), (abjectly) kneeling.
73. And when Our ayat (Verses or signs) are recited to them as supremely evident (signs), the ones who have disbelieved say to the ones who have believed, “Whichever of the two groups is more charitable (i.e., better) in station and fairer council?”
74. And how many a generation We caused to perish before them. They were fairer in furnishings and outward show!
75. Say, “Whoever has been in errancy, then indeed The All-Merciful will grant him an extension of days (Literally: extend for him an extension “of days”) until, when they see what they were promised, whether the torment or the Hour, then they will soon know who is in an eviler place and weaker in hosts.”
76. And Allah increases the ones who have been guided in guidance. And the enduring things, the deeds of righteousness, are more charitable from the Providence of your Lord in requital and more charitable for turning back.
77. So, have you seen (him) who has disbelieved in Our signs and said, “Indeed I will definitely be brought wealth and children”?
78. Has he viewed the Unseen or taken to himself a covenant from the Providence of The All-Merciful?
79. Not at all! We will soon write down whatever he says, and We will grant him an extension (Literally: extend him an extension) of torment.
80. And We will inherit from him whatever he says, and he will come up to Us a single (person).
81. And they have taken to themselves (other) gods apart from Allah, that they would be for them a might (i.e. that gods would make mighty).
82. Not at all! They will soon disbelieve in their worship of them and will be opponents against them.
83. Have you not seen that We sent Ash-Shayātīn (The ever-vicious ones, i.e., the devils) against the disbelievers, alluring them by (every manner of) allurements?
84. So do not hasten against them; surely We are only numbering for them a number (of days).
85. On the Day We will muster the pious to The All-Merciful as a (welcome) deputation.
86. And drive the criminals into Hell, (a thirsty) herd.
87. They do not possess (any means of) intercession, except the ones who have taken to him from the Providence of the All-Merciful a covenant.
88. And they have said, “The All-Merciful has taken to Him a child.”
89. Indeed you have already come with a hideous thing.
90. The heavens are almost about to be rent asunder thereof, and the earth cloven and the mountains to collapse, razed (completely),
91. For that they have attributed to The All-Merciful a child;
92. And in no way does it behoove The All-Merciful to take to Him a child.
93. Decidedly none is there (Literally: all that are there) in the heavens and the earth except that he comes up to The All-Merciful as a slave.
94. Indeed He has already enumerated them, and He has numbered them with (exact) numbering.
95. And all of them will be coming up to Him upon the Day of the Resurrection, every one singly.
96. Surely the ones who have believed and done deeds of righteousness, for them The All-Merciful will soon show (Literally: make for them) affection.

97. So surely We have made it easy in your tongue only that you may bear good tidings thereby to the pious and warn thereby an obstinate people.
98. And how many a generation We caused to perish before them! Do you perceive even so much as one of them or hear of them a murmur?

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20. Surat Ta-Ha

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Ta-Ha (These are the names of letters of the Arabic alphabet. They are sometimes understood as one of the names of the prophet, and Allah knows best).
2. In no way have We sent down the Qur'an upon you for you to be wretched;
3. (We have not sent it down) except as a reminding to him who (is) apprehensive;
4. A successive sending down from Him Who created the earth and the exalted heavens.
5. The All-Merciful has upon the Throne leveled Himself (How He has done so is beyond human understanding).
6. To Him belong whatever is in the heavens, and whatever is in the earth, and whatever is between them, and whatever is beneath the ground.
7. And in case you are loud in (your) speech, then surely He knows the secret and whatever is (yet) more concealed.
8. Allah -there is no god except He. To Him belong The Fairest Names.
9. And has there come up to you the discourse of Mûsa (Moses).
10. As he saw a fire, so he said to his family, "Stay (here); surely I perceive a fire; possibly I will come up to you with a (flaming) brand from it, or I will find at the fire ".guidance
11. (by name) came up to it, he was called out Then, as soon as h, "O Mûsa!
12. Surely I, Ever I, am your Lord. So take off your shoes, surely you are in the holy valley, Tuwa.
13. And I, Ever I, have chosen you; so listen to whatever is revealed.
14. Surely I, Ever I, am Allah; there is no god except I; so worship Me, and keep up the prayer for My Remembrance.
15. Surely the Hour is coming up-I would almost conceal it-that every self may be recompensed for whatever it endeavors (to achieve).
16. So definitely do not let him who does not believe in it and closely follows his (own) prejudices bar you from it (and) then you will topple down.
17. And what is that in your right hand, O Mûsa?" (Moses).
18. He said, "It is my staff. I lean upon it, and with it I beat down (leaves) for my sheep; and I (also) have other purposes for it."
19. Said He, "Cast it down, O Mûsa?" (Moses).
20. So he cast it down, then, only then was it a living snake, gliding along.
21. Said He, "Take it, and do not fear (anything). We will soon bring it back it to its first condition.
22. And clasp your hand to your arm-pit; (Literally: your wing) it will come out (Literally: go out) white, without any odious (imperfection); (that is) another sign.
23. That We may show you (some) of Our greatest signs.
24. Go to Firaawn; (Pharaoh) surely he has tyrannized."
25. He said, "Lord! Expand my breast,
26. And ease for me my Command, (Or: my affair).

27. And loosen a knot from my tongue,
28. That they may comprehend my saying.
29. And make for me a counsellor of my family,
30. Harūn, (Aaron) my brother.
31. Uphold my back (i.e., confirm my strength) by him,
32. And associate him with me in my Command (Or: my affair).
33. That we may extol You much,
34. And remember You much.
35. Surely You have been Ever-Beholding us.”
36. Said He, “You are already granted (Literally: brought) your request, O Mūṣa (Moses).
37. And indeed already another time We have been bounteous to you,
38. As We revealed what was revealed to your mother:
39. (Saying), “Hurl him in the coffer, then hurl it in the main; so let the main cast it on the shore. An enemy of Mine and his will take him.” And I cast on you belovedness from Me, and to be worked out under My Eye (i.e., to be chosen for my Revelation).
40. As your sister walked about, (and) so said, “Shall I indicate to you one to sponsor him?”” So We returned you to your mother so that she might comfort her eye (Literally: that her eye might settle down) and might not grieve. And you killed a self, (i.e., a person) yet We safely delivered you out of suffering, and We tempted you with many temptations. Then you lingered years among the population of Madyan. Thereafter you came (here), according to a determined (estimate), O Mūṣa.
41. And I had you worked out for Myself.
42. Go, you and your brother, with My signs, and do not slacken in Remembrance of Me.
43. Go, (both of you), to Firaawn; (Pharaoh) surely he has tyrannized.
44. So speak (you both) leniently (Literally: say a lenient) to him, that possibly he would remind himself or would be apprehensive.”
45. They (both) said, “Our Lord, surely we (ourselves) fear he may exceed against us or tyrannize (us).”
46. Said He, “Do not fear (him). Surely I (Myself) will be with you (both); I hear and I see.
47. So come you up (both) to him, then say, ‘Surely we are (both) the Messengers of your Lord; so send (forth) with us the Seeds (Or: sons) of Israel) and do not torment them; we have already come to you with a sign from your Lord; and peace be upon him who closely follows the guidance!
48. Surely it has already been revealed to us that the torment shall be for him who cries lies and turns away.”
49. He (Firaawn) (Pharaoh) said, “Who then is the Lord of both of you, O Mūṣa?” (Moses).
50. He said, “Our Lord is He Who gave everything its creation (and) thereafter guided (it).”
51. He said, “Then what about the earliest generations?”
52. He said, “The knowledge of them is in the Providence of my Lord, in a Book; my Lord does not err, nor does He forget.”
53. He who has made the earth (as) a cradle for you, and inserted ways therein for you, and sent down water from the heaven; so We have brought out therewith pairs of divers (kinds of) growth.
54. Eat (thereof), and pasture your cattle! Surely in that are indeed signs for ones endowed with intelligence.
55. Thereof We created you, and We will bring you back into it, and We bring you out of it on another occasion (i.e., a second time).
56. And indeed We already showed him (Firaawn) all Our signs, yet he cried lies and refused.
57. He said, “Have you come to us to drive us out of our land by your sorcery, O Mūṣa?

58. Then, indeed we will definitely come up to you with sorcery the like of it; so set (Literally: make) an appointment between us and you, and we will not fail it, neither we nor you, a place (equally) convenient (to us both)."
59. He (Mûsa) said, "Your appointment shall be upon the adornment day, (i.e., the feast day) and let the multitudes be mustered at the forenoon."
60. Then Firaawn turned away and so gathered his plotting; thereafter (he) came up.
61. Mûsa said to them, "Woe to you! Do not fabricate a lie against Allah (or) then He will eradicate you with a torment; and whoever fabricates (a lie) is readily disappointed."
62. Then they contended among themselves their command, (Or: their affair) and they conferred in secret.
63. They said, "Decidedly these two (men) are indeed (both) sorcerers; they would (like) to drive you out of your land by their sorcery, and go away with your exemplary mode (of life).
64. So gather your plotting, (and) there- after come up in ranks; (i.e., in battle, ranks) and whoever seeks exaltedness today will readily prosper."
65. They said, "O Mûsa, (Moses) either you will cast, or we will be the first to cast."
66. He said, "No indeed, you cast!" Then only then, their ropes and their staffs were made to appear to him, by their sorcery, to be gliding along.
67. So Mûsa entertained a fright within himself.
68. We said (to Musa), "Do not fear (anything); surely you (yourself) are the most exalted.
69. And cast down what is in your right (hand). It will gulp what they have worked out; surely what they have worked out is only the plotting of a sorcerer; and the sorcerer will not prosper where he comes up."
70. Then the sorcerers were (all) cast down constantly prostrating. They said, "We believe in The Lord of Harûn (Aaron) and Mûsa."
71. He (Firaawn) (pharaoh) said, "Have you believed him before I gave permission (to do so)? Surely he is indeed your great (master) who has taught you sorcery; so indeed I will definitely cut off (The from of the verb implies an action done repeatedly or to great extent or high degree. Of Surat Yûsuf 31) your hands and legs, alternately; and indeed I will definitely crucify you upon the trunks of palm-trees; and indeed you will definitely know whichever of us is more strict in torment and more enduring."
72. They said, "We will never prefer you over the supreme evidences that have come to us, nor over Him Who originated us; so decree whatever you will decree; surely you will only decree touching this present life (Literally: this lowly life, i.e., the life of this world).
73. Surely we believe in our Lord that He may forgive us our sins and the sorcery you have compelled us to (practice); and Allah is The Most Charitable and The Most Enduring."
74. Surely whoever comes up to his Lord a criminal, then surely for him will be Hell wherein he will neither die nor live.
75. And whoever comes up to Him a believer, having already done deeds of righteousness, then those, for them are the exalted degrees.
76. Gardens of Adn, (Eden) from beneath which rivers run, eternally (abiding) therein, and that is the recompense of him who has cleansed (himself).
77. And indeed We already revealed to Mûsa, (Moses) (saying), "Set forth by night with My bondmen; so strike for them a dry road in the sea, fearing neither to be overtaken nor being apprehensive (of the sea)."
78. Then Firaawn (pharaoh) followed them up with his hosts, yet they were enveloped by the main in

that (manner) of enveloping.

79. And Firaawn led his people into error, and in no way did he guide them.
80. “O Seeds (Or: sons) of Israel) We have already delivered you from your enemy; and We fixed an appointment with you upon the right side of At-Tûr, (The Mount) and We kept sending down on you manna and quails.
81. Eat of whatever good things wherewith We have provided you; and do not be inordinate therein, (or) then My anger will alight on you; and on whomever My anger alights, then he is readily tumbled down (lost).
82. And surely I am indeed Superb Forgiver towards him who repents and believes and does righteousness and thereafter is (rightly) guided.”
83. “And what has made you hasten from your people, O Mûsa?”
84. He (Mûsa) said, “They are those ones upon my track; and I have hastened on to You, Lord, that You may be satisfied (with me).”
85. Said He, “Yet surely We have already tempted your people even after you; (i.e., after your departure from them) and As- Samiriyy (The Samaritan) has led them into error.”
86. So Mûsa returned to his people, angry (and) sorrowful. He said, “O my people, did your Lord not promise you a fair promise? Then did (the time of) the covenant seem long to you, or were you willing to have anger alight on you from your Lord so that you failed in (your) promise to me?”
87. They said, “In no way did we fail your promise of our volition; but we were burdened with encumbrances of adornment of the people; so we hurled them (into the fire). So, (even) thus did As-Samiriyy (The Samaritan) also cast.”
88. Then he brought out for them a corporeal calf that had a lowing (voice); so they said, “This is your god, and the god of Mûsa, (Moses) yet he has forgotten.”
89. Do they not then see that it does not return any speech to them, neither does it possess (any power) for harm or profit to them?
90. And Harûn (Aaron) had indeed earlier said to them, “O my people, surely you have only been tempted by (this calf); and surely your Lord is The All-Merciful; so closely follow me, and obey my command.”
91. They said, “We will never leave off consecrating ourselves to it, until Mûsa returns to us.”
92. He (Mûsa) (Moses) said, “O Harûn, what prevented you, when you saw them err away,
93. So that you did not closely follow me? Did you then disobey my command?”
94. He (Harûn) said, “O son of my mother, do not take hold of my beard or of my head! I was apprehensive that you would say, ‘You have caused disunity among the Seeds (Or: sons) of Israel) and you have not respected my saying.’”
95. He (Mûsa) said, “Then what is your concern, O Samiriyy?”
96. Said he, “I beheld what they did not behold; so I grasped a handful (Literally: I grasped a grasp) (of dust) from the messenger’s track; then flung it off. Thus my self instigated (that) to me.”
97. He (Mûsa) (Moses) said, “Then go! Yet, surely it shall be for you in (this) life to say, ‘Untouchable! ’Literally: no mutual contact, i.e., As-Samiriyy was made untouchable) And surely there is for you an appointment you will never be allowed to fail; and behold your god, to whom you lingered on consecrating yourself! Indeed we will definitely burn it away; thereafter indeed we will definitely crush it (into powder) (Literally: crush it “an utter” crushing) into the main.
98. Surely your God is only Allah; there is no god except He (alone); He has embraced everything (in) His Knowledge.
99. Thus We narrate to you (some) tidings of what has gone before; and We have already brought you a

Remembrance from very close to Us.

100. Whoever veers away from it, then surely upon the Day of the Resurrection he will carry an encumbrance,
101. Eternally (abiding) therein; and (how) odious for them upon the Day of the Resurrection is it as a burden.
102. The Day the Trumpet will be blown, and We will muster the criminals upon that day blue (with terror),
103. (Speaking) among themselves in a hushed voice, “Decidedly you lingered (nothing) except ten (days).”
104. We know best what they say, as the most exemplary of them in (their) mode (of life) say, “Decidedly you have lingered (nothing) except a day.”
105. And they ask you about the mountains. Then say, “My Lord will crush them into powder (Literally: crush them “an utter” crushing).
106. So He will leave them behind as a desolate spacious plain.
107. Wherein you will see no crookedness nor any curving.”
108. Upon that Day, they will closely follow the caller in whom is no crookedness; and voices will submit to The All-Merciful so that you hear nothing except a (faint) muttering.
109. Upon that Day (the) intercession will not profit, except for him whom The All-Merciful has given permission, and with whose speech He is satisfied.
110. He knows whatever is before (Literally: between their hands) them, and whatever is behind them, and they do not encompass Him in knowledge.
111. And faces will be subservient to The Ever Living, The Superb Upright Sustainer, (Or: The Most Upright) and he who bears (a burden of) injustice is already disappointed.
112. And whoever does deeds of righteousness and he is a believer, then he will fear neither injustice nor forfeiture.
113. And thus We have sent it down as an Arabic Qur’an, and We have propounded in it (something) of threats, that possibly they would be pious or it would effect in them remembrance.
114. So Supremely Exalted be Allah, The True King! And do not hasten with the Qur’an before its revelation is accomplished to you, and say, “Lord! Increase me in knowledge.”
115. And indeed We already covenanted with Adam earlier, yet he forgot and We found in him no resolve.
116. And as We said to the Angels, “Prostrate yourselves to Adam.” So they prostrated themselves, except Iblīs; he refused.
117. Then We said, “O Adam, surely this is an enemy to you and to your spouse; so definitely do not let him drive you both out of the Garden, so that you (The Arabic pronoun here is singular) be wretched.”
118. Surely it is (given) to you neither to hunger therein, nor to go naked,
119. And that you neither thirst therein, nor suffer the heat (of the sun).”
120. Then Ash-Shaytan (The Ever-Vicious, i.e., the Devil) whispered to him. He said, “O Adam, shall I indicate to you the Tree of Eternity and a Kingdom that does not decay?”
121. So the two of them ate of it, (and) so their shameful parts became displayed to them, and they took to splicing upon themselves (some) of the leaves of the Garden. And Adam disobeyed his Lord; so he became misguided.
122. Thereafter his Lord selected him; so He relented to him, and He guided him.
123. Said He, “Get down, you two altogether out of it; some of you an enemy to some (others); yet, in

case ever there definitely comes to you from Me guidance, then whoever closely follows My guidance, so he will not err away, nor will he be wretched;

124. And whoever veers away from My Remembrance, then surely he will have a cramped subsistence and We will muster him blind on the Day of the Resurrection.”
125. He will say, “Lord! Why have You mustered me blind, and I was already constantly beholding?”
126. Said He, “Thus it is. Our signs came up to you, yet you forgot them; and thus today you are forgotten.”
127. And thus We recompense him who exceeds all bounds and does not believe in the signs of his Lord; and indeed the torment of the Hereafter is more strict and more enduring.
128. So, is it not (a sign) to guide them, how many generations We have caused to perish before them, in whose dwellings they walk? Surely in that are indeed signs for the ones endowed with intelligence.
129. And had it not been for a Word that had gone before from your Lord and a stated term, indeed (torment) (i.e., torment for disobedience) would have been an imposition.
130. So (endure) patiently under what they say, and extol (with) the praise of your Lord before the rising of the sun and before its setting; and then extol (Him) at various times of the night and at the two extremes of the daytime, that possibly you would be satisfied.
131. And do not definitely extend (Or: dilate) your eyes to what We have given pairs of them to enjoy- the flower of the present life (Literally: the lowly life, i.e., the life of this world) that We may tempt them therein. And the provision of your Lord is more charitable, (i.e., better) and more enduring.
132. And command your (extended) family to (observe) the prayer and constantly (endure) patiently in it. We do not ask of you (any) provision. We, Ever We, provide you, and the end is to (the ones having) piety.
133. And they have said, “if only he had come up to us with a sign from his Lord!” And has there not come up to them the supreme evidence of what is in the earliest scrolls?
134. And if We had caused them to perish with a torment even before it, they would indeed have said, “Our Lord, if only You had sent a Messenger to us, so that we might have closely followed Your signs even before that we were humiliated and disgraced!”
135. Say, “Everyone is awaiting, so await. Then you will soon know who are the companions on the level Path and who are guided.”

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21.Surat Al- Anbiya (The Prophets)

The Name of Allah, The All-Merciful, The Ever-Mercifu

1. Near to mankind has drawn their reckoning, and they, in (a state of) heedlessness, are veering away.
2. In no way does any Remembrance from their Lord come up to them a recent discourse (i.e., recently revealed) except that they listen to it (while) they are playing.
3. Diverted (are) their hearts. The ones who do injustice confer in secret among themselves, “Is this nothing except a mortal like yourselves? Will you then take to sorcery while you are beholding?” (i.e., with your eyes wide open).
4. He has said, “My Lord knows what is said (Literally: the saying) in the heaven and the earth, and He is The Ever - Hearing, The Ever - Knowing.”
5. “No indeed, ” they said, “Jumbled dreams! No indeed, he has fabricated it; no indeed, he is a poet! Then let him come up to us with a sign, as the earliest ones were sent (as Messengers).”
6. In no way did any town that We caused to perish believe before them. Would they then believe?

7. And in no way did We send before you except men to whom We revealed (the Message). So ask (This is addressed to the disbelievers) the Population of the Remembrance, in case you do not know.
8. And in no way did We make them (corporeal) forms that would not eat food, and in no way were they eternally (abiding).
9. Thereafter We sincerely (made good Our) promise to them; so We delivered them and whomever We decided (to deliver) and We caused the extravagant (ones) to perish.
10. Indeed We have already sent down to you a Book wherein is your Remembrance; will you (This is addressed to the disbelievers) then not consider?
11. And how many a town that was unjust We have shattered, and We brought into being after it another people.
12. Then, when they perceived Our violence, only then did they (run) scampering out of it.
13. "Do not scamper out and return to whatever luxury you were given to live in and to your dwellings, that you would be questioned."
14. They said, "O woe to us! Surely we have been unjust."
15. So that their (unjust) plea did not cease until We made them a harvest mown down.
16. And in no way did We create the heaven and the earth and whatever is between them as playing.
17. If We had taken to Us a diversion, We would indeed have taken it to Us from very close to Us, in case We are performing (that).
18. No indeed, We hurl the Truth against the untruth; so (Truth) smashes it; then, only then does (untruth) expire. And woe to you for whatever you describe!
19. And to Him belongs whoever is in the heavens and the earth; and whoever are in His Providence do not wax too proud to do Him worship, nor do they (grow) weary. (Or: nor do they regret)
20. They extol (Him) by night and by daytime (and) they do not flag.
21. Or even have they taken to themselves gods from the earth who make (the dead) rise up again?
22. If there were in both of them (i.e., the heaven and the earth) gods except Allah, indeed they would (both) suffer corruption. All Extolment be to Allah, The Lord of the Throne, above whatever they describe.
23. He will not be questioned as (to) what He performs, and they will be questioned.
24. Or even have they taken to themselves gods apart from Him? Say, "Offer your proof! This is the Remembrance of whomever are with me, and the Remembrance of whomever were before me." No indeed, most of them do not know the Truth, so they are veering away.
25. And in no way did We send (any) Messenger even before you except that We revealed to him, (saying), "There is no god except I; so worship Me."
26. And they have said, "The All-Merciful has taken to Him a child." All Extolment be to Him. No indeed, they (i.e., the messengers) are honored bondmen.
27. They do not outstrip Him in speech, and they do according to His Command.
28. He knows whatever is before them (Literally: between their hands) and whatsoever is behind them, and they do not intercede except for them with whom He is divinely satisfied, and they feel timorous in apprehension of Him.
29. And whoever of them should say, "Surely I am a god apart from Him," then that one We recompense with Hell; thus We recompense the unjust.
30. And have not the ones who disbelieved seen that the heavens and the earth were an integrated (mass), then We unseamed them, and of water We have made every living thing? Would they then not believe?
31. And We have made in the earth anchorages (i.e., the mountains) so that it should not reel with them,

- and We made therein ravines (Or; passageways) as ways, that possibly they would be guided.
32. And We have made the heaven as a roof well-preserved, and (yet still) from its signs they are veering away.
 33. And He (is) The One Who created the night and the daytime, and the sun and the moon, each swimming in an orbit.
 34. And in no way did We make eternity to (Or: for) any mortal even before you. So, in case you die, are they then the eternal ones?
 35. Every self will be tasting of death. And We try you with evil and charity (or: good) for a temptation, and to Us you will be returned.
 36. And when the ones who have disbelieved see you, decidedly they take you only for mockery, (saying), "Is this the one who makes mention of (i.e., mentions (their uselessness) your gods?" And they are they who in the Remembrance of The All-Merciful are the ones (who) are disbelievers.
 37. Man was created of haste. Soon I will show you My signs, so do not ask Me to hasten.
 38. And they say, "When will this promise (come to pass), in case you are sincere?"
 39. If the ones who have disbelieved knew while (Or: the time when) they will not restrain the Fire from their faces nor from their backs, nor will they be vindicated.
 40. No indeed, it will come up to them suddenly; then it will dumbfound them, so they shall not be able to turn it back, and they will not be respited.
 41. And Messengers even before you were indeed already mocked at, then whatever (the disbelievers) mocked at redounded upon the ones (i.e., the disbelievers) who scoffed at them. (The Messengers)
 42. Say, "Who will take good care of you by night and in the daytime from The All-Merciful?" No indeed, (but) from the Remembrance of their Lord they are veering away.
 43. Or even have they gods that will prevent (their punishment), apart from Us? They are not able to vindicate themselves, nor will they be kept company by Us.
 44. No indeed, (but) We gave these and their fathers enjoyment (of days), until age grew long for them. Do they then not see that We come up to the earth, diminishing it in its extremes? Or are they then the overcomers?
 45. Say, "Surely I am only warning you by the Revelation." And (yet) they that are deaf do not hear the call (even) when they are warned.
 46. And indeed in case a gust of your Lord's torment touched them, indeed they would definitely say, "O, woe to us! Surely we were an unjust (people)."
 47. And We will lay down the equitable scales for the Day of the Resurrection, so that not one self will be done an injustice in anything, and even in case it be the weight of one grain of mustard-seed, We will come up with it. And Sufficient are We for reckoners.
 48. And indeed We already brought Mûsa and Harûn (Moses and Aaron, respectively) the Furqan (The all-distinctive Criterion) and an Illumination and a Remembrance for the pious.
 49. The ones who are apprehensive of their Lord in the Unseen, and they are timorous (because of) the Hour.
 50. And this is a blessed Remembrance that We have sent down. So are you (now) denying it?
 51. And indeed We already brought Ibrahîm (Abraham) earlier his right-mindedness and We were Knowledgeable of him.
 52. As he said to his father and his people, "What are these statues to which you are consecrating (yourselves)?"
 53. They said, "We found our fathers worshiping them."
 54. He said, "Indeed you were already, you and your fathers, in evident error."

55. They said, "Have you come to us with the Truth, or are you of the ones that play?"
56. He said, "No indeed, (but) your Lord is the Lord of the heavens and the earth Who originated them, (2) and I am of the ones who testify to this.
57. And by Allah, indeed I will definitely plot against your idols after you have withdrawn, turning away."
58. So he made them into scraps, except a great one they had, that possibly they would return to it.
59. They said, "Who has performed this with our gods? Surely he is indeed of the unjust."
60. They said, "We heard a young man making mention of them; he is called Ibrahîm." (Abraham)
61. They said, "Then come up with him (i.e., bring him) before the eyes of the multitude, that possibly they would testify."
62. They said, "Is it you who performed this with our gods, O Ibrahîm?"
63. He said, "No indeed, it was this great one of them that performed it; so, ask them in case they (can) pronounce (a word)."
64. So they returned one to another (Literally: returned to themselves) (and) then said, "Surely you yourselves are the unjust."
65. Thereafter they were made to relapse (Literally: they were turned upon their heads) (into idolatry), (saying), "Indeed you already know that these (can) in no way pronounce (a word)."
66. He said, "Do you then worship, apart from Allah, that which does not profit you anything nor harms you?"
67. Fie upon you and upon whatever you worship apart from Allah! Do you then not consider?"
68. They said, "Burn him away and vindicate your gods, in case you are performing that."
69. We said, "O fire, be coolness and peace upon Ibrahîm!"
70. And they would (devise) a plot against him; yet We made them the greatest losers.
71. And We safely delivered him and Lûî (Lot) to the land We have blessed for the worlds.
72. And We bestowed upon him Ibrahîm and Ya'ûqûb, (Isaac and Jacob) (additional) gift (to him), and each (one) of them We made righteous.
73. And We made them Imams (i.e., leaders) guiding by Our Command, and We revealed to them the performance of charitable deeds, and keeping up the prayer, and the bringing of the Zakat; (i.e., payment of poor-dues) and they were worshipers of Us (alone)
74. And Lûî, (Lot) to him We brought judgment and knowledge, and We safely delivered him from the town that had been doing wicked deeds. Surely they were a woeful people, (and) immoral.
75. And We caused him to enter into Our mercy; surely he (was) of the righteous.
76. And Nûh, (Noah) as he called out (to Us) earlier, so We responded to him; then We safely delivered him and his family from the tremendous agony.
77. And We vindicated him against the people who cried lies to Our signs; surely they were woeful people, so We drowned them all together.
78. And Dawûd (David) and Sulayman (Solomon) as they gave judgment concerning the tillage, as the sheep of the people roamed therein, and We were witnesses to their judgment.
79. So We made Sulayman to understand it, and to each We brought judgment and knowledge. And with Dawûd We subjected the mountains to extol, and the birds; and We were Performers.
80. And We taught him the working out of clothing (i.e., coat of mail) for you to fortify you against your violence; then are you thankful?
81. And to Sulayman (Solomon) (We subjected) the wind, tempestuous, to run at his command to the land that We had blessed; and We were Knowledgeable of everything.
82. And of the Ash-Shayatin (The ever-vicious ones, i.e., the devils) (some) dived for him, and did lesser

deeds (Or: other than that) than that; and We were their Preservers.

83. And ^ṣAyyūb, (Job) as he called out to his Lord, (saying), “Adversity has touched me, and You are The Most Merciful of the merciful.”
84. Then We responded to him; so We lifted off the adversity that was upon him, and We brought him his family and the like of them with them, a mercy from Our Providence and a Reminding to the worshipers.
85. And Ismaïl (Ishmael) and Idrīs and Thulkifl, each was of the patient.
86. And We caused them to enter into Our mercy; surely they are of the righteous.
87. And Thun-Nūḥ, (Jonah) as he went away angered. So he surmised that We should never have mastery over him. Then he called out in the darkness (Literally: darkenesses) (saying), “There is no god except You. All Extolment be to You! Surely, I have been of the unjust.”
88. So We responded to him and safely delivered him from suffering; and thus do We deliver the believers.
89. As Zakariyya, (Zechariah) as he called out to his Lord, “Lord! Leave me not out single, (i.e., without offspring) and You are The Most Charitable of inheritors!”
90. So We responded to him and bestowed on him Yahya, (John) and We set his (Zechariah's) spouse righteous for him; surely they used to vie swiftly (with one another) in charitable deeds and to invoke Us, being desirous of (reward) and in awe; and they were submissive to Us.
91. And she who attended to her private parts, (i.e., Safeguarded her chastity) so We breathed into her of Our Spirit and made her and her son a sign to the worlds.
92. Surely this nation of yours is one nation, and I am your Lord, so worship Me.
93. And they differed about their Command (i.e., broken themselves into sects) among themselves; all are returning to Us.
94. So whoever does deeds of righteousness, and he is a believer, then there will be no disavowal of his endeavor; and surely We write it down for him.
95. And it is prohibited for any town We have caused to perish that they will not return. (Literally: that they do not return to this world)
96. Till, when Ya^ṣjūj and Ma^ṣjūj (Gog and Magog) are opened up, and they press down from every slope, (i.e., broken themselves into sects)
97. And the True Promise has drawn near; so, only then, do the beholdings of the ones who disbelieved (keep) glazing (i.e., eyesights) over. “O woe to us! We were already in (a state of) heedlessness of this; no indeed, we were unjust.”
98. Surely you and whatever you worshiped apart from Allah are gravel for Hell; you will herd (yourselves) down to it.
99. If these had been gods, in no way would they have herded themselves down to it; and all of them are therein eternally (abiding).
100. Therein there will be groaning for them, and therein they will not hear (anything).
101. Surely the ones to whom the fairest reward has gone before from Us, those will be kept far from it.
102. They will not hear its perceptible (hissing) sound, and they are eternally (abiding) in whatever their selves craved for. (Literally: lusted for)
103. The greatest alarm will not grieve them, and the Angels will receive them: “This is your Day that you were promised.”
104. The Day when We will fold the heaven as the Recorder's folding of the Books. As We began the first creation, We will bring it back again -a promise (binding) on Us. Surely We have been Performers.
105. And indeed We have already written in the Scripture, (The Zabûr = the Psalms) even after the

Remembrance, (that) “My righteous bondmen will inherit the earth.”

106. Surely in this is indeed a proclamation to a worshipping people.
107. And in no way have We sent you except as a mercy to the worlds.
108. Say, “Surely what is revealed to me is only that your God is (only) one God; so will you then be Muslims?” (i.e., those who surrender (to Allah))
109. So if they turn away, then say, “I have notified you (all) equally, and decidedly I do not realize whether what you are promised is near or far.
110. Surely He knows what is spoken aloud, (literally: loud saying) and He knows what you keep back.
111. And decidedly I do not realize (that) perhaps it would be a temptation for you, and an enjoyment for a while.” (i.e., your disbelief)
112. He said, “Lord! Judge with the truth! And our Lord is The All-Merciful; His help is to be sought against whatever you describe.”

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22. Surat Al-Hajj (The Pilgrimage)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. O you mankind, be pious to your Lord; surely the earthquake of the Hour is a tremendous thing.
2. On the Day you will see it, every suckling female will get distracted away from whatever she has suckled, and every pregnant female will lay down her burden; and you see mankind drunken, and in no way are they drunken but the torment of Allah is strict.
3. And among mankind is he who disputes concerning Allah without knowledge and closely follows every most insurgent Shayatīn (The ever-vicious ones, i.e., the devils).
4. Against him is written down that whomever takes the devil as patron then the devil leads into error and guides him to the torment of the Blaze.
5. O you mankind, in case you are suspicious as to the Rising again, then surely We created you from dust, thereafter from a sperm-drop, thereafter from a clot, (i.e., embryo) thereafter from a chewed up morsel in shapely created form and other than shapely created (from) that We make (it) evident for you. And We make to reside in the wombs whatever We decide till a stated term, thereafter We bring you out as young children, (Literally: as a child) thereafter that you may reach full age. And among you there is he who is taken up, (i.e., dies) and among you there is he who is turned back to the most decrepit age, so that even after (some) knowledge, he knows nothing (Literally: he does not know a thing). And you see the earth torpid; then when We send down water upon it, it shakes and swells and grows of every (growth) a delightful pair.
6. That is for that Allah -He is The Truth, and that He gives life to the dead and that He is Ever-Determiner over everything.
7. And for that the Hour is coming up; there is no suspicion about it, and that Allah will make whomever is in the tombs to rise again.
8. And among mankind is he who disputes concerning Allah without knowledge or guidance or an Enlightening Book.
9. Bending his side (i.e., dissuading) to lead into error away from the way of Allah; for him is disgrace in the present (life), (Literally: the lowly “life”, i.e., the life of this world) and on the Day of the Resurrection We will let him taste the torment of burning.
10. That is for what your (two) hands have forwarded, and for that Allah is not unjust to (His) bondmen.
11. And among mankind is he who worships Allah upon the (very) edge; (Literally: as a child) so in case

a charitable gain alights upon (i.e., dies) him he is composed therewith, and in case a temptation afflicts him he turns over his face; he loses the present (life) and the Hereafter; that evidently is the greatest loss.

12. He invokes, apart from Allah, that which does not harm him and which neither profits him (anything); that is the thing that is in far error.
13. He invokes him whose harm is indeed nearer than his profit. Miserable indeed is the patronizer and miserable indeed is the consort!
14. Surely Allah will cause the ones who have believed and done deeds of righteousness to enter Gardens from beneath which Rivers run; surely Allah performs whatever He wills.
15. Whoever has (ever) surmised that Allah will never give him victory in the present (life) and the Hereafter, then let him extend forth a means to the heaven, thereafter let him cut it off. Then let him look (for himself): does his plotting definitely put away what enrages him?
16. And thus We have sent it down supremely evident signs, and for that Allah guides whomever He wills.
17. Surely the ones who have believed, and the ones who have Judaized, and the Sabi²în (The Sabaeans) and Nasara, (Christians) and the Maj²ûs (The Magians) and the ones who have associated, (i.e. other gods with Allah) surely Allah will distinguish between them on the Day of the Resurrection; surely Allah is an Ever-present Witness over everything.
18. Have you not seen that to Allah prostrate themselves whoever are in the heavens, and whoever are in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and (all) beasts and many of mankind? And to many torment will (come) true; and whomever Allah degrades, then none will honor him. Surely Allah performs whatever He decides. A prostration is to be performed here
19. These (The Arabic pronoun is in the dual form) are two adversaries (who) took adversary stands concerning their Lord. So, for the ones who have disbelieved, clothes of fire will be cut up; there will be poured from above their heads scalding water.
20. Whereby whatever is in their bellies is melted and the skins (too).
21. And for them are hooked rods of iron.
22. Whenever they would (try to) go out of it (because) of their suffering, they will be brought back into it, and (it is said to them), "Taste the torment of the burning."
23. Surely Allah will cause the ones who have believed and done deeds of righteousness to enter Gardens from beneath which Rivers run; therein they will be ornamented with bracelets of gold, and with pearls, and their garment therein will be of silk;
24. And they will be guided to goodly speech, and they will be guided to the path of The Ever-Praiseworthy.
25. Surely the ones who have disbelieved and bar from the way of Allah and the Inviolable Mosque that We have made equal to mankind- (alike are) him who consecrates himself therein and the nomad- (The Sabaeans) and whoever would (dare) blasphemy therein unjustly, (Christians) We will let him taste (his share) of a painful torment.
26. And as We located for Ibrahîm (The Magians) the place of the House (saying), "You shall not associate with Me anything; and purify My House for the circumambulators, and the upright ones, and (the ones) oft bowing down (and) prostrating themselves (in prayer).
27. And announce to mankind the Pilgrimage; they shall come up (hurriedly) to you on foot and upon every slender (conveyance); they shall definitely come up from every deep ravine.
28. That they may witness (things) profitable to them and mention the Name of Allah on days well-known

- over such brute cattle as He has provided them. So eat thereof, and feed the miserable poor.”
29. Thereafter let them make an end of their unkemptness, and let them fulfill their vows, and let them circumambulate the Ancient House.
 30. That is (the Command); and whoever (constantly) magnifies the inviolable (Rites) of Allah, then it will be most charitable for him in the Providence of his Lord. And the cattle are made lawful to you, except that which is recited to you. So avoid the abomination of graven images, and avoid the speaking of forgery,
 31. Being unswervingly upright towards Allah, without associating with Him (anything). And whoever associates with Allah (anything), then it is as though he has collapsed from the heaven, so the birds snatch him away, or the wind sweeps down with him into a far-off place.
 32. That (is the Command); and whoever (constantly) magnifies the waymarks of Allah, then surely it is of the piety of the hearts.
 33. Therein are benefits for you to a stated term; thereafter their lawful destination (i.e., for sacrifice) is by the Ancient House.
 34. And for every nation We have made a ritual that they may mention the Name of Allah over such brute cattle (Ancam includes) as He has provided them. So your God is One God; then to Him surrender and give good tidings to the venerating ones.
 35. Who, when Allah is mentioned, their hearts are tremulous, and the patient ones (in face) of whatever afflicts them, and the ones keeping up the prayer and (who) expend of whatever We have provided them.
 36. And the fleshy cattle, We have made them for you as among the waymarks of Allah; therein is charity for you. So mention The Name of Allah over them, (standing) in ranks. So, when their sides (i.e., flanks) are (properly) readied, (Or: collapse, fall) then eat of them, and feed the contented poor and the suppliant. Thus We have subjected them to you that possibly you would thank (Me).
 37. Their meats will never attain pertain to Allah, nor their blood; (Literally: bloods) but piety from you will reach Him. Thus He has subjected them to you, that you may magnify Allah for that He has guided you. And give good tidings to the fair-doers.
 38. Surely Allah defends the ones who have believed; surely Allah does not love any most treacherous, most disbelieving person.
 39. The ones who are (forced to) fight are permitted (to defend themselves) for that they are unjustly (attacked); and surely Allah is indeed Ever- Determiner over giving them victory.
 40. (Those) who have been driven out of their homes untruthfully (i.e., without right) except that they say, “Our Lord is Allah.” And had it not been the repelling by Allah of mankind, some by the means of others, (Literally: some by means of some others) indeed there would have been completely demolished hermitages, and churches, and oratories, and mosques, wherein The Name of Allah is much mentioned. And indeed Allah will definitely give victory to whomever vindicates Him. Surely Allah is indeed Ever-Powerful, Ever-Mighty.
 41. (Those) who, in case We establish them in the earth, keep up the prayer, and bring the Zakat (i.e., pay the poor-dues) and command beneficence and forbid malfesance; and to Allah belongs the end of the Commands (Or: the issues of all affairs).
 42. And in case they cry lies to you, so (too) before them the people of Nūḥ (Noah) cried lies, and cād, and Thamūd,
 43. And the people of Ibrāhīm, (Abraham) and the people of Lūṭ (Lot).
 44. And the companions (i.e., the inhabitants) of Madyan; and Mūsa (Moses) was (also) cried lies to. So I reprieved the disbelievers; thereafter I took them (away); so how was My disclaiming (of them)!

45. So, (similarly) many a town We have caused to perish (while) it was unjust; so it is (now) devastated upon its turrets! (Literally: trellises) And many a well (lies) untended and (many) an (imposingly) constructed palace (is left vacant)!
46. Then have they not traveled in the earth so that they have hearts to consider with or ears to hear with? Surely then it is not the beholdings (i.e. the eyes) that (grow) blind, but (it is) the hearts within the breasts that (grow) blind.
47. And they ask you to hasten the torment! And Allah will never fail His promise; and surely a Day in the Reckoning of your Lord is as a thousand years of what you count.
48. And (similarly) many a town I have reprieved, (while) it was unjust; thereafter I took it (away), and to Me is the Destiny.
49. Say, "O you mankind, surely I am only for you an evident warner."
50. So, the ones who have believed and done deeds of righteousness, for them will be forgiveness and an honorable provision.
51. And the ones who have endeavored against Our signs trying to defy them, those will be the companions (i.e., inhabitants) of Hell-Fire.
52. And in no way did We send even before you any Messenger or Prophet, except that when he covets, Ash-Shaytan (The ever-vicious, i.e., the Devil) cast into his coveting; so Allah abrogates what Ash-Shaytan casts; (then) thereafter Allah sets clear His signs, and Allah is Ever-Knowing, Ever-Wise.
53. That He may make whatever Ash-Shaytan (The ever-vicious, i.e., the Devil) casts a temptation for the ones in whose hearts is sickness and the ones whose hearts are hard- and surely the unjust (ones) are indeed in far-reaching opposition-
54. And that the ones who were brought knowledge may know that it is the Truth from your Lord, (and) so they believe in it; then their hearts be venerating to Him; and surely Allah indeed guides the ones who have believed to a straight Path.
55. And the ones who have disbelieved will not cease wrangling about it until the Hour comes suddenly or there comes up to them the torment of a sterile Day.
56. The Kingdom upon that Day will belong to Allah. He will judge between them. So the ones who have believed and done deeds of righteousness will be in the Gardens of Bliss,
57. And the ones who have disbelieved and cried lies to Our signs, then those will have a degrading torment.
58. And the ones who emigrated in the way of Allah, thereafter were killed or died, indeed Allah will definitely provide them with a fair provision; and surely Allah is indeed The Most Charitable of providers.
59. Indeed He will definitely cause them to enter by an entrance that satisfies them; and surely Allah is indeed Ever-Knowing, Ever-Forbearing.
60. That (is so); and whoever punishes with the like of that with which he was punished, thereafter he was inequitably treated, indeed Allah will definitely vindicate him. Surely Allah is indeed Ever-Clement, Ever-Forgiving.
61. That (is so) Allah inserts the night into the daytime and inserts the daytime into the night; and surely Allah is Ever-Hearing, Ever-Beholding.
62. That (is so) Allah, He is The Truth; and whatever they invoke apart from Him, that is the untruth. And surely Allah He is The Ever-Exalted, The Ever-Great.
63. Have you not seen that Allah has sent down from the heaven water; so (in the morning) the earth becomes verdant? Surely Allah is Ever-Kind, Ever-Congnizant.
64. To Him belongs whatever is in the heavens and whatever is in the earth; and surely Allah, He is

indeed The Ever-Affluent, (Literally: The Ever-Rich) The Ever-Praiseworthy.

65. Have you not seen that Allah has subjected to you whatever is in the earth and the ships to run upon the sea (Literally: in the sea) at His Command, and He holds back the heaven so that it should not fall down upon the earth except by His permission? Surely Allah is indeed to mankind Ever-Compassionate, Ever-Merciful.
66. And He is (The One) Who has given life to you; (i.e., mankind) thereafter He makes you to die; thereafter He will give you life. Surely man is indeed most disbelieving (Or: ungrateful).
67. For every nation We have made a ritual that they are to celebrate (Literally: ritualizing it). So definitely do not let them contend with you about the Command, and call (mankind) to your Lord. Surely you are indeed upon a straight guidance.
68. And in case they dispute with you, then say, “Allah knows best whatever you do.”
69. Allah will judge between you on the Day of the Resurrection concerning that wherein you used to differ.
70. Did you not know that Allah knows whatever is in the heaven and the earth? Surely that is in a Book; surely that for Allah is an easy (thing).
71. And they worship, apart from Allah, that whereon He has not been sending (any) all-binding authority and that whereof they have no knowledge; and in no way will there be for the unjust any ready vindicator.
72. And when Our ayat (Verse, signs) are recited to them, supremely evident (signs), you recognise in the faces of the ones who have disbelieved maleficent (denial); they almost attack the ones who recite to them Our signs. Say, “Shall I then fully inform you of an eviler (thing) than that? (Literally: those “things”) The fire, Allah has promised it for the ones who disbelieved, and miserable is the Destiny!”
73. O you mankind, a similitude is struck; so listen to it. Surely the ones whom you invoke apart from Allah will never create a fly, even if they gathered together for (the purpose); and in case a fly should rob them of anything, they would not be able to rescue it from him. Weak (indeed) are the seeker and the sought!
74. In no way have they estimated Allah His true estimation; surely Allah is indeed Ever-Powerful, Ever-Mighty.
75. Allah elects of the angels Messengers and of mankind; (Messengers); surely Allah is Ever-Hearing, Ever-Beholding.
76. He knows whatever is before (Literally: between their hands) them and whatever is behind them, and to Allah all Commands are returned.
77. O you who have believed, bow down, and prostrate yourselves, and worship your Lord, and perform charity that possibly you would prosper. A prostration is to be performed here
78. And strive for Allah as is the true striving for Him. He is (The One) Who has selected you, and in no way has (He) made for you (any) restriction in the religion, (being) the creed of your father Ibrahîm (Abraham). He is (The One) Who has named you Muslims earlier and in this (Book) that the Messenger may be a constant witness against you, and that you may be constant witnesses against mankind. So keep up the prayer, and bring the Zakat (i.e., pay the poor-dues) and adhere firmly to Allah; He is your Patronizer; so how favorable is The Patronizer, and how favorable is The Ready Vindicator!

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23. Surat Al-Muminûn (The Believers)

In The Name of Allah, The All-Merciful, The Ever-Merciful

1. The believers have already prospered.
2. The ones who in their prayer are submissive.
3. And the ones who from idle talk are veering away.
4. And the ones who at giving the Zakat (i.e., paying the poor-dues) are active. (Literally: are performers)
5. And the ones who are preservers of their private parts-
6. Except from their spouses and what their right hands possess, then surely they are not blameworthy. (literally: other than being blameworthy)
7. Then whoever inequitably seeks beyond that, then those are the aggressors themselves-
8. And they are the ones who pay heed to their deposits and their covenant.
9. And they are the ones who preserve their prayers.
10. They are those (who are) the inheritors.
11. Who will inherit Paradise. They are therein eternally (abiding).
12. And indeed We already created man of an extraction of clay.
13. Thereafter We made him a sperm-drop, in an established residence.
14. Thereafter We created the sperm-drop into a clot, (Or: embryo) then We created the clot into a chewed up morsel, then We created the chewed up morsel into bones, then We dressed the bones (in) flesh; thereafter We brought him into being as another creation. So Supremely Blessed be Allah, The Fairest of creators.
15. Thereafter surely after that you will indeed die (Literally: be dead)
16. Thereafter on the Day of the Resurrection you will surely be made to rise again.
17. And indeed We already created above you seven roads; and in no way have We been heedless of creation.
18. And We have sent down from the heaven water in a determined estimate, then We made it to dwell in the earth; and surely We are indeed (the) Determiners over putting it away.
19. So We have brought into being for you therewith gardens of palms and vineyards; in them you have many fruits for you, and of them you eat.
20. And a tree that comes out (Literally: goes out) from At-Tûr of Sayna^۲ (Mount Sinai) that grows fats (i.e., oil) and seasoning for (the) eaters.
21. And surely in the cattle (^۲An^۲am includes cattle, camels, sheep and goats) there is indeed a lesson for you; We make you to drink of what is in their bellies, and many profits (Or: uses) there are in them for you, and of them you eat.
22. And upon them, and on the ships you are carried.
23. And indeed We already sent Nûh (Noah) to his people. So he said, "O my people, worship Allah! In no way do you have any god other than He. Will you not then have piety?"
24. Then said the chiefs who disbelieved among his people, "In no way is this anything except a mortal like yourselves, who would like to be graced with (superiority) (Literally: assume graciousness) over you. And if Allah had (so) decided, He would indeed have sent down Angels. In no way did we hear of this among our earliest fathers.
25. Decidedly he is nothing except a man (seized) by a madness, so wait on him for a while (of time)."
26. He said, "Lord! Vindicate me for that they cry me lies."
27. So We revealed to him, (saying), "Work the ship under Our Eyes and Our Revelation; so, when Our Command comes and the oven boils over, then dispatch therein two pairs (Or: spouses) of every kind and your family- except for him against whom the Saying has already gone before. And do not

- address Me concerning the ones who have done injustice; surely they will be drowned.
28. So, when you have leveled yourself on the ship (i.e., boarded the ship) and the ones with you, then say, 'Praise be to Allah, Who has safely delivered us from the unjust people.
29. And say, "Lord! Cause me to descend (or: to ashore) a blessed descent, and You are The Most Charitable of hosts".
30. Surely in that are indeed signs, and decidedly We are (always) indeed trying (mankind).
31. Thereafter even after them, We brought into being another generation.
32. So We sent among them a Messenger of themselves, (saying), "Worship Allah! In no way do you have any other god than He. Will you not then have piety?"
33. And said the chiefs of his people, who disbelieved and cried lies to the meeting of the Hereafter, and whom We had caused to live in luxury in the present life, (Literally: the lowly life, i.e., the life of this word) "In no way is this anything except a mortal like yourselves; he eats of whatever you eat and drinks of whatever you drink.
34. And indeed in case you obey a mortal like yourselves, lo, surely you will indeed be the losers.
35. Does he promise you that when you die and are dust and bones, you will be brought out (of the graves)?
36. Away, away with whatever you are promised!
37. Decidedly there is nothing except our present life. (Literally: the lowly life, i.e., the life of this word) We die and we live, and in no way will we be made to rise again.
38. Decidedly he is nothing except a man who has fabricated against Allah a lie, and in no way will we (become) believers to him."
39. He said, "Lord! Vindicate me for that they cry me lies."
40. Said He, "In a little while indeed they will definitely become remorseful."
41. So the Shout took them (away) with the truth, then We made them (as) stubble; so far away (are gone) the unjust people!
42. Thereafter even after them, We brought into being other generations.
43. In no way does any nation outstrip its term, and in no way are they able to postpone.
44. Thereafter we sent Our Messengers intermittently. Whenever its Messenger came to a nation, they cried lies to him. Then We caused some of them to follow others, and We made them (as) discourses, so far away (are gone) a people that do not believe!
45. Thereafter We sent Mûsa (Moses) and his brother Harûn (Aaro) with Our signs and an evident, all-binding authority.
46. To Firaawn (Pharaoh) and his chiefs. Yet they waxed proud, and they were an exalted people.
47. So they said, "Shall we believe two mortals like ourselves, and their people are our worshipers?"
48. Then they cried lies to them (both); so they were among the perished.
49. And indeed We already brought Mûs'a the Book, that possibly they would be (rightly) guided.
50. And We made Maryam's (Mary's) son and his mother a sign, and gave an abode to (both of) them upon a mound, with (Literally: owing, comprising) a (refreshing) residence and a profuse (spring).
51. "O you the Messengers, eat of the good things, and do righteousness; surely I am Ever-Knowing of whatever you do.
52. And surely this nation of yours is one nation, and I am your Lord; so have piety towards Me."
53. Then they cut up their Command among themselves into denominations, (i.e., differed about the command of Allah) each party exulting with whatever they had close to them. (i.e., their tenets)
54. So leave them out in their perplexity for a while (of time).
55. Do they reckon that whatever wealth and sons We supply them with.

56. We (provide them) swiftly with charitable (benefits)? No indeed, (but) they are not aware.
57. Surely the ones who are (themselves) timorous in apprehension of their Lord.
58. And the ones who (themselves) believe in the signs of their Lord.
59. And the ones who (themselves) do not associate anything with their Lord.
60. And the ones who bring whatever they bring with hearts tremulous that they are returning to their Lord.
61. Those (come) swiftly with charitable (deeds), and they are outstrippers to them.
62. And We do not charge any self except to its capacity, and close to Us is a Book pronouncing the Truth, and they will not be done any injustice.
63. No indeed, (but) their hearts are in perplexity as to this, and they have deeds other than that (even lesser than that) that they are doing.
64. Till when We took the ones who lived in luxury among them (to task) with torment, only then do they (go on) imploring.
65. “Do not implore today; surely you will not be vindicated by Us.
66. My ayat (Verses, signs) were readily recited to you, yet on your heels you used to turn.
67. Waxing proud against it, forsaking it for entertainment.”
68. So have they not pondered over the Saying, or did there come to them that which did not come up to their earliest fathers?
69. Or did they not recognise their Messenger and so denied (Literally: (were) deniers (of his Message) him?
70. Or do they say, “There is madness in him”? No indeed, he has come to them with the Truth, and most of them hate the Truth. (Literally: are haters of the Truth)
71. And if the Truth ever followed their prejudices, the heavens and the earth and whoever is therein would indeed have been corrupted. No indeed, We have come up to them with (i.e., brought) their Remembrance, had from their Remembrance they are veering away.
72. Or (even) do you ask them for tribute? Yet the (bounteous) tribute of your Lord is more charitable, (i.e., better) and He is The Most Charitable of providers.
73. And surely you are indeed calling them to a straight Path.
74. And surely the ones who do not believe in the Hereafter are eschewing the (right) Path.
75. And if We had mercy on them and lifted off the adversity that is upon them, they would indeed still insist on blundering in their inordinance.
76. And indeed We already took them (to task) with torment, yet in no way did they yield themselves to their Lord, and in no way did they supplicate (Him).
77. Until, when We open upon them a gate of (Literally: owning, comprising) strict torment, only then are they dumbfounded at it.
78. And He is The One Who brought into being for you hearing, and beholdings (i.e., eyesights) and heart-sights; (Or: perception) little do you thank (Him)!
79. And He is The One Who has propagated you in the earth, and to Him you will be mustered.
80. And He is The One Who gives life and makes to die, and to Him belongs the alternation of night and daytime; will you then not consider?.
81. No indeed, (but) they said the like of what the earliest (people) said.
82. They said, “When we die and are dust and bones, will we indeed be made to rise up again?
83. Indeed we and our fathers have already been promised this earlier; decidedly this is nothing except myths of the earliest (people).”
84. Say, “To whom does the earth belong, and whoever is in it, in case you know?”

85. They will say, "To Allah." Say, "Will you not then be mindful?"
86. Say, "Who is The Lord of the seven heavens and The Lord of the Ever-Magnificent Throne?"
87. They will say, "To Allah (all that belongs)." Say, "Will you not then be pious?"
88. Say, "In whose hand is the dominion of everything, and He gives neighborly (protection), and He is not given neighborly (protection by anyone), in case you know?"
89. They will say, "To Allah (all that belongs)." Say, "However then are you bewitched?"
90. No indeed, (but) We have come up to them with (i.e., because) the Truth, and surely they are indeed liars.
91. In no way has Allah taken to Him any child, and in no way has there been with Him any god. Lo, for that each god would indeed have gone away with whatever he created, and some of them would indeed have exalted themselves over others. (Literally: over some (others) All Extolment be to Allah over whatever they describe.
92. The Knower of the Unseen and the Witnessed; so Supremely Exalted be He above whatever they associate (with Him)!
93. Say, "Lord, in case You ever definitely show me what they are promised.
94. Lord, then do not make me among the unjust people."
95. And surely We are indeed the Determiners over showing you (i.e., the Prophet) whatever We promise them.
96. Repel the odious (act) with that which is fairest. We, Ever We, know best whatever they describe.
97. And say, "Lord, I take refuge in You from the promptings of Ash-Shayatin, (The ever-vicious (ones), i.e., the devils).
98. And I take refuge in You, Lord, that they should not be present with me."
99. Until, when death comes to one of them, he says, "Lord! Return (The pronoun (attached to the verb) is plural; i.e., let the angels return me) me.
100. That possibly I will do righteousness in that which I have left (behind)." Not at all! surely it is (only) a word he says, and beyond them (i.e., all mankind) is an isthmus until the Day they are made to rise again.
101. Then when the Trumpet is blown, upon that Day there will be no consanguinity (any more) among them, nor will they ask one another.
102. So he whose scales weigh heavy, then those are they who are the prosperers.
103. And he whose scales weigh light, then those are the ones who have lost their (own) selves in Hell eternally (abiding).
104. The Fire is searing their faces, and they are therein glumly glowering.
105. "Were not My ayat (Verses, signs) recited to you, yet you used to cry them lies?"
106. They will say, "Our Lord, our wretchedness has overcome us, and we were an erring people.
107. Our Lord, bring us (forth) out of it! So, in case we go back (to disbelief) then surely we will be unjust."
108. He will say, "Begone into it spurned, and do not speak to Me.
109. Surely there was a group of My bondmen who said, 'Our Lord, we believe, so forgive us and have mercy on us, and You are The Most Charitable of the merciful.'
110. Yet, you took them to yourselves (as a target) for scoffing, till they made you forget My Remembrance, and you used to laugh at them.
111. Surely today, I have recompensed them for that they (endured) patiently; (and) (i.e., because) they are the ones who are triumphant."
112. He Allah) will say, "How long have you lingered in the earth, by number of years?"

113. They will say, “We have lingered a day, or part (Literally: Some (part) of a day, so ask the numberers.”
114. He will say, “You have decidedly lingered (nothing) except a little, if (only) you knew.
115. Did you then reckon that We created you only for sport and that you would not be returned to Us?”
116. Then Supremely Exalted be Allah, The King, The Truth! There is no god except He, The Lord of the Honorable Throne.
117. And whoever invokes another god with Allah, whereof he has no proof, then surely his reckoning will only be in the Reckoning of his Lord; surely the disbelievers will not prosper.
118. And say, “Lord! Forgive and have mercy, and you are The Most Charitable of the merciful.”

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24. Surat An-Nūr (The Light)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. A Surah that We have sent down and ordained; and We have sent down in it supremely evident signs that possibly you would be mindful.
2. The female fornicator and the male fornicator, (The Arabic Zaniyah and Zan refer to those who commit either fornication or adultery. By a comparison of this verse to other and to Hadîths., it is understood that this verse refers to fornicators, i.e., unmarried people committing illegal sexual intercourse) then lash each one of them a hundred lashes, and let not compassion for them (both) take (hold of) you in the religion of Allah, in case you believe in Allah and the Last Day; and let a section of the believers witness their (The torment of the two of them) torment.
3. The fornicator shall marry none except a female fornicator or a female associator; (i.e., one who associates other with Allah) and the female fornicator, none shall marry her except a fornicator or a (male) associator; (i.e., one who associates other with Allah) and that is prohibited for the believers.
4. And the ones who throw (accusations) upon (women) in wedlock, (and) thereafter they do not come up with four witnesses, then lash them with eighty lashes and do not accept any testimony of theirs at all; and those are they (who are) immoral,
5. Except the ones who repent ever after that and act righteously; then surely Allah is Ever-Forgiving, Ever-Merciful.
6. And the ones who throw (accusations) upon their (female) spouses, and do not have witnesses except themselves, then the testimony of one of them shall be four testimonies (i.e., release) by Allah that surely he is indeed of the sincere,
7. And the fifth (testimony) that the curse of Allah shall be upon him in case he is of the liars.
8. And it shall shove off (i.e., release) the torment from her that she testifies four testimonies (i.e., oaths) by Allah that surely he is indeed of the liars.
9. And the fifth (testimony) that the anger of Allah shall be upon her in case he is of the sincere.
10. And had it not been for the Grace of Allah to you and His mercy, and that Allah is Superbly Relenting, (and) Ever-Wise, (He would have punished you).
11. Surely the ones who came with the falsehood are a band of you; do not reckon it evil for you; no indeed, it is charitable for you. Every person of them will have whatever vice he earned (charged) to him; and whoever of them took upon himself the greater part of it, he will have a tremendous torment.
12. If the men believers and the women believers had thought good (thoughts) of themselves as you heard it and they would have said, “This is an evident falsehood.”
13. If they had come up with four witnesses against it- yet as they did not come up with the witnesses,

then those, in the Reckoning of Allah, are they (who are) the liars.

14. And had it not been for the Grace of Allah upon you and His mercy in the present (life) (Literally: the lowly “life”, i.e., the life of this world) and the Hereafter, indeed a tremendous torment would have touched you for what you press on (i.e., for what you press on talking about falsehood ‘ٲifk’).
15. As you received it on your tongues and were saying with your mouths that of which you had no knowledge and reckoned it was a simple thing, and in the Reckoning of Allah it is a tremendous thing.
16. And if you had (but) said, as you heard it, “In no way is it for us to talk about this. All Extolment be to You! This is a tremendous calumny.”
17. Allah admonishes you that you not go back to the like thereof at all in case you are believers.
18. And Allah makes evident to you the signs, and Allah is Ever-Knowing, Ever-Wise.
19. Surely the ones who love that (the) obscenity should be widespread among the ones who have believed, (they) will have a painful torment in the present (life) (Literally: the lowly “life”, i.e., the life of this world) and the Hereafter; and Allah knows, and you do not know.
20. And had it not been for the Grace of Allah upon you and His mercy, and that Allah is Ever-Compassionate, Ever-Merciful (you had been the losers).
21. O you who have believed, do not ever follow the steps of Ash-Shaytan, (The ever-vicious, i.e., the Devil) and whoever ever follows the steps of Ash-Shaytan, then surely he commands obscenity and malfeasance. And had it not been for the Grace of Allah upon you and His mercy, in no way would any of you have been cleansed at all; but Allah cleanses whomever He decides, and Allah is Ever-Hearing, Ever-Knowing.
22. And let not the ones endowed with the Grace (of Allah) and affluence swear off bringing (charity) to near of kin (Literally: endowed with kinship) and the indigent and to the ones emigrating in the way of Allah; and let them be clement and let them pardon. Do you not love that Allah should forgive you? And Allah is Ever-Forgiving, Ever-Merciful.
23. Surely the ones who throw (accusations) upon women in wedlock that are heedless and believing will be cursed in the present (life) (Literally: the lowly “life”; i.e., the life of this world) and the Hereafter; and they will have a tremendous torment.
24. On the Day when their tongues, their hands, and their legs will testify against them as to whatever they were doing,
25. Upon that Day Allah will pay them in full their true Doom, (Literally: their true Religion, i.e., their true Judgment) and they will know that Allah, Ever He, is The Supremely Evident Truth.
26. Wicked women (are) for wicked men, and wicked men (are) for wicked women; and good women (are) for good men, and good men (are) for good women. Those are (declared) quit of whatever they (i.e., of what the wicked ones say) say; they will have forgiveness and an honorable provision.
27. You who have believed, do not enter houses other than your houses until you (first) announce your presence (i.e., make yourself known and ask permission) and salute the family thereof; that is more charitable for you that possibly you would be mindful.
28. Then in case you do not find anyone therein, do not enter it until you are permitted (to do so). And in case it is said to you, “Return, ” then return. It is more cleansing for you, and Allah is Ever-Knowing of whatever you do.
29. It is no fault in you that you enter undwelt (Literally: other than being dwelt) houses wherein are belongings for you; and Allah knows whatever you display and whatever you keep back.
30. Say to the (male) believers, that they cast down their be holdings, (i.e., “modestly” cast down their eyes) and preserve their private parts; that is more cleansing for them. Surely Allah is Ever-Cognizant of whatever they work out.

31. And say to the female believers to cast down their be holdings, and preserve their private parts, and not display their adornment except such as is outward, and let them fix (Literally: strike) closely their veils over their bosoms, and not display their adornment 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 possess, or (male) followers, men without desire (Literally: without being endowed with "sexual" desire) or young children who have not yet attained knowledge of women's privacies, and they should not strike their legs (i.e., stamp their feet) so that whatever adornment they hide may be known. And repent to Allah altogether, (O) you believers, that possibly you would prosper.
32. And wed the spouseless among you, and the righteous among your bondmen and maids. In case they are poor, Allah will enrich them of His Grace; and Allah is Ever- Embracing, Ever-Knowing.
33. And let the ones who do not find (the means) to wed keep abstaining until Allah enriches them of His Grace. And the ones your right hands possess who seek the Book, (Contract of emancipation) then contract with them (accordingly), in case you know that they are in charitable circumstances. And bring them of the wealth of Allah that He has brought you. And do not compel your handmaids to prostitution, in case they are willing to be chaste, (Literally: to be in wedlock) that you may inequitably seek the advantages of the present life; (Literally: the lowly life, i.e., the life of this world) and whoever compels them, then surely Allah, even after their being compelled, is Ever-Forgiving, Ever-Merciful.
34. And indeed We have already sent down to you demonstrably evident signs, and a similitude of the ones who passed away even before you, and an admonition for the pious.
35. Allah is The Light of the heavens and the earth; the similitude of His Light is as a niche wherein is a lamp, the lamp in a glass, the glass as it were a glittering planet-kindled from a Blessed Tree, an olive that is neither eastern nor western, whose oil would almost illuminate, even if no fire touched it, Light upon Light; Allah guides to His Light whomever He decides, and Allah strikes similitudes for mankind, and Allah is Ever-Knowing of everything.
36. In houses (that) Allah has permitted to be raised up and His Name to be mentioned therein- in them do extol to Him in the early mornings and the (hours) before sunset.
37. Men whom neither commerce nor trade (Literally: selling) diverts from the Remembrance of Allah, and keeping up the prayer, and the bringing of the Zakat, (Paying the poor-dues) fearing a Day when hearts and beholdings will be turning about,
38. That Allah may recompense them for the fairest of what they did, and increase (reward) for them of His Grace. And Allah provides whomever He decides (to), without reckoning.
39. And the ones who have disbelieved, their deeds are as a mirage in a low land, which the man all-athirst reckons to be water, till when he comes to it, he finds it nothing, and at it he finds Allah. Then He pays him his reckoning in full; and Allah is swift at the reckoning.
40. Or (they are) as darkness (es) in a tumultuous sea (vast and deep) enveloped by waves above which are waves, upon which are clouds: darknesses above each other, (Some of them "are" above some "others") when he brings out his hand, he could almost not see it. And for whomever Allah makes no light, then in no way (can) he have light.
41. Have you not seen that to Allah extol whoever are in the heavens and the earth and the birds outstretching (their wings)? (Or: in ranks) Each has already known its prayer and its Extolment; and Allah is Ever-Knowing of whatever they perform.
42. And to Allah is the Kingdom of the heavens and the earth; and to Allah is the Destiny.
43. Have you not seen that Allah wafts clouds, thereafter joins them together, thereafter makes them

accumulated, then you see the raindrops coming out of the midst of them? And He keeps sending down from the heaven mountains, wherein is hail. So He afflicts with it whomever He decides and turns it about from whomever He decides. The splendor of His lightning almost goes away with (i.e., takes away) the beholdings (i.e., eyesights).

44. Allah turns about (i.e., alternates) the night and the day-time. Surely in that is indeed a lesson for the ones endowed with beholdings.
45. And Allah created every beast of water; so of them (is a kind) that goes (Literally: walks) upon its belly; and of them (there is a kind) that goes upon two legs, and of them (a kind) that goes upon four. Allah creates whatever He decides; surely Allah is Ever-Determiner of everything.
46. Indeed We have already sent down demonstrably evident signs, and Allah guides whomever He decides to a straight Path.
47. And they say, "We believe in Allah and in the Messenger, and we obey." Thereafter a group of them turn away even after that, and in no way are those ever the believers.
48. And when they are called to Allah and His Messenger that he (The Messenger) may judge between them, only then are a group of them veering away (from it).
49. And in case they truly (have a case), (Literally: they are in the right) they will come up to it compliant.
50. Then is there sickness in their hearts, or do they suspect (Our judgment), or do they fear that Allah may encroach upon them, and His Messenger (may encroach)? No indeed, those are they who are the unjust.
51. Surely the saying of believers when they are called to Allah and His Messenger that he (The Messenger) may judge between them is only that they say, "We hear and we obey." And those are they (who are) the prosperers.
52. And whoever obeys Allah and His Messenger and is apprehensive of Allah and is pious towards Him, then those are they (who are) the triumphant.
53. And they have sworn by Allah their most earnest oaths (that) indeed in case you command them, indeed they will definitely go out. Say, "Do not swear (i.e. He recognizes your failure to obey). Beneficent obedience (is better). Surely Allah is Ever-Cognizant of whatever you do."
54. Say, "Obey Allah and obey the Messenger. Yet if you turn away, then surely upon him (rests) only what he is burdened with. And upon you (rests) only what you are burdened with. And in case you obey him, you will (find) guidance. And in no way is the Messenger (burdened) except with the evident Proclamation."
55. Allah has promised the ones of you who have believed and done deeds of righteousness that indeed He will definitely make them successors in the earth, (even) as He made the ones who were before them successors, and that indeed He will definitely establish for them their religion that He is Divinely satisfied with (i.e., that He approves of) for them, and that indeed He will definitely give them in exchange, even after their fear, security. "They shall worship Me, not associating with Me anything." And whoever disbelieves after that, then those are they (who are) the immoral.
56. And keep up the prayer, and bring the Zakat, (Pay the poor-dues) and obey the Messenger, that possibly you would be granted mercy;
57. Definitely do not ever reckon that the ones who have disbelieved are able to be defiant to Allah) in the earth. And their abode is the Fire, and miserable indeed is the Destiny!
58. O you who have believed, let the ones your right hands possess and the ones of you who have not reached puberty ask permission of you three times: right before the dawn prayer, and (the time) while you lay aside your clothes during mid-day, and right after the eventide prayer-three privacies for you. It is no fault in you or them, after these (times), that you go about one to the other (Literally: some of

you to some others). Thus Allah makes evident to you the signs, and Allah is Ever-Knowing, Ever-Wise.

59. And when the young children among you reach puberty, then let them ask permission as the ones even before them asked permission. Thus Allah makes evident to you His signs, and Allah is Ever-Knowing, Ever-Wise.
60. And women sitting (advanced in years) who do not hope being married, then it is no fault in them that they lay aside their (outer) clothes, without flaunting their adornment; and to keep abstaining is more charitable for them, and Allah is Ever-Hearing, Ever-Knowing.
61. It is no restriction upon the blind, and it is no restriction upon the lame, and it is no restriction upon the sick, nor upon yourselves, that you eat from your houses, or from your fathers' houses, or your mothers' houses, or your brother'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 of which you possess the keys, or of your friend. It is no fault in you that you eat all together or in diverse groups. So when you enter houses, salute one another (Literally: salute yourselves) with a greeting from the Providence of Allah, blessed and good. Thus Allah makes evident to you the signs that possibly you would consider.
62. Surely they only are the believers who have believed in Allah and His Messenger and who, when they are with him upon a common Command, do not go away until they ask his permission. Surely the ones who ask your permission are those who believe in Allah and His Messenger. So when they ask your permission for some affair of their own, then give permission to whom you decide of them, and ask for them the forgiveness of Allah; surely Allah is Ever-Forgiving, Ever-Merciful.
63. Do not make the calling of the Messenger among yourselves like your calling of one another (Literally: some of you to some others). Allah already knows the ones of you who sneak away seeking shelter (i.e., to disobey him). So let the ones who fail (to obey) His Command beware that temptation may afflict them or painful torment may afflict them.
64. Verily, to Allah surely belongs whatever is in the heavens and the earth. He already knows what (state) you are in (Literally: upon). And the Day they will be returned to Him, then He will fully inform them of whatever they did; and Allah is Ever-Knowing of everything.

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25. Surat Al-Furqan (The Criterion)

In The Name of Allah, The All-Merciful, The Ever-Merciful

1. Supremely Blessed is He Who has sent down the all-distinctive Criterion upon His bondman that he may be a warner to the worlds.,
2. To Whom belongs the Kingdom of the heavens and the earth, and He has not taken to Him a child, and He has no associate in the Kingdom; and He created everything, so He has determined it an (exact) determination.
3. And they have taken to themselves gods, apart from Him, that create nothing and themselves are created and possess for themselves, neither harm nor profit; neither do they possess death, nor life, nor uprising. (i.e., resurrection).
4. And the ones who have disbelieved have said, "Decidedly this is nothing except a falsehood he has fabricated, and other people have helped him to it." So they have already come with injustice and forgery (i.e., they have committed injustice and forgery).
5. And they have said, "Myths of the earliest (people) that he has had written down so that they are dictated to him before sunrise and at nightfall."

6. Say, "He has sent it down, (He) who knows the secret in the heavens and the earth; surely He has been Ever-Forgiving, Ever-Merciful."
7. And they have said, "What is it with this Messenger that he eats food and walks in the markets? Had there not been an Angel sent down to him, so that he would be a warner with him!"
8. Or (had there been) a hoarding (i.e., a treasure) cast down to him, or (had) there been to him a garden to eat of?" And the unjust (people) have said, "Decidedly you are only closely following a man bewitched!"
9. Look how they strike similitudes for you, so they have erred away; then they are unable to (find) a way!
10. Supremely Blessed is He Who, in case He decides, will make for you a more charitable (i.e., better) (thing) than that- gardens from beneath which rivers run-and He will make for you palaces.

No indeed, (but) they cry lies to the

11. Hour; and We have readied for him who cries lies to the Hour a Blaze.
 12. When it sees them from a far place, they will hear the (furious) raging and the groaning it has.
 13. And when they are cast in a strait place thereof, interlinked, they will call there for detriment (s). "Do not call today for one detriment,
 14. and call for many destructions."
- Say, "Is that more charitable, (i.e., better) or
15. (rather) the Garden of Eternity that is promised to the pious? It is for them a recompense and a Destiny."

They will have therein whatever they decide (on), eternally (abiding). It has been a

16. promise upon your Lord, of Him to be asked (by His righteous bondmen).
- And on the Day (when) He will muster them and whatever they worship apart from
17. Allah, then He will say, "Was it you who led these My bondmen into error, or did they themselves err away from the way?"

They will say, All Extolment be to You. In no way did it behoove us to take to our-

18. selves any patrons apart from You; but You gave them and their fathers enjoyment until they forgot the Remembrance and were a spoiled people."
- So they readily cried you lies concerning whatever you say. Then in no way are you
19. able either to turn it about or vindicate (yourselves). And whoever of you does injustice, We will make him taste a great torment.

And in no way did We send before you any of the Emissaries, except that surely they

20. indeed ate food and walked in the markets. And We have made some of you to be a temptation for (some) others. "Will you (endure) patiently?" And your Lord has been Ever-Beholding.
21. And the ones who do not hope for a meeting with Us have said, "Had there been (the) Angels sent down upon us, or (had it been for us to) see our Lord!" Indeed they have already waxed proud within themselves and have rebelled a great rebellion.
22. The Day that they see the Angels, no good tidings (will be) for the criminals upon that Day, and they will say, "An utter restriction!" (Literally: a restriction restricted; i.e., good news is, utterly restricted from the criminals)
23. And We will go forward to whatever deed they have done and so make it a strewn motes. (i.e., dust)

24. The companions (i.e., inhabitants) of the Garden upon that Day, more charitable (i.e., better) will be their repository, (i.e., dwelling habitation) and fairer their halting-place.
25. And the Day that the heaven is cloven with the mist and the Angels are sent down, a (successive) sending down.
26. The Kingdom, upon that Day, the true (Kingdom), will belong to The All-Merciful, and it will ever be a Day difficult for the disbelievers.
27. And the Day that the unjust (person) will bite at both his hands, (and) say, "Oh, would that I had taken to myself a way along with the Messenger.
28. Oh, woe to me! Would that I had not taken so-and-so to myself for a (close) fellow.
29. Indeed he readily made me err away from the Remembrance after it had come to me." And Ash-Shaytan (i.e., dwelling habitation) has been constantly abandoning man.
30. And the Messenger has said, "O Lord! Surely my people have taken to themselves this Qur'an as a thing to be forsaken."
31. And thus We have made to every Prophet an enemy among the criminals; and your Lord suffices as a Guide and an Ever-Vindicator.
32. And the ones who have disbelieved have said, "If only the Qur'an had been sent down upon him as one complete whole." Thus, that We may make firm your heart-sight thereby, and We have recited it in a (distinct) recitation.
33. And they do not come up to you with any similitude, except that We come to you with the Truth and a fairer explanation.
34. The ones who will be mustered to Hell upon their faces, those will be in an eviler place and will have (erred) further from the way.
35. And indeed We already brought Mûsa (Moses) the Book, and We made with him his brother Harûn (Aaron) as minister.
36. So We said, "Go you (both) to the people who have cried lies to Our signs." Then We destroyed them an utter destruction.
37. And the people of Nûh, (Noah) as soon as they cried lies to the Messengers, We drowned them, and We made them to be a sign to mankind; and We have readied for the unjust a painful torment.
38. And ^Aâd, and Thamûd, and the companions (i.e., inhabitants) of ^ṢAr-Rass, and between them (Literally: that) many generations.
39. And for each We struck similitudes, and each We annihilated utterly (Literally: annihilated annihilation).
40. And indeed they already came up to the town which was rained on by a woeful rain. Have they then not seen it? No indeed, (but) they did not hope for an uprising (i.e., resurrection).
41. And when they see you, they decidedly take you to themselves for nothing except in mockery, "Is this he whom Allah has sent forth as a Messenger?"
42. Decidedly he had almost made us, indeed, to err away from our gods, had we not (suffered ourselves) to endure patiently with them." And eventually they will know, while they see the torment, who has erred further from the way.
43. Have you seen him who has taken to himself his prejudice to be his god? Will you then be a constant trustee over him?
44. Or even do you reckon that most of them hear or consider? Decidedly they are (nothing) except as the cattle. (An^cam includes cattle, camels, sheep and goats) No indeed, they have erred further from the way.

45. Have you not regarded your Lord, how He has extended the shade? And if He had so decided, He would indeed have made it still. Thereafter We made the sun a constant indicator of it.
46. Thereafter We grasped it to Us, an easy (Or: gradual) grasping.
47. And He is the One Who has made the night for you (to be) a garment and sleep for repose and has made day-time for rising.
48. And He is the One Who has sent the winds, bearing good tidings before (Literally: between the two hands of His mercy) His mercy; and We have sent down from the heaven water most pure.
49. That We may give life to a deceased country, and we make to drink of it, of whatever We created, many cattle and human beings.
50. And indeed We have already propounded it among them so that they may constantly remember; yet most mankind refuse (anything) except constant disbelief.
51. And if We had so decided We would indeed have sent forth in every town a constant warner..
52. So do not obey the disbelievers, and strive with them thereby with a constantly great striving.
53. And He is the One Who has merged the two seas, this one sweet, grateful (to taste), and this salt, bitter (to the tongue); and He has made between them an isthmus, and an utter-obstruction. (Literally: obstruction obstructed)
54. And He is The One Who created of water a mortal; so He has made him related by blood and marriage; and your Lord has been Ever-Determiner.
55. And they worship, apart from Allah, what neither profits them nor harms them; and the disbeliever has been a backer against his Lord.
56. And in no way have We sent you except (as) a bearer of good tidings and a constant warner.
57. Say, "In no way do I ask of you (any) reward for it except for him who decides to take for (himself) a way to his Lord.
58. And put your trust in the Living Allah) Who does not die, and extol with His praise. And He suffices as The Ever-Cognizant of His bondmen's guilty deeds.
59. (He is the one) who created the heavens and the earth and whatever is between them, in six days; thereafter He leveled Himself upon the Throne. (How He did so is beyond human understanding) (He is) The All-Merciful, so ask any cognizant of Him!
60. And when it is said to them, "Prostrate yourselves to The All-Merciful, " they have said, "And what is The All-Merciful? Shall we prostrate ourselves to what you command us?" And it has increased them in repulsion. * A prostration is to be performed after reading this ^ṣayah
61. Supremely Blessed is He Who has made in the heaven constellations, and He has made therein a luminary and an enlightening moon.
62. And He is the One Who has made the night and day-time a succession for whomever is willing to constantly remember (Or: for whomever He wills to be mindful; or: whomever He wills) or whomever is willing to give constant thanks.
63. And the bondmen of The All-Merciful are the ones who walk on the earth gently, and when the ignorant address them, they say, "Peace!"
64. And the ones who spend the night, (constantly) prostrating and upright to their lord.
65. And the ones who say, "Our Lord, turn about (i.e., turn away) from us the torment of Hell; surely its torment is (really) a (grievous) penalty.
66. Surely odious it is as a repository and a stationing.
67. And the ones who, when they expend, are neither extravagant nor grudging; and between that is an upright (mean).

68. And the ones who do not invoke another god (along) with Allah, nor kill the self that Allah has prohibited except with the truth nor commit adultery; (i.e., illegal sexual intercourse) and whoever performs that will meet the penalty for vice.
69. Doubled will be the torment for him on the Day of the Resurrection, and he will eternally (abide) therein degraded.
70. Except him who repents, and believes, and does righteous deed (s). So those, Allah will turn (Or: substitute fair deeds in place of odious ones) their odious (deeds) into fair (deeds); and Allah has been Ever-Forgiving, Ever-Merciful.
71. And whoever repents and does righteousness, then surely he repents to Allah a (true) repenting.
72. And who do not testify to false witness (i.e., illegal sexual intercourse) and, when they pass by idle talk, pass by honorably.
73. And who, when they are reminded of the signs of their Lord, do not collapse there deaf and totally blind (Literally: all- blind).
74. And who say, “Our Lord, bestow upon us from our spouses and offsprings comfort of the eyes, (Literally: the coolness (when)the eyes settle down) and make us an ʾîmam (Leader) of the pious.”
75. Those will be recompensed with the compartment (s) for that they (endured) patiently, and they shall be granted therein a greeting and “Peace!”
76. Eternally (abiding) therein; fair it is as a repository and a stationing.
77. Say, (To the disbelievers)” In no way would my Lord care for you were it not for your invocation. Yet you have cried lies, so it (Punishment) will eventually be an imposition.

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26. Surat Ash-Shuaara (The Poets)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Ta, Sîn, Mîm. (These are the names of letters of Arabic alphabet, and only Allah knows their meaning here)
2. Those (Literally: that). are the ʾāyat (Verses, signs) of the evident Book.
3. You would possibly consume yourself that they are not believers.
4. In case We (so) decide, We will be sending down on them from the heaven a sign so their necks linger subdued to it.
5. And in no way does a recent Remembrance come up to them from The All-Merciful except they are veering away from it.
6. Then they have readily cried lies; so the tidings will soon come up to them of what they used to mock at.
7. And have they not regarded the earth, how many therein We have caused to grow of every honorable pair?.
8. Surely in that is indeed a sign; and in no way were most of them believers.
9. And surely your Lord, He is indeed The Ever Mighty, The Ever-Merciful.
10. And as your Lord called out to Mûsa, (Moses) (saying), “Come up to the unjust people,
11. The people of Firaawn. (Pharaoh) Will they not be pious?”
12. He said, “Lord! Surely I fear they will cry me lies,
13. And my breast will be straitened, and my tongue will not be free. (i.e., it will not express

- well; literally, will not go off freely) So send to Harūn. (Aaron).
14. And they have a guilty deed against me; so I fear they will kill me.”
 15. Said He, “Not at all, so go (both of you) with Our signs; surely We will be with you, listening.
 16. So come up to Firaawn, then say (to him), “We (both) are the Messenger of The Lord of the worlds;
 17. (Saying) Send forth with us the Seeds (Or: sons) of .” Israel)
 18. Said he, “Did we not rear you among us as a newborn, and did you not linger among us years of your age?
 19. And you performed the performance you performed and you were one of the disbelievers.”
 20. He (Mūsā) (Moses) said, “lo, I performed it and I was of the erring.
 21. So I fled from you as soon as I feared you. Then my Lord bestowed upon me judgment and He made me one of the Emissaries.
 22. And is that a favor you oblige me with, that you have taken the Seeds (Or: sons) of Israel) as slaves.”
 23. Firaawn (Pharaoh) said, “And what is The Lord of the worlds.”
 24. He said, “The Lord of the heavens and the earth and whatever is between them (both), in case you have certitude.”
 25. He said to the ones around him, “Do you not listen.”
 26. He said, “Your Lord and The Lord of your earliest fathers.”
 27. He said, “Surely your Messenger who has been sent to you is indeed a madman.”
 28. He said, “The Lord of the east and the west and whatever is between them (both), in case you (can) consider.”
 29. He said, “Indeed in case you take to yourself a god other than me, indeed I will definitely make you one of the imprisoned.”
 30. He said, “Even if I come to you with (some) thing evident?”
 31. He said, “Come up with it then, in case you are of the sincere ones.”
 32. So he cast his staff, then, only then was it a (demonstrably) evident serpent.
 33. And he drew out his hand, then, only then was it white to the onlookers.
 34. He (Firaawn) said to the chiefs around him, “Surely this is indeed a knowledgeable sorcerer.
 35. Who would like to drive you out of your land by his sorcery; so what do you command?”
 36. They said, “Put him off, (him) and his brother, and send forth into the cities musterers,
 37. Who will come up to you with every crafty, knowledgeable sorcerer.”
 38. So the sorcerers were gathered (together) for the fixed time on a known day. (A day of festival)
 39. And it was said to the citizens, “Will you be gathered (together).
 40. That possibly we would closely follow the sorcerers, in case they are the ones who are the overcomers?”
 41. Then, when the sorcerers came, they said to Firaawn, (Pharaoh) “will we surely have a reward indeed, in case we are the ones who are the overcomers?”
 42. He said, “Yes, and lo indeed, surely you will be indeed among the near-stationed.”
 43. Mūsā (Moses) said to them, “Cast you down whatever you will be casting.”
 44. So they cast down their ropes and their staffs and said, “By the might of Firaawn, we, surely we, will indeed be the overcomers.”
 45. Then Mūsā cast down his staff, then, only then did it gulp whatever falshood they (showed).

46. So the sorcerers were cast down, prostrating themselves.
47. They said, "We believe in The Lord of the worlds,
48. The Lord of Mûşa and Harûn." (Aaron).
49. He (Firaawn) said, "You have believed him before I give you permission. Surely he is indeed your great (master) who taught you sorcery. Yet indeed you will eventually know! Indeed I will definitely cut off (The form of the verb implies something done repeatedly, or to a high degree or great extent. (cf. sûrat yûsuf 3 1) your hands and legs alternately, and indeed I will definitely crucify you all together."
50. They said, "It is no trouble; surely to our Lord we are turning back. (Literally: turning over)
51. Surely we long for (the fact) that our Lord should forgive us our sins, for that we are the first of the believers."
52. And We revealed to Mûşa, (saying), "Set forth with My bondmen by night. Surely you will be closely followed."
53. Then Firaawn sent among the cities musterers.
54. "Surely these are indeed a gang of a few (persons),
55. And surely they are indeed enraging us,
56. And surely we are indeed all wary."
57. So We drove them out of gardens, and springs,
58. And hoardings, and an honorable station.
59. Thus, We gave them as an inheritance to the Seeds (Or: sons) of Israel).
60. So they (Firaawn) (Pharaoh) and his hosts) followed them up at sunshine. (Or: going East)
61. Then, as soon as the two gatherings sighted each other, the companions of Mûşa (Moses) said, "Surely we are indeed overtaken!"
62. He said, "Not at all. Surely my Lord is with me; He will soon guide me."
63. Then We revealed to Mûşa, (saying), "Strike with your staff the sea." So it split, and each (separate) part was as a tremendous towering mountain.
64. And We drew forward the others there.
65. And We delivered Mûşa and the ones with him all together.
66. Thereafter We drowned the others.
67. Surely in that is indeed a sign, and in no way were most of them believers.
68. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.
69. And recite to them the tiding of Ibrahîm, (Abraham).
70. As he said to his father and his people, "What do you worship?"
71. They said, "We worship idols, so we linger on consecrating (ourselves) to them."
72. He said, "Do they hear you as you invoke (them)?
73. Or do they profit you or harm (you)?"
74. They said, "No indeed, (but) we found our fathers thus performing."
75. He said, "Have you then seen what you have been worshipping, .
76. You and your fathers of old?
77. Yet, surely they are an enemy to me, except The Lord of the worlds.
78. Who created me. And so He, Ever He, guides me.
79. And (it is He) Who, Ever He, feeds me and He gives me to drink;
80. And when I am sick, then He, Ever He, cures me;
81. And (it is He) Who makes me to die; thereafter He gives me life.
82. And Whom I long (that) He will forgive me my offense (s) on the Day of Doom. (Or:

Judgment)

83. My Lord! Bestow upon me judgment, and join me with the righteous,
84. And make for me a tongue of sincerity (Truthfulness) in the later (generations).
85. And make me among the heirs of the Garden of Bliss.
86. And forgive my father; surely he is one of the erring.
87. And do not disgrace me the Day when they are made to rise (again),
88. The Day when neither money nor sons will profit (anyone),
89. Except for him who comes up to Allah with a sound heart.”
90. And the Garden will be drawn forward for the pious,
91. And Hell Fire will be brought forth for the misguided,
92. And it will be said to them, “Where is that which you used to worship.
93. Apart from Allah? Do they vindicate you or vindicate themselves?”
94. Then they will be pitched (headlong) into it, they and the misguided,
95. And the hosts of Iblîs, all together.
96. They will say, (as) they stood therein, adversaries with each other,
97. “By Allah, decidedly we were indeed in evident error,
98. As we made you equal with The Lord of the worlds.
99. And in no way did anybody lead us into error except the criminals.
100. So (now) in no way do we have any intercessors,
101. Nor any intimate friend.
102. So, if we had (a chance) to recur, (i.e., to live again) then we should be among the believers!”
103. Surely in that is indeed a sign; and in no way were most of them believers.
104. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.
105. The people of Nûh (Noah) cried lies to the Emissaries,
106. As their brother Nûh said to them, “Will you not be pious?
107. Surely I am for you a trustworthy Messenger.
108. So be pious to Allah, and obey me.
109. And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds.
110. So be pious to Allah, and obey me.”
111. They said, “should we believe you, and the most decrepit closely follow you?”
112. He said, “What knowledge have I of whatever they were doing?
113. Decidedly their reckoning (falls) upon no one except my Lord, if you are aware.
114. And in no way would I drive away the believers.
115. Decidedly I am nothing except an evident warner.”
116. They said, “Indeed, decidedly in case you do not refrain, O Nûh, (Noah) indeed you will definitely be one of the stoned.”
117. He said, “Lord! Surely my people have cried me lies,
118. So arbitrate between me and them a (conclusive) arbitration, and deliver me safely and the ones who are with me of the believers.”
119. So We delivered him, and the ones with him, in the laden ship.
120. Thereafter We drowned afterwards the remaining ones.
121. Surely in that is indeed a sign; and in no way were most of them believers.
122. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.

123. Aad cried lies to the Emissaries,
 124. As their brother Hūd said to them, “Will you not be pious?
 125. Surely I am for you a trustworthy Messenger.
 126. So be pious to Allah, and obey me.
 127. And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds.
 128. Do you build on every prominence a sign, sporting? (i.e., huge prominence inspiring fear)
 129. And do you take to yourselves castles (Or: huge buildings and tombs) that possibly you may abide eternally?
 130. And when you assault, you assault as potentates.
 131. So be pious to Allah, and obey me.
 132. And be pious to Him Who has supplied you with whatever you know.
 133. He has supplied you with cattle (An‘am includes cattle, camels, sheep, and goats) and sons,
 134. And gardens and springs.
 135. Surely I fear for you the torment of a tremendous Day.”
 136. They said, “It is equal to us, whether you admonish or you are not one of the admonishers.
 137. Decidedly this is nothing except the character of the earliest (people),
 138. And in no way will we be tormented.”
 139. So they cried him lies, then We caused them to perish. Surely in that is indeed a sign; and in no way were most of them believers,
 140. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.
 141. Thamūd cried lies to the Emissaries,
 142. As their brother Salih said to them, “Will you not be pious?
 143. Surely I am for you a trustworthy Messenger.
 144. So be pious to Allah, and obey me.
 145. And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds.
 146. Will you be left secure in what you have here now,
 147. In gardens and springs,
 148. And plantations, and palm trees with spathes slender (and) digestible? (Or: heavy spthes)
 149. And you (skillfully) hew houses out of the mountains?
 150. So be pious to Allah, and obey me,
 151. And do not obey the command of the extravagant.
 152. Who corrupt in the earth, and do not act righteously.”
 153. They said, “Surely you are only one of the utterly bewitched.
 154. In no way are you (anything) except a mortal, like us. Then come up with a sign, in case you are one of the sincere.”
 155. He said, “This is a she-camel. To her is a (time of) drinking and to you (another time of) drinking, on a known day.
 156. And do not touch her with an odious (treatment) so that there takes you (away) the torment of a Tremendous Day.”
 157. Yet they hamstrung her, (and) so they became remorseful.
 158. Then the torment took them (away). Surely in that is indeed a sign, and in no way were most of them believers.
 159. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.

160. The people of Lût (Lot) cried lies to the Emissaries,
 161. As their brother Lût said to them, “Will you not be pious?
 162. Surely I am for you a trustworthy Messenger.
 163. So be pious to Allah, and obey me.
 164. And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds.
 165. Do you come up to (stout) males of the worlds.
 166. And leave behind what your Lord created for you as spouses? No indeed, (but) you are an aggressive people.”
 167. They said, “Indeed in case you do not refrain, O Lût, indeed you will definitely be of the driven out.”
 168. He said, “Surely I am of the disfavorers of your doing. (i.e., idisapprove of what you are doing)
 169. Lord! Deliver me safely and my family from whatever they do.”
 170. So We delivered him safely and his family all together,
 171. Except an old woman among the laggards.
 172. Thereafter We destroyed the others.
 173. And We rained on them a rain, so odious is the rain of them that are warned.
 174. Surely in that is indeed a sign, and in no way were most of them believers.
 175. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.
 176. The companions (i.e., inhabitants) of the Thicket cried lies to the Emissaries,
 177. As Shuaayb said to them, “Will you not be pious?
 178. Surely I am for you a trustworthy Messenger.
 179. So be pious to Allah, and obey me.
 180. And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds.
 181. Fill up the measure, and do not be of them who make others losers.
 182. And weigh with the straight equitableness,
 183. And do not depreciate for mankind (the value) of their things, (i.e., their goods) and do not perpetrate (mischief) in the earth (as) corruptors.
 184. And be pious to Him Who created you and the earliest crowds.”
 185. They said, “Surely you are only one of the utterly bewitched.
 186. And in no way are you (anything) except a mortal, like us, and decidedly we surmise that you are indeed one of the liars.
 187. So let fall down on us lumps from the heaven, in case you are of the sincere.”
 188. He said, “My Lord knows best whatever you do.”
 189. Yet they cried him lies; then the torment of the Day of the Overshadowing took them (away); surely it was the torment of a Tremendous Day.
 190. Surely in that is indeed a sign, and in no way were most of them believers.
 191. And surely your Lord, He is indeed The Ever-Mighty, The Ever-Merciful.
 192. And surely it is indeed the (successive) sending down of The Lord of the worlds.
 193. The trustworthy Spirit has come down with it.
 194. Upon your heart, that you may be one of the constant warners,
 195. In an evident, Arabic tongue.
 196. And surely it is indeed in the Scriptures (Literally: Zubur, i.e. the Psalms) of the earliest

(people).

197. And was it not a sign for them, that it is known to the men of knowledge of the Seeds (Or: sons) of ? Israel)
198. And if We had been sending it down on some non-Arabs,
199. Then he had read to them, in no way would they have been believers in it.
200. Thus We have inserted it into the hearts of the criminals.
201. They (will) not believe in it until they see the painful torment,
202. So that it will come up to them suddenly, and they are not aware.
203. Then they will say, “will we be respited?”
204. So, do they seek to hasten Our torment?
205. Then, have you seen, in case We give them enjoyment for (many) years,
206. Thereafter (there) comes to them what they have been promised,
207. In no way will avail them whatever they had been given to enjoy.
208. And in no way did We cause (any) town to perish except that it had warners.
209. For a Reminding, and in no way have We been unjust.
210. And in no way have Ash-Shayāṭīn (The ever-Vicious (ones), i.e., the devils) been coming down with it;
211. And in no way does it behoove them, And in no way are they able to do (that).
212. Surely they are indeed kept apart from hearing.
213. So do not invoke another god with Allah, then you should be of the tormented.
214. And warn your kinsmen, the nearest kin,
215. And lower your wing to the ones who closely follow you of the believers.
216. Yet, in case they disobey you, then say, “Surely I am quit of whatever you do.”
217. And put your trust in The Ever-Mighty, The Ever-Merciful.,
218. Who sees you while you rise (in prayer).
219. And (Ever) your turning about among the prostrate.
220. Surely He, Ever He, is The Ever-Hearing, The Ever-Knowing.
221. Shall I (fully) inform you on whom Ash-Shayāṭīn keep coming down?
222. They keep coming down on every most vicious (and) constant falsifier.
223. They are eager on hearing, and most of them are liars.
224. And the poets, the misguided closely follow them;
225. Have you not seen that they wander in every valley,
226. And that they say what they do not perform?
227. Excepting the ones who have believed, and done deeds of righteousness, and remember Allah much, and vindicate themselves ever after being unjustly treated. And soon the ones who did injustice will know by whatever overturning they will be overturned.

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27. **Ṣūrat An-Naml (The Ant)**

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Ta Sīn (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning here). Those (Literally: that) are the ayat (Verses, signs) of the Qur’an and an Evident Book,
2. A guidance and good tidings to the believers,
3. Who keep up the prayer, and bring the Zakat, (i.e., pay the poor-dues) and they, (always) they, have certitude in the Hereafter.

4. Surely the ones who do not believe in the Hereafter, We have adorned for them their deeds, so they are blundering (blindly);
5. Those are they for whom is an odious torment, and they, (always) they, are the ones who will be the greatest losers in the Hereafter.
6. And surely you indeed are granted (Literally: you are made to keep receiving) the Qur'an from very close to The Ever-Wise, The Ever-Knowing.
7. As Mūsa (Moses) said to his family, "Surely I perceive a fire. Soon I will come up to you with news of it, or come up to you with a flaming brand that possibly you would warm yourselves."
8. So, as soon as he came to it, he was called out (that): "Blessed are they who are in the fire, and they who are around it, and All Extolment be to Allah, The Lord of the worlds!
9. O Mūsa, surely I, Ever I, am Allah, The Ever-Mighty, The Ever-Wise.
10. And cast down your staff." So, as soon as he saw it shaking as if it were a jinni, he turned away withdrawing and did not retrace his steps. "O Mūsa, do not fear (anything). Surely I (am The One); the Emissaries do not fear (anything) close to Me.
11. Except him who has done (an) injustice, (and) thereafter substituted fair (deeds) for odious (deeds). Then surely I am Ever-Forgiving, Ever-Merciful.
12. And put your hand into your bosom, (i.e., the bosom of your robe) it will come out (Literally: go out) white without any odious (imperfection) among nine signs to Firaawn (Pharaoh) and his people. Surely they have been an immoral people."
13. Then as soon as Our signs came to them, a beholding, (i.e., as a proof from Allah) they said, "This is evident sorcery."
14. And they repudiated them, and their selves had (inner) certitude of them, out of injustice and exaltation. So look into how was the end of the corruptors.
15. And indeed We already brought Dawūd (David) and Sulayman (Solomon) knowledge, and they (both) said, "Praise be to Allah, Who has graced us over many of His believing bondmen."
16. And Sulayman was Dawūd's heir, (Literally: inherited "from" Dawūd "David") and he said, "O you mankind, we have been taught the language (Literally: the manner of pronunciation) of (the) birds, and we have been brought (much) of everything; surely this is indeed the evident Grace."
17. And his hosts were mustered to Sulayman, of the jinn and humankind and birds. So they were duly dispensed.
18. Till, when they came up to the Valley of Ants, an ant said, "O you ants, enter your dwellings so that Sulayman and his hosts would not definitely crush you, (while) they are not aware."
19. So he smiled broadly, laughing at its speech, and said, "Lord! Dispense me to thank (You) for Your favor wherewith You have favored me and (both) my parents, and to do righteousness that satisfies You, and cause me to enter by Your mercy, among Your righteous bondmen."
20. And he reviewed the birds; then he said, "what is it with me that I do not see the hoopoe? Or is he among the absent?"
21. Indeed I will definitely torment him with a strict torment or indeed I will definitely slay him, or indeed he should definitely come up to me with an evident, all-binding authority."
22. Yet he stayed (a while) without being far away, then said, "I have encompassed that which you have not encompassed, and I have come from Saba³ to you with a tiding of certitude.
23. Surely I found a woman ruling over them, (Literally: a wife possessing them) and she has been brought (much) of everything, and she has a magnificent throne.
24. I found her and her people prostrating to the sun, apart from Allah; and Ash-Shaytan (The ever-vicious, i.e., the Devil) has adorned (i.e., made attractive) their deeds to them, so has barred them

- from the way, so that they are not guided,
25. So that they do not prostrate (themselves) to Allah, Who brings out what is hidden in the heavens and the earth. And He knows whatever you conceal and whatever you make public.
 26. Allah, there is no god except He, The Lord of the Magnificent Throne.” A prostration is to be performed here
 27. He said, “We will soon look whether you have (spoken) sincerely or whether you are among the liars.
 28. Go with this book (i.e., letter) of mine, then cast it to them; thereafter turn away from them, (and) so look what (answer) they return.”
 29. She said, “O you chiefs, surely an honorable book has been cast to me.
 30. Surely it is from Sulayman, (Solomon) and surely it is in The Name of Allah, The All-Merciful, The Ever-Merciful.
 31. That “You should not exalt yourselves against me, and come up to me as Muslims.” (Or: in surrender)
 32. She said, “O you chiefs, pronounce to me concerning my command; in no way have I affirmed (Literally: cutting) a command until you bear witness.”
 33. They said, “We are endowed with power, and we are endowed with strict violence, (i.e., we are strong and able to fight) and the command (rests) with you; so look into what you command (us).”
 34. She said, “Surely, kings, when they enter a town, do corruption in it and make the mighty ones of its population humiliated. And thus they (too) will perform (similarly).
 35. And surely I am sending to them a present, so I am waiting to look into what the emissaries return with.”
 36. So, as soon as he (the envoy) came to Sulayman, (Solomon) he said, “Would you supply me with wealth? Then what Allah has brought me is more charitable (i.e., better) than what He has brought you. No indeed, (but) you exult with your present.
 37. Return to them. So indeed we will definitely come up against them with hosts they cannot withstand (Literally: of no withstanding). Indeed, we will definitely drive them out there from humiliated, and they will be (utterly) belittled.”
 38. He said, “O you chiefs, whichever one of you will come up to me with (i.e., bring) her throne before they come up to me as Muslims?” (Or: in surrender).
 39. A cIfrit (i.e., powerful, stalwart) of the jinn said, “I will come up with it to you before you rise up from your station; and surely I am indeed powerful for it (and) trustworthy.”
 40. Said he in whose presence was knowledge of the Book, “I will come up with it (i.e., bring) to you before your glance returns on you.” (i.e., in the twinkling of an eye) Then, as soon as he saw it secured in position in his presence, he (Sulayman) said, “This is of the Grace of my Lord that He may try me, whether I thank (Him) or be ungrateful. And whoever thanks (Him), then surely he thanks only for his (own) self, and whoever is ungrateful, (Or: whoever disbelieves) then surely my Lord is Ever-Affluent, (Literally: Ever-Wealthy, Ever-Rich) Ever-Honorable.”
 41. He said, “Disguise her throne for her, that we may look into whether she is guided, or she is of the ones who are not guided.”
 42. So, as soon as she came, it was said, “Is your throne just like this?” She said, “ (It is) as though it were the (very) one.” And (Sulayman) (Solomon) said, “We were brought the knowledge before her, and we were Muslims.” (i.e., we surrendered “to Allah”).
 43. And what she used to worship, apart from Allah, barred her (from belief); (for) surely she was of a disbelieving people.
 44. It was said to her, “Enter the tower.” Then as soon as she saw it, she reckoned it a pool, and she uncovered both her shanks. He said, “Surely it is a tower smoothed of crystal.” She said, “Lord!

Surely I have done injustice to myself, and I (now) surrender (i.e., I am a Muslim) with Sulayman to Allah, The Lord of the worlds.”

45. And indeed We already sent to Thamūd their brother Salih, (saying), “Worship Allah.” Then, only then were they two groups, standing adversaries one with the other.
46. He said, “O my people, why do you seek to hasten odious (deeds) before fair (ones)? Had you asked forgiveness from Allah, possibly you would be (offered) mercy!”
47. They said, “We augur ill of you and of (the ones) who are with you.” He said, “Your bird (of) augury is in the Providence of Allah. No indeed, (but) you are a people being tempted.”
48. And (there) was in the city nine (men of) a clan who corrupted in the land and did not act righteously.
49. They said, “Swear, one to another, by Allah that indeed we will definitely attack him and his family by night. Thereafter indeed we will definitely say to his patron, “In no way did we testify to the perishing of his family; and surely we are indeed sincere (men).”
50. And they schemed a scheme, and We schemed a scheme, and they were not aware.
51. So look into how was the end of their scheming, (for) We destroyed them and their people all together.
52. So those are their houses, devastated because they did injustice; surely in that is a sign for a people who know (the Truth).
53. And We delivered the ones who believed and were pious.
54. And Lūţ, (Lot) as he said to his people, “Do you come up to (the) obscenity (while) you behold (its impurity)?
55. Do you (really) come up with lust to men rather than women? No indeed, you are a people who are ignorant.”
56. Then in no way was the answer of his people anything except that they said, “Drive the house of Lūţ out of your town; surely they are a folk who purify themselves.”
57. So We delivered him and his family, except his wife; We determined she should be of the laggards.
58. And We rained on them a rain; so, how odious is the rain of (the ones) who are warned.
59. Say, “Praise be to Allah, and peace be on His bondmen whom He has elected.” Is Allah Most Charitable, or whatever they associate (with Him)?
60. Is not He the (Most Charitable) Who created the heavens and the earth and sent down for you from the heaven water? So We caused to grow therewith enclosed orchards, full (Literally: owing, comprising) of delight. In no way can you germinate its trees. Is there a god with Allah? No indeed, (but) they are a people who (unjustly) set up equals to Him.
61. Is not He (Most Charitable) Who made the earth a residence, and made amidst it rivers, and made for it anchorages, (i.e., firm mountains) and made a partition between the two seas? Is there a god with Allah? No indeed, (but) most of them do not know.
62. Is not He (Most Charitable) Who answers the constrained person when he invokes Him, and lifts off odious (happenings) and makes you successors of the earth? Is there a god with Allah? Little is that of which you are mindful.
63. Is not He (Most Charitable) Who guides you in the darknesses of the land and the sea and Who sends the winds, bearing good tidings before (Literally: between the two Hands of) His mercy? Is there a god with Allah? Supremely Exalted be Allah above whatever they associate (with Him).
64. Is not He (Most Charitable) Who begins creation, (and) thereafter He brings it back again, and Who provides you from the heaven and the earth? Is there a god with Allah? Say, “Offer your proof, in case you are sincere.”
65. Say, “None knows the Unseen in the heavens and the earth except Allah.” And in no way are they

aware whence they will be made to rise again.

66. No indeed, (but) their knowledge has been overtaken (i.e., their knowledge is insignificant) as to the Hereafter; no indeed, they are in doubt of it; no indeed, they are willfully blind to it.
67. And the ones who have disbelieved have said, "When we are dust, and our fathers, surely will we indeed be brought out (of the graves)?"
68. Indeed, we have already been promised this, we and our fathers earlier. Decidedly this is (nothing) except myths of the earliest (people)."
69. Say, "Travel in the earth, then look into how was the end of the criminals."
70. And do not grieve for them nor be straitened for what they scheme.
71. And they say, "When will this promise (come to pass), in case you are sincere?"
72. Say, "It may be that coming immediately after you is some (part) of that which you seek to hasten."
73. And surely your Lord is indeed The Owner of Grace to mankind; but most of them do not thank (Him).
74. And surely your Lord knows indeed whatever their breasts carefully secrete and whatever they make public.
75. And in no way is there an unseen thing in the heaven or the earth except that it is in an evident Book.
76. Surely this Qur'an narrates to the Seeds (Or: sons) of Israe³il Israel) most of that concerning which they differ;
77. And surely it is indeed a guidance and a mercy to the believers.
78. Surely our Lord will decree between them by His Judgment; and He is The Ever-Mighty, The Ever-Knowing.
79. So put your trust in Allah; surely you are upon the evident Truth.
80. Surely you will not make the dead to hear, nor will you make the deaf to hear the call when they turn away, withdrawing.
81. And in no way will you ever guide the blind out of their errancy; decidedly you will make none to hear except the ones who believe in Our signs, (and) so they become Muslims (i.e., they surrender to Allah).
82. And when the Saying befalls them, We will bring out for them from the earth a beast that will speak to them that mankind had no certitude in Our signs.
83. And the Day when We will muster out of every nation a troop of the ones who cried lies to Our signs, so they were duly dispensed.
84. Until, when they come, He will say, "Did you cry lies to My signs, and did (you) not encompass them in knowledge, or what were you doing?"
85. And the Saying will befall them for that they did injustice, so they will not pronounce (at all).
86. Have they not seen that We have made the night for them to rest in it, and the daytime a beholder? (1) Surely in that are indeed signs for a people who believe.
87. And on the Day the Trumpet will be blown, then alarmed is whoever is in the heavens and whoever is in the earth, excepting whomever Allah decides (to exempt), and every one will come up to Him, all (utterly) abject.
88. And you see the mountains, that you reckon inert, and (really) they pass by like clouds- the handiwork of Allah, Who has consummated everything; surely He is Ever-Cognizant of whatever you perform.
89. Whoever comes with a fair (deed), then he will have a more charitable (i.e., better) (reward) than it, and they will be secure from alarm upon that Day.
90. And whoever comes with an odious (deed), then their faces will be tossed down in the Fire. Are you recompensed except whatever you were doing?

91. Surely I have been commanded only to worship The Lord of this township (Makkah), which He has prohibited; (Prohibited it for disbelievers) and to Him belongs everything; and I have been commanded to be of the Muslims (Those who surrender to Allah).
92. And to recite the Qur'an. So whoever is guided, then surely he is guided for (the good) of his (own) self; and whoever errs away, then say, "Surely I am only one of the warners."
93. And say, "Praise be to Allah! He will soon show you His signs (and) then you will recognize them; and in no way is your Lord ever heedless of whatever you do."

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28. Surat Al-Qasas (The Narrative)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Ta, Sîn, Mîm (These are the names of letters of the Arabic alphabet and only Allah knows their meaning here).
2. Those (Literally: that) are the ayat (Verses, signs) of the Evident Book.
3. We recite to you (something) of the tiding of Mûsa (Moses) and Firaawn (Pharaoh) with the Truth, for a people who believe.
4. Surely Firaawn had exalted himself in the land and made its population into sects, deeming a section of them weak, constantly slaying their sons and (sparing) alive their women. Surely he was one of the corruptors.
5. And We are willing to be bounteous to the ones who were deemed weak in the land, and make them leaders, and make them the inheritors,
6. And to establish them in the land, and to show Firaawn and Haman and their hosts the (very things) against which they were wary.
7. And We revealed to Mûsa's mother, (saying), "Suckle him; so, when you fear for him, then cast him in the main; and do not fear, nor grieve. Surely We will turn him back to you, and will make him one of the Emissaries."
8. Then the house of Firaawn picked him out to be an enemy to them and (a source of) grief. Surely Firaawn and Haman and their hosts were sinners.
9. And the wife of Firaawn said, "He is comfort (Literally: for the eye to get steady and settle down, to be refreshed) to the eye for me and for you. Do not kill him, (for) he may profit us, and we may take him to ourselves as a child." And they were not aware.
10. And the heart-sight of Mûsa's mother became empty, (and) decidedly she indeed almost declared him, had We not braced her heart, that she might be of the believers.
11. And she said to his sister, "Trail him, " and so she beheld him from afar, and they were not aware.
12. And We had prohibited to him earlier wet-nurses. So she said, "Shall I indicate to you the family of a house who will sponsor him for you and advisably look after him?"
13. So We turned him back to his mother so that she might comfort her eye and not grieve, and that she might know that the promise of Allah is true; but most of them do not know.
14. And as soon as he reached full age and matured, (Literally: leveled himself in body and mind) We brought him judgment and knowledge; and thus We recompense the fair-doers.
15. And he entered the city at a time while its population were (in a state of) heedlessness. Then he found therein two men fighting, the one of his (own) sect and the other (Literally: this) of his enemy. Then the one who was of his sect asked him for succor against him who was of his enemy; then Mûsa (Moses) punched him (and) so made an end of him. He said, "This is of Ash-Shaytan's (Ash-

- Shaytan= the ever-vicious “one”, i.e., the Devil) doing; surely he is an evidently misleading enemy.”
16. He said, “Lord! Surely I have done (an) injustice to myself; so forgive me!” Then Allah forgave him; surely He, Ever He, is The Ever-Forgiving, The Ever-Merciful.
 17. He said, “Lord! For as much as You have favored me, then I will never be a backer of the criminals.”
 18. So he became frightened in the city and on the watch. Then, only then, the man who had asked his vindication on the day before screamed to him (for help). Mûsa said to him, “Surely you are indeed an evidently misguided (fellow).”
 19. Then, as soon as he would have assaulted (the man) who was an enemy to them both, (the man) said, “O Mûsa, would you like to kill me as you killed a person (Literally: a self) yesterday? Decidedly you would like to be nothing except a potentate in the land, and in no way would you like to be one of the reformers.” (i.e., the righteous-doers)
 20. And a man speedily came along from the remotest part of the city. He said, “O Mûsa, (Moses) surely the chiefs are conspiring to kill you. So go out (of the city). Surely I am one of the (sincere) advisers to you.”
 21. So he went out of it, frightened and on the watch. He said, “Lord! Safely deliver me from the unjust people.”
 22. And as soon as he (turned) his face towards Madyan, he said, “It may be that my Lord will guide me on the level way.”
 23. And as soon as he was within reach of the water (s) of Madyan, he found there a whole company (Literally: a nation of mankind) of the citizens watering, and he found, apart from them, two women keeping away (their flocks). He said, “What is your concern?” The two said, “We cannot give (our flocks) to drink until the shepherds drive off; and our father is an aged (man), great (with years).”
 24. So he watered (their flocks) for them. Thereafter he turned away to the shade. Then he said, “Lord! Surely I have need (Literally: I am poor) of whatever charity You will have sent down to me.”
 25. Then came one of the two (women) to him, walking shyly. She said, “Surely my father invites you that he may recompense you with the reward of your watering for us.” So when he came to him (i.e., to Shuaayb) and had narrated to him the narration, he said, “Do not fear (anything): you have (been) delivered from the unjust people.”
 26. One of the two women said, “O my father, hire him; surely the most charitable (man) you (can) hire is the one powerful (and) trustworthy.”
 27. He said, “Surely I would like to marry you to one of these, my two daughters, on (condition) that you hire yourself to me for eight pilgrimages (i.e., years). Yet, in case you perfect (i.e., complete) ten, then it will be of your own accord; (Literally: providing) and in no way would I like to press arduously upon you. You will soon find me, if Allah decides, one of the righteous.”
 28. He (Mûsa) (Moses) said, “That is between me and you. Whichever (one) of the two terms I accomplish, then there shall be no hostility against me; and Allah is Ever-Trusted Trustee over what we say.”
 29. So as soon as Mûsa accomplished the term and was traveling with his family, he perceived on the side of At-Tûr (i.e., the Mount) a fire. He said to his family, “Stay (here). Surely I perceive a fire. Possibly I (will) come up to you with news of it, or a firebrand from the fire, that possibly you would warm yourselves.”
 30. Then, as soon as he came up to it, he was called out from the right bank of the valley in the blessed spot, from the Tree, (that), “O Mûsa, surely I, Ever I, am Allah, The Lord of the worlds.
 31. And (that) you cast down your staff.” So, as soon as he saw it shaking as if it had been a jinni, he turned withdrawing and did not retrace his steps (Literally: retrace his heels). “O Mûsa, come forward,

and do not fear (it). Surely you are of the (ones who are) secure.

32. Insert your hand into your bosom (and) it will come out (Literally: go out) white without any odious (imperfection); and clasp to you your arm, (Literally: your wing) that you should not be overawed. So these two (signs) are two proofs from your Lord to Firaawn (Pharaoh) and his chiefs; surely they were an immoral people.”
33. He said, “Lord! Surely I have killed a self among them; so I fear that they will kill me.
34. And my brother (is) Harûn; (Aaron) he is more eloquent than I (am) in speech; (Literally: in tongue= regarding his tongue) so send him with me as an auxiliary to sincerely confirm me in (my speech). Surely I fear they will cry me lies.”
35. Said He, “We will soon uphold your arm (Literally: your upper arm; i.e., strengthen you) by (means) of your brother, and We will set up for you (both) an all-binding authority so that they will not get to you. With Our signs you (both) and whoever closely follow you (both) are the over comers.”
36. So as soon as Mûsa (Moses) came to them with Our supremely evident signs, they said, “In no way is this anything except a fabricated sorcery; and in no way have we heard of this among our earliest fathers.”
37. And Mûsa said, “My Lord knows best who comes with the guidance from His Providence and who will have the Home of the (Ultimate) End; surely the unjust will not prosper.”
38. And Firaawn (Pharaoh) said, “O you chiefs, in no way do I know that you have a god other than me. So kindle me (a fire), O Haman, upon the clay, then make for me a tower, that possibly I would view the god of Mûsa; and surely I indeed expect he is one of the liars.”
39. And he, always he, and his hosts waxed proud in the land, untruthfully (Literally: with other than the truth) and they surmised that they would not be returned to Us.
40. So We took him (away) and his hosts, then We flung them off into the main. So look into how was the end of the unjust.
41. And We made them leaders calling to the Fire; and on the Day of the Resurrection they will not be vindicated.
42. And We made a curse to follow them in this present (life) (Literally: this lowly “life”, i.e., the life of this world) and on the Day of the Resurrection they will be among the spurned.
43. And indeed We have already brought the Book to Mûsa, even after We caused the earliest generations to perish, to be demonstrations for mankind and a guidance and a mercy, that possibly they would remind themselves.
44. And in no way were you (i.e., Muhammad) beside the western (Mount) as We decreed to Mûsa (Moses) the Command, and in no way were you of the ones witnessing.
45. But We brought into being generations, (and) so ages (seemed) long for them. And in no way were you lodging among the population of Madyan, reciting to them Our signs, but We were sending (Messengers).
46. And in no way were you beside At- Tûr (i.e., the Mount) as We called out. But it is a mercy from your Lord, that you may warn a people to whom in no way did (any) warner come up even before you, that possibly they would remind themselves.
47. And had it not been (that you are sent to them), an affliction would afflict them for what their hands have forwarded, then they might say, “Our Lord, had You sent a Messenger to us, then we should have closely followed Your signs and been among the believers.”
48. Then as soon as the Truth came to them from Our Providence they said, “Had he not been brought the like of what was brought to Mûsa!” (Moses) And did they not disbelieve in what was brought to Mûs'a earlier? They said, “Two kinds of sorcery (Literally: two sorceries) mutually backing each other!”

- And they said, “Surely in each (of them) we are disbelievers.”
49. Say, “Then come up with a Book from the Providence of Allah that gives (fairer) guidance (Literally: more guiding) than these (two), (and) I (should) closely follow it, in case you are sincere.”
50. So, in case they do not respond to you, then know that they are only closely following their prejudices. And who is further into error than he who closely follows his prejudice, without guidance from Allah? Surely Allah does not guide the unjust people.
51. And indeed We have already clearly conveyed to them the Word, (Literally: the Saying) that possibly they would remind themselves.
52. The ones to whom We brought the Book even before it, are the ones (who) believe in it,
53. And when it is recited to them, they say, “We believe in it; surely it is the Truth from our Lord. Surely (even) before it, we were Muslims.” (i.e. those who surrendered “to Allah”).
54. Those will be brought their reward twice (over) for that they patiently (endured), and parry an odious (deed) by a fair (one), and expend of what We have provided them.
55. And when they hear idle talk, they veer away from it and say, “We have our deeds, and you have your deeds. Peace be upon you; we do not seek after the ignorant.”
56. Surely you do not guide whomever you love, but Allah guides whomever He decides, and He knows best the ones (who are) rightly-guided.
57. And they have said, “Decidedly (in case) we closely follow the guidance with you, we will be snatched away from our land.” Have We not established for them a secure sanctuary to which are collected the products of everything, as a provision from very close to Us? But most of them do not know.
58. And how many a town We have caused to perish that were boastfully (ungrateful) in their subsistence. Yet those are their dwellings undwelt even after them, except a little; and We, Ever We, have been the Inheritors.
59. And in no way would your Lord be causing towns to perish until He sends forth in their Mother-Town a Messenger, to recite Our ayat (Verses, signs) to them; and in no way would We be causing towns to perish except that their population are unjust.
60. And whatever thing has been brought you, then it is the enjoyment of the present life (Literally: the lowly life, i.e., the life of this world) and its adornment; and what is in the Providence of Allah is more charitable (i.e., better) and more enduring. Will you not then consider?
61. Is he to whom We have promised a fair promise, so he receives it, like him whom We have made to enjoy the enjoyment of the present life? (Literally: the lowly life, i.e., the life of this world) thereafter he on the Day of the Resurrection will be of the ones that are presented (for Judgment).
62. And on the Day when He will call out to them, so He will say, “Where (now) are My associates whom you were asserting?”
63. The ones against whom the Word (Literally: the Saying) came true will say, “Our Lord, these are the ones whom we have misguided; we misguided them even as we ourselves were misguided. We declare quit (i.e., We are not responsible for their being misguided) to You; in no way was it us that they were worshiping.”
64. And it will be said, “Invoke your associates!” So they will invoke them, yet they will not respond to them, and they will see the torment. If (only) they had been (ready to be) guided!
65. And on the Day when He will call out to them, so He will say, “What answer did you give the Emissaries?”
66. Then upon that Day, the tidings will then be blindly (obscured) for them, so they will not ask one another.

67. So, as for him who repents, and believes, and does righteousness, then he may be among the prosperers.
68. And your Lord creates whatever He decides and He chooses. In no way do they have the choice. All Extolment be to Allah, and Supremely Exalted be He above whatever they associate (with Him).
69. And your Lord knows whatever their breasts carefully secrete and whatever they make public.
70. And He is Allah; there is no god except He. To Him be praise at the First and at the Hereafter. And He has the Judgment, and to Him you will be returned.
71. Say, "Have you seen (that) in case Allah should make the night unceasing over you till the Day of the Resurrection, what god other than Allah will come up to you with (i.e., bring) illumination? Will you not then hear?"
72. Say, "Have you seen (that) in case Allah should make the daytime unceasing over you till the Day of the Resurrection, what god other than Allah shall come up to you with (i.e., bring) night to rest in? Will you not then behold?"
73. And of His mercy He has made the night and the daytime for you to rest in, and to seek after His Grace, and that possibly you would thank (Him).
74. And on the Day when He will call out to them, so He will say, "Where are My associates whom you were asserting?"
75. And We will draw out from every nation a constant witness, so We will say, "Offer your proof!" Then will they know that to Allah belongs the Truth, and (there) will be lost from (Literally: err from them) them whatever they were fabricating.
76. Surely Qarūn (Korah) was of the people of Mūsa, (Moses) yet he was inequitable to them. And We brought him hoardings such that the (very) keys of them would indeed overburden a band (of men) endowed with power. As his people said to him, "Do not exult; surely Allah does not love the exultant.
77. And seek, in whatever Allah has brought you, the Last Home, and do not forget your assignment of the present (life); (Literally: the lowly "life", i.e., the life of this world) and be fair (to others) as Allah has been fair to you. And do not inequitably seek to work corruption in the land; surely Allah does not love the corruptors."
78. He said, "Surely what has been brought to me is only for a knowledge that is in my presence." And did he not know that Allah had already caused to perish, even before him, of the generations, (men) who were stronger than he in power and more multiplying in (heaping) together? (Of wealth, or followers) And the criminals will not be questioned for their guilty (deeds)."
79. So he went out to his people in his adornment. The ones who would like (to gain) the present life (Literally: the lowly "life", i.e., the life of this world) said, "Oh, would that we had the like of what Qarūn has been brought! Surely he is indeed an owner of a tremendous fortune." (Literally: portion "of wealth").
80. And the ones to whom knowledge was brought said, "Woe to you! The requital of Allah is more charitable (i.e., better) for him who believes and does righteousness; and none will be granted (Literally: made to receive) except the patient.
81. So We caved in him and his home (into) the earth; then in no way did he have a community to vindicate him, apart from Allah; and in no way did he vindicate (himself).
82. And (in the morning) the ones who had coveted his place the day before became (secure) and said, "Ah, actually (Or: Now, it seems true that) Allah outspreads the provision to whomever He decides of His bondmen, and He estimates it. Had Allah not been Bounteous to us, He would indeed have caved us in. Ah, actually the disbelievers do not prosper."

83. That is the Last Home. We make it for the ones who would not like exaltation in the earth nor corruption, and the (fortunate) End is for the pious.
84. Whoever comes with a fair (deed), then he will have a more charitable (reward) than it; and whoever comes with an odious (deed), then the ones who have done odious (deeds) will be recompensed only with (nothing) except with whatever they were doing.
85. Surely He who ordained the Qur'an upon you will indeed revert you to a place of turning back (i.e. Makkah or paradise "after death"). Say, "My Lord knows best who comes with guidance and who is in evident error."
86. And in no way did you hope that the Book should be cast to you, except it be a mercy from your Lord; so definitely do not be a backer of the disbelievers.
87. And definitely do not let them bar you from the ayat (Verses or signs) of Allah after they have been sent down to you. And call to your Lord, and definitely do not be one of the associators (Those who associate others with Allah).
88. And do not invoke another god with Allah; there is no god except He. All things perish, except His Face. To Him belongs the Judgment, and to Him you will be returned.

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29. Surat Al-Ankabût (The Spider)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Alif, Lam, Mîm (These are the names of letters of Arabic alphabet, and only Allah knows their meaning here).
2. Does mankind reckon that they will be left to say, "We believe" and will not be tempted?
3. And indeed We already tempted the ones that were even before them, so indeed Allah definitely knows the ones who (act) sincerely, and indeed Allah definitely knows the liars.
4. Or even do they reckon- the ones who do odious deeds- that they will outstrip Us? Odious is (the way) they judge!
5. Whoever hopes for the meeting with Allah, then surely the term of Allah is indeed coming up; and He is The Ever-Hearing, the Ever-Knowing.
6. And whoever strives, then surely he strives only for himself; surely Allah is indeed (so) Ever-Affluent (as to dispense) with the worlds.
7. And the ones who have believed and done deeds of righteousness, indeed We will definitely expiate for them their odious deeds, and indeed We will definitely recompense them the best of whatever they were doing.
8. And We have enjoined upon man the fair (companionship) to his parents; and in case they strive with you to make you associate with Me that whereof you have no knowledge, then do not obey them. To Me will be your return, then I will (fully) inform you of whatever you were doing.
9. And the ones who have believed and have done deeds of righteousness, indeed We will definitely admit them among the righteous.
10. And of mankind are (the ones) who say, "We have believed in Allah." Then when (any of them) is hurt in (the cause of) Allah, he makes the temptation of mankind as the torment of Allah, and in case victory indeed comes from your Lord, indeed they will definitely say, "Surely we were with you." And does not Allah know best whatever is in the breasts of the worlds?
11. And indeed Allah definitely knows the ones who have believed, and indeed He definitely knows the

hypocrites.

12. And the ones who have disbelieved said to the ones who have believed, "Closely follow our way and let us carry your sins." And in no way can they carry anything of their sins. Surely they are indeed liars.
13. And indeed they will definitely carry their heavy burdens and other heavy burdens with their (own) heavy burdens. And indeed they will be definitely asked on the Day of the Resurrection concerning whatever they used to fabricate.
14. And indeed We already sent Nūh (Noah) to his people. So he lingered among them a thousand years except fifty seasons. Then the Deluge took them (away) (for) they were unjust.
15. So We delivered him and the companions of the Ark, and We made it a sign for the worlds.
16. And Ibrāhīm, (Abraham) as he said to his people, "Worship Allah and be pious to Him. This is most charitable (i.e., best) for you, in case you know (the Truth).
17. Surely you only worship, apart from Allah, graven images, and you create falsehood. Surely the ones you worship apart from Allah possess no provision for you. So seek after (your) provision from the Providence of Allah, and worship Him, and be thankful to Him. To Him you will be returned.
18. And in case you (i.e., the disbelievers) cry lies, then nations already cried lies even before you. And in no way is the Messenger's (duty) anything except the evident proclamation."
19. And have they not seen how Allah starts creation, thereafter He brings it back again. Surely that is easy for Allah.
20. Say, "Travel in the earth, then look how He began creation. Thereafter Allah brings into being the last bringing up. Surely Allah is Ever-Determiner of everything.
21. He torments whomever He decides, and He has mercy on whomever He decides. And to Him you will be turned over.
22. And in no way are you able to be defiant to (Him), either in the earth or in the heaven. And in no way do you have, apart from Allah, either an Ever-Patronizing Patron or a Ready Vindicator."
23. And the ones who disbelieve in the signs of Allah and the meeting with Him, those despair of My mercy, and those will have a painful torment.
24. Yet in no way was the answer of his people (anything) except that they said, "Kill him or burn him away!" Then Allah delivered him from the fire. Surely in that are indeed signs for a people who believe.
25. And he said, "Surely you have taken to yourselves graven images, apart from Allah, only as (a mark of mutual) amity between you in the present life (Literally: the lowly life, i.e., the life of this world) thereafter on the Day of the Resurrection you will disbelieve in each other, and you will curse each other, (Literally: some of you will curse some "others") and your abode is the Fire, and in no way will you have any vindicators."
26. Then Lūṭ (Lot) believed him; and he (Ibrāhīm) (Abraham) said, "Surely I am migrating to my Lord; surely He, Ever He, is The Ever-Mighty, The Ever-Wise."
27. And We bestowed upon him Ishaq (Isaac) and Yaaqūb (Jacob) and made the prophethood and the Book among his offspring. And We brought him his reward in the present (life), (Literally: the lowly "life", i.e., the life of this world) and surely in the Hereafter he will be indeed among the righteous.
28. And Lūṭ, as he said to his people, "Surely you indeed come up to (such) obscenity as in no way has any of the worlds (that) preceded you (done so).
29. Do you really come up to (obscenity) to men, and cut the way, and come up in your assembly to maleficence?" Yet, in no way was the answer of his people (anything) except that they said, "Come up with the torment of Allah in case you are of the sincere."

30. He said, "Lord! Give me victory over the people who are corruptors."
31. And as soon as Our Messengers came to Ibrahîm with the good tidings, they said, "Surely we will cause the population of this town to perish; surely its population have been unjust."
32. He said, "Surely Lîl is in it." They said, "we know best who is in it; indeed we will definitely deliver him safe and his family, except his wife; she has (become) of the laggards."
33. And as soon as Our Messengers (readily) came to Lûlî, he was vexed on their account and (his expediency) was straitened for them (i.e., He felt his hands tied up). And they said, "Do not fear nor grieve; surely we will safely deliver you and your family, except your wife; she has (become) of the laggards."
34. Surely we will send down upon the population of this town a chastisement from the heaven for that they have been acting immorally."
35. And indeed We have already left thereof a supremely evident sign for a people who consider.
36. And to Madyan (We sent) their brother Shuaayb. So he said, "O my people, worship Allah, and hope for the Last Day, and do not perpetrate (mischief) in the land (as) corruptors."
37. Yet they cried lies to him. Then the Commotion took them (away); so in the morning they became cowering (bodies) in their home-residence.
38. And Aad and Thamûd-and (their fate) is already evident to you from their dwellings. And Ash-Shaytan (The ever-vicious, i.e., the Devil) adorned for them their deeds, (i.e., made their deeds attractive to them) so he barred them from the way, (though) they used to be keen beholders.
39. And Qarûn (Aaron) and Firaawn (Pharaoh) and Haman- and indeed Mûssa (Moses) already came to them with the supreme evidence (s), yet they waxed proud in the land, and in no way were they forerunners (i.e., they were not the first people to disbelieve).
40. Then We took each one for his guilty (deed); so of them was he on whom We sent (a squall of) gravel and (some) whom the Shout took (away), and of them was he who was caved in (into) the earth, and some We drowned. And in no way, indeed, did Allah do (any) injustice to them, but they did injustice to themselves.
41. The likeness of the ones who have taken to themselves patrons apart from Allah is as the likeness of the spider that takes to itself a home; and surely the feeblest of homes is indeed the spider's house, if they knew (the Truth).
42. Surely Allah knows that in no way do they (really) invoke anything (else), apart from Him; and He is The Ever-Mighty, The Ever-Wise.
43. And those similitudes, We strike them for mankind, and in no way does anyone consider them except the knowledgeable (people).
44. Allah created the heavens and the earth with the Truth; surely in that is indeed a sign to the believers.
45. Recite what has been revealed to you (i.e., the Prophet) of the Book, and keep up the prayer. Surely prayer forbids obscenity and malfeasance; and indeed the Remembrance of Allah is greater, and Allah knows whatever you (The pronoun is plural) work.
46. And do not dispute (This is addressed to the believers) with the population of the Book (Or: family of the Book; i.e., the Jews and Christians) except in the fairest (manner), except for the ones of them who have done injustice; and say, "We believe in that which has been sent down to us and has been sent down to you. And our God and your God is One, and to Him we are Muslims." (Literally: We surrender).
47. And thus We have sent down to you the Book. So the ones to whom We have brought the Book believe in it; and (some) of these believe in it; and in no way does anyone repudiate Our signs except the disbelievers.

48. And in no way did you recite any Book before (this), nor did you pen it with your right (hand); then the wrongdoers (Literally: the doers) would indeed suspect it.
49. No indeed; it (i.e., the Book) is supremely evident signs in the breasts of the ones who have been brought knowledge; and in no way does anyone repudiate Our signs except the unjust.
50. And they have said, “(if only) the had been signs sent down upon him from his Lord!” Say, “Surely the signs are only in the Providence of Allah, and surely I am only an evident warner.”
51. And does it not suffice them that We have sent down upon you the Book (that is) recited to them? Surely in that is indeed a mercy and reminding to a people who believe.
52. Say, “Allah suffices as an Ever-Present witness between me and you. He knows whatever is in the heavens and the earth.” And the ones who have believed in untruth and disbelieved in Allah, those are they who are the losers.
53. And they ask you to hasten the torment; and had it not been for a stated term, the torment would indeed have come to them; and indeed it will definitely come upon them suddenly, and (when) they are not aware.
54. They ask you to hasten the torment, and surely Hell will indeed be encompassing the disbelievers.
55. On the Day when the torment will envelop them from above them and from beneath their legs (i.e., their feet) and He will say, “Taste (now) whatever you were doing.”
56. O My bondmen who have believed, surely My earth is wide; so Me (only) do you worship!
57. Every self will be tasting of death; thereafter to Us you will be returned.
58. And the ones who have believed and done deeds of righteousness, indeed We will definitely locate them in compartments of the Garden, from beneath which rivers run, eternally (abiding) therein. Excellent is the reward of the (ones) (Literally: of the doers) who do (good)!
59. Who (endure) patiently and put their trust in their Lord.
60. And (similarly) many a beast (there is) that does not bear (i.e., it does not carry burers to get its provision) its provision; Allah provides for it and for you (too); and He is The Ever-Hearing, The Ever-Knowing.
61. And indeed in case you were to ask them, “Who created the heavens and the earth and subjected the sun and the moon?” Indeed they would definitely say, “Allah.” However then are they diverged (from the truth)?
62. Allah outspreads the provision to whomever He decides of His bondmen and estimates it (for all). Surely Allah is Ever-Knowing of everything.
63. And indeed in case you were to ask them, “Who has been sending down from the heaven water, so therewith gives life to the earth even after its death?” Indeed they would definitely say, “Allah.” Say, “Praise be to Allah.” No indeed, (but) most of them do not consider.
64. And in no way is this present life (Literally: this lowly life, i.e., the life of this world) anything except a diversion and a plaything; and surely the Last Home is indeed the (Eternal) Life, (Literally: the all-blessed life) if they know (the Truth).
65. So when they embark in the ships, they invoke Allah, making the religion His faithfully; then, as soon as He delivers them safe on the dry land, only then do they associate others (with Him).
66. Let them disbelieve in whatever We brought them, and let them take their enjoyment; then they will eventually know!
67. And have they not seen that We have made a sanctuary secure, and mankind are snatched away all round about them? Do they then believe in untruth and disbelieve in the favor of Allah?
68. And who is more unjust than he who fabricates against Allah a lie, or cries lies to the Truth as soon as it comes to him? Is there not in Hell a lodging for the disbelievers?

69. And the ones who have striven in (our way), (Literally: in us) indeed We will definitely guide them to Our ways; and surely Allah is indeed with the fair-doers.

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30. Surat Ar-Rûm (The Romans)

In The Name of Allah, The All-Merciful, The Ever Merciful.

1. Alif, Lam, Mîm (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning here).
2. The Romans have been overcome (by the Persians).
3. In the more adjacent (i.e., more easy to reach; the Levant) (part) of the earth. And even after their being overcome, they will overcome (the others)
4. Within several years. To Allah belongs the Command ever before and ever after, and upon that day the believers will exult.
5. In the victory of Allah. He vindicates whomever He decides, and He is The Ever-Mighty, The Ever-Merciful.
6. The promise of Allah! Allah does not fail His promise, but most of mankind do not know.
7. They know an outward (part) of the present life, (Literally: lowly life, i.e., the life of this world) and of the Hereafter they, (it is) they who are heedless.
8. And have they not meditated within themselves? In no way did Allah create the heavens and the earth and whatever is between them except with the Truth and for a stated term; and surely many of mankind are indeed disbelievers in the meeting with their Lord.
9. And have they not traveled in the earth, (and) so looked into how was the end of those even before them? They were more pervasive in power than themselves, and plowed (Literally: stirred up) the earth, and cultivated it more (i.e., populated it and were more eminent) than they themselves have cultivated it; and their Messengers came to them with the supreme evidence (s); so indeed in no way did Allah do (any) injustice to them, but to themselves they used to do injustice.
10. Thereafter, the end of the ones who had done odious (deeds) was an utterly odious (end) for that they cried lies to the signs of Allah and used to mock at them.
11. Allah begins creation; thereafter He brings it back again; thereafter to Him you will be returned.
12. And on the Day when the Hour comes up, the criminals will be dumbfounded.
13. And no intercessors will they have among their associates, and they will be disbelievers in their associates.
14. And on the Day when the Hour comes up, upon that Day they will part (from each other).
15. So, as for the ones who have believed and done deeds of righteousness, then they will be made jubilant in a (green) Meadow.
16. And as for the ones who disbelieved and cried lies to Our signs and the meeting of the Hereafter, then those will be presented forward to the torment.
17. So All Extolment be to Allah while you are in your evening hours and while you become (vigilant) in your morning hours.
18. And to Him be praise in the heavens and the earth, and at nightfall, and while you are in your noonday.
19. He brings out the living from the dead, and He brings out the dead from the living, and He gives life to the earth after its death; and thus you will be brought out.

20. And of His signs is that He created you of dust; thereafter, only then, you are mortals, spreading widely.
21. And of His signs is that He created for you, of yourselves, spouses, that you (may) find rest in them, and he has made between you amity and mercy. Surely in that are indeed signs for a people who meditate.
22. And of His signs is the creation of the heavens and the earth and the differences of your tongues and colors. Surely in that are indeed signs for knowledgeable men.
23. And of His signs is your sleeping by night and daytime, and your seeking after His Grace. Surely in that are indeed signs for a people who hear.
24. And of His signs is (that) He shows you lightning, for fear and longing (of Him), and that He has been sending down from the heaven water; so He gives life to the earth after its death. Surely in that are indeed signs for a people who consider.
25. And of His signs is that the heaven and the earth come upright by His Command; thereafter when He calls you (His) call out of the earth, only then you will come (Literally: go out) out (of it).
26. And to Him belongs whoever is in the heavens and the earth; all are devout to Him.
27. And He is (The One) Who begins creation; thereafter He brings it back again, and it is most simple for Him. And He has the Most Exalted similitude in the heavens and the earth, and He is The Ever-Mighty, The Ever-Wise.
28. He has struck for you a similitude from yourselves: do you have, among what your right hands possess, any associates in what We have provided for you, so that you are equal in regard to it, you fearing them as you have fright of each other? (Literally: yourselves) Thus We expound the signs for a people who consider.
29. No indeed, (but) the ones who do injustice closely follow their (own) prejudices without knowledge. So who will guide the ones whom Allah has led into error? And in no way will they have any vindicators.
30. So set your face upright to the religion, unswervingly upright; (this religion is) the original disposition from Allah upon which He originated (Literally: constituted) mankind. There is no exchange for the creation of Allah. That is the most upright religion, but most of mankind do not know.
31. (Be) turning penitent to Him; and be pious towards Him, and keep up the prayer, and do not be of the associators, (Those who associate others with Allah).
32. Of the ones who have caused disunity in their religion and become sects, each party exulting with what they have close to them.
33. And when adversity touches mankind, they invoke their Lord, turning penitent to Him. Thereafter when He makes them taste mercy from Him, only then do a group of them associate (others) with their Lord.
34. So as to disbelieve in what We have brought them. So take your enjoyment; then you will eventually know.
35. Or (even) have We sent down an all-binding authority upon them, so he speaks of what they used to associate (with Him)?
36. And when We make mankind to taste a mercy, they exult with it; and in case odious (time) afflicts them for what their hands had forwarded, only then do they despond.
37. And have they not seen that Allah outspreads the provision to whomever He decides and He estimates it? Surely in that are indeed signs for a people who believe.
38. So bring to a near kinsman his true (right), and to the indigent, and the wayfarer; that is most charitable (i.e., best) for the ones who are willing to (seek) the Face of Allah, and those are they (who

are) the prosperers.

39. And whatever you bring in riba (Usury and other forms of unlawful gain) that it may augment upon (other) persons' (Usury and other forms of unlawful gain) wealth, then it does not augment in the Providence of Allah; and whatever you bring in Zakat, (Poor-dues) willing to seek the Face of Allah, then those are they who will get (recompense) manifold.
40. Allah is (He) Who created you; thereafter He provided for you; thereafter He will cause you to die; thereafter He will give you life. Is there any of your associates who performs any of these things? All Extolment be to Him and Supremely Exalted be He above whatever they associate (with Him)!
41. Corruption has appeared in the land and the sea for what mankind's hands have earned, that He may make them taste some (part) of that which they have done, that possibly they would return.
42. Say, "Travel in the earth, then look into how was the end of the ones who were earlier; most of them were associators." (Those who associate others with Allah).
43. So set your face upright to the most upright religion even before there comes up from Allah a Day without turning (back); upon that Day they will be sundered apart.
44. Whoever disbelieves, then his disbelief will be (charged) against him; and whoever does righteousness, then for themselves they are gaining access (to the Garden).
45. That He may recompense the ones who have believed and done righteous deeds of His Grace; surely He does not love the disbelievers.
46. And of His signs is that He sends the winds, (constantly bearing) good tidings and that He may let you taste of His mercy, and that the ships may run by His Command, and that you may seek (your share of) His Grace; and that possibly you would thank (Him).
47. And indeed We sent even before you Messengers to their people; then they came to them with the supreme evidence. So We took vengeance upon (those) who (committed) crimes; and it is truly (binding) on Us to (give) victory to the believers.
48. Allah is He Who sends the winds. So they stir up clouds, then He outspreads them in the heaven how He decides and makes them into lumps. Then you see rain-drops coming (Literally: going out) out of the midst of them. So when He makes it alight on whomever of His bondmen He decides; only then they are glad at the tidings.
49. And decidedly before that, before it was sent down on them, they had been indeed dumbfounded.
50. So look into the tracks of the mercy of Allah, how He gives life to the earth after its death; surely He (Literally: That) is indeed the Life-Giver of the dead, and He is Ever-Determiner over everything.
51. And indeed in case We send a wind and so they see it (turning) yellow, indeed they would even after that linger on disbelieving.
52. So surely you will not make the dead to hear, nor will you make the deaf to hear the call when they turn away, withdrawing.
53. And in no way will you (even) be a guide to the blind out of their errancy; decidedly you will not make any to hear except for the ones who believe in Our signs, and so they are Muslims (i.e., those that surrender to Allah).
54. Allah is (He) Who created you out of weakness, thereafter He made even after weakness power; thereafter He made even after power weakness and hoariness. He creates whatever He decides, and He is The Ever-Knowing, The Ever-Determiner.
55. And on the Day when the Hour comes upright, the criminals will swear (that) in no way did they linger except (Literally: other than) for an hour; thus they were diverged (from truth) into falsehood.
56. And the ones who have been brought knowledge and belief will say, "Indeed you have already lingered in the Book of Allah to the Day of the Rising up. So this is the Day of the Rising up, but you

did not know (Literally: you used not to know).

57. Then, upon that Day their ready excuse (s) will not profit the ones who did injustice, nor will they (be allowed to) make amends.
58. And indeed We have already struck for mankind in this Qur'an every (manner) of similitude; and indeed in case you come to them with a sign, indeed the ones who have disbelieved will definitely say, "Decidedly you are nothing except wrong-doers." (Literally: The doers of futile or worthless deeds).
59. Thus Allah stamps (i.e., impresses or sets a seal) upon the hearts of those who do not know.
60. So (endure) patiently; surely the promise of Allah is true; and do not let the ones who have no certitude induce you to levity.

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31. Surat Luqman (The Sage)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Alif, Lam, Mîm (These are the names of letters of the Arab alphabet, and only Allah knows their meaning here).
2. Those (Literally: that) are the ayat (Verses or signs) of the Wise Book,
3. A guidance and a mercy to the fair-doers,
4. Who keep up the prayer and bring the Zakat, (i.e., pay the poor-dues) and they, (it is) they who have certitude concerning the Hereafter.
5. Those are upon guidance from their Lord, and those are they (who) are the prosperers.
6. And of mankind are (they) who trade diverting discourse to lead into error away from the way of Allah without knowledge, and to take it to themselves in mockery; those will have a degrading torment.
7. And when Our ayat (Verses or signs) are recited to him, he turns away, waxing proud, as though he did not hear them, as though in his ears were obstruction. So give him (good) tidings (s) of a painful torment.
8. Surely the ones who have believed and done deeds of righteousness, for them are Gardens of Bliss,
9. Eternally (abiding) therein, a promise of Allah truly (binding), and He is The Ever-Mighty, The Ever-Wise.
10. He created the heavens without pillars you (can) see, and He cast in the earth anchorages (i.e., the mountains) so that it does not reel with you, and He disseminated in it all (manner) of beast. And We sent down from the heaven water, so We caused to grow therein all (manner) of honorable pair.
11. This is the creation of Allah. So show me what (others) have created that are apart from Him! No indeed, (but) the unjust are in evident error.
12. And indeed We already brought Luqman (the) wisdom, saying, "Give thanks to Allah. And whoever gives thanks (to Allah), then surely he gives thanks only for himself; (i.e., for his own benefit) and whoever disbelieves, then surely Allah is Ever-Affluent, Ever-Praiseworthy."
13. And as Luqman said to his son (while) he was admonishing him, "O my son, do not associate (others) with Allah. Surely associating (others with Allah) is indeed a monstrous injustice."
14. And We have enjoined upon man concerning his parents- his mother conceived him in feebleness upon feebleness, and his weaning was in two seasons. Give thanks to Me and to your parents; to Me is the Destiny.
15. And in case they (both) strive with you that you associate with Me that of which you have no

knowledge, then do not obey them, and keep them company in the present (life) (Literally: the lowly “life”, i.e., the life of this world) with beneficence. And closely follow the way of him who (turns) penitent to Me. Thereafter to Me will be your return; then I will (fully) inform you of whatever you were doing.”

16. “O my son, surely in case it be the weight of one grain of mustard-seed, and it be in a rock, or in the heavens, or in the earth, Allah will come up with it; (i.e., bring it) surely Allah is Ever-Kind, Ever-Cognizant.
17. O my son, keep up the prayer, and command beneficence, and forbid malfeasance, and (endure) patiently whatever may afflict you. Surely that is (an indication of true) resolve concerning His Commands.
18. And do not turn your cheek away haughtily from mankind, and do not walk in the earth merrily. Surely Allah does not love everyone (who is) always conceited, (and) constantly boastful.
19. And be moderate in your walk, and tone down your voice; surely the most repugnant of voices is indeed that of the asses.”
20. Have you not seen that Allah has subjected to you whatever is in the heavens and whatever is in the earth, and He has conferred upon you His favors, outward and inward. And of mankind is he who disputed concerning Allah without knowledge, nor guidance, nor an enlightening Book.
21. And when it is said to them, “Closely follow what Allah has sent down, ” they say, “No indeed, (but) we closely follow what we found our fathers (doing).” And even if Ash-Shaytan (The ever-vicious “one”, i.e., the Devil) were calling them to the torment of the Blaze?
22. And whoever surrenders his face to Allah, and he is a fair-doer, then he has upheld fast the most binding Grip; and to Allah is the end of (all) Commands.
23. And whoever disbelieves, do not let his disbelief grieve you; to Us will be their return; then We will fully inform them of what they did. Surely Allah is Ever-Knowing of the (inmost thoughts) within the breasts (Literally: what the breasts own).
24. To them We give enjoyment a little; thereafter We constrain them to a harsh torment.
25. And indeed in case you ask them, “Who created the heavens and the earth?” indeed they will definitely say, ” Allah.” Say, “Praise be to Allah.” No indeed, (but) most of them do not know.
26. To Allah belongs whatever is in the heavens and the earth; surely Allah, Ever He, is The Ever-Affluent, The Ever-Praiseworthy.
27. And if whatever tree (s) in the earth were pens, and the sea (and) seven more seas even after it (were) to replenish it, (yet) in no way would the Words of Allah be depleted. Surely Allah is Ever-Mighty, Ever-Wise.
28. In no way is your creation or your rising up anything except as that of a single self; surely Allah is Ever-Hearing, Ever-Beholding.
29. Have you not seen that Allah inserts the night into the daytime and inserts the daytime into the night; and He has subjected the sun and the moon, each of them running on to a stated term, and that Allah is Ever-Cognizant of whatever you do?
30. That is for that Allah, Ever He, is The Truth, and what they invoke, apart from Him, is the untruth; and for that Allah, Ever He, is The Ever-Exalted, The Ever-Great.
31. Have you not seen that the ships run in the sea by the favor of Allah, that He may show you (some) of His signs? Surely in that are indeed signs for everyone (who is) most patient, constantly thankful.
32. And when the waves envelop them like overshadowings, they invoke Allah, making the religion His faithfully; yet as soon as He delivers them safe to the land, then (some) of them are moderate; and in no way does anybody repudiate Our signs except everyone (who is) a most perfidious, constantly

ungrateful disbeliever.

33. O you mankind, be pious to your Lord and be apprehensive of a Day (when) no parent will recompense (for good or evil) for his child, and no begotten (child) will offer recompense (for good or evil) for his parent in anything. Surely the promise of Allah is true. So definitely do not let the present life (Literally: the lowly “life”, i.e., the life of this world) delude you, and definitely do not let the Deluder delude you concerning Allah.
34. Surely Allah, Ever He, has in His Providence knowledge of the Hour; and He sends down succoring (rain); and He knows what is in the wombs; and in no way does any self realize what it will earn tomorrow, and in no way does any self realize in whichever land it will die. Surely Allah is Ever-Knowing, Ever-Cognizant.

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32. Surat As-Sajdah (Prostraion)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Alif, Lam, Mîm. (The are names of the Arabic alphabet, and only Allah knows their meaning here)
2. The successive sending down of the Book: there is no suspicion about it, from The Lord of the worlds.
3. Or even do they say, “He has fabricated it?” No indeed, (but) it is the Truth from your Lord, that you may warn a people; in no way did (any) warner come up to them even before you, that possibly they would be guided.
4. Allah is (The One) Who created the heavens and the earth, and whatever is between them in six days; thereafter He leveled Himself upon the Throne. (How He did so is beyond human understanding) In no way do you have, apart from Him, any patron nor any intercessor. Will you then not remind yourselves?
5. He conducts the Command from the heaven to the earth; thereafter it winds up (i.e., to ascend with difficulty) to Him in (one) Day, whose determined (length) is a thousand years of what you number.
6. That is (He), The Knower of the Unseen and the Witnessed, The Ever-Mighty, The Ever-Merciful,
7. Who perfected in the fairest (shape) everything He created; and He began the creation of man of clay.
8. Thereafter He made his progeny of an extraction of contemptible water;
9. Thereafter He molded him and breathed into him of His Spirit; and He made for you hearing, and beholding (s) (i.e., eyesight) and heart-sights; (i.e., perception) little do you thank (Him).
10. And they have said, “When we have erred away (i.e., lost our way; are dead) in the earth, will we surely be in a new creation indeed?” No indeed, (but) they are disbelievers in the meeting with their Lord.
11. Say, “The Angel of Death who has been entrusted with you will take you up; thereafter to your Lord you will be returned.”
12. And if you could see the criminals protruding their heads in the Reckoning with their Lord, (saying), “Our Lord, we have beheld and heard; so return us, that we may do righteousness. (Now) surely we have certitude.”
13. And if We had so decided, indeed We could have brought every self its guidance; but (now)

the Saying from Me has come true: “Indeed I will definitely fill Hell with jinn (creatures) and mankind all together.”

14. So taste for that you forgot the meeting of this your Day! Surely We have forgotten you. And taste the torment of eternity for whatever you were doing.”
15. Surely only they believe in Our signs who, when they are reminded of them, collapse constantly prostrating and extol with the praise of their Lord, and they do not wax proud.* A prostration is to be performed here.
16. Their sides often shun (their) recumbencies (i.e., beds, places for reclining) to invoke their Lord in fear and in longing (from Him); and they expend of what We have provided them.
17. So no self knows what is (kept) concealed for them in comfort of the eyes as a recompense for whatever they were doing.
18. So, is he who has been a believer like him who has been immoral? They are not equal.
19. As for the ones who have believed and done deeds of righteousness, then for them are the Gardens of Abode as quarters for whatever they were doing.
20. And as for the ones who have been immoral, then their abode will be the Fire. Whenever they would (like) to go out of it, they will be brought back into it, and it will be said to them, “Taste the torment of the Fire, which you used to cry lies to.”
21. And We will indeed let them definitely taste of the lowlier torment, (i.e., Punishment in this life) lesser (Or: other than) than the greater, that possibly they would return.
22. And who is more unjust than he who is reminded of the signs of his Lord, thereafter veers away from them? Surely We will be the Avengers against (Literally: avenge (Ourselves) the criminals.
23. And indeed, We already brought Mûsa (Moses) the Book; so do not go into wrangling (This is addressed is the Prophet) about receiving it; and We made it for a guidance to the Seeds (Or: sons) of . Israel)
24. And We made from among them leaders guiding by Our Command, since they (endured) patiently and had certitude in Our signs.
25. Surely your Lord is He Who will distinguish between them on the Day of the Resurrection concerning that wherein they used to differ.
26. And is it not a guidance for them, (i.e., Does not (Punishment) guide them?) how many generations We caused to perish even before them, in whose dwellings they walk? Surely in that are indeed signs; will they not then hear?
27. And have they not seen that We drive the water to the arid land, so We bring out plantation therewith with which their cattle (ʔAnʔam includes cattle, camels, sheep and goats) and themselves eat? Will they not then behold?”
28. And they say, “When will be this Conquest (of yours), in case you are sincere?”
29. Say, “On the Day of the Conquest the belief of the ones who have disbelieved will not profit them, and they will not be respited.”
30. So veer away from them, and wait; surely they (too) are waiting.

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33. Surat Al-Ahzab (The Allied Parties)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. O you Prophet, be pious to Allah, and do not obey the disbelievers and the hypocrites; surely

Allah as been Ever-Knowing, Ever-Wise.

2. And closely follow what is revealed to you (i.e., the Prophet) from your Lord; surely Allah has been Ever-Cognizant of whatever you (i.e., mankind the pronoun is plural) do.
3. And put your full trust in Allah; and Allah suffices as an Ever-Trusted Trustee.
4. In no way has Allah made to any man two hearts within the hollow (of his breast); and in no way has He made your spouses whom you (declare) as your mother's back (i.e., divorce by Dhihar, a pre-Islamic form of divorc) (truly) your mothers; and in no way has He made your adopted sons your sons (in fact). That (Literally: temptation; i.e., if the hypocrites had been asked to apostatize from Islam) is your saying, (the words) of your mouths; and Allah says the Truth, and He guides on the way.
5. Call them after their (true) fathers; (that) is more equitable in the Reckoning with Allah. Yet, in case you do not know their fathers, then they are your brothers in the religion, and your patronized (ones); and it is no fault in you in whatever mistakes you make, but (only) what your hearts premeditate. And Allah has been Ever-Forgiving, Ever-Merciful.
6. The Prophet is (worthier of) patronizing (i.e., mankind the pronoun is plural) the believers than their selves, and his spouses are their mothers; and those related by blood (Literally: related by (brith) wombs; endowed with near kinship) are worthier of patronizing one another (Literally: some of them patronizing some (others) in the Book of Allah than the believers and the emigrants, except that you should perform a beneficent act to your patronized (relatives). That has been inscribed in the Book.
7. And as We took from the Prophets their Compact and from you and from Nūḥ, and Ibrāhīm, and Mūsā, and Isa son of Maryam. (Noah, Abraham, Moses, and Jesus of Mary respectively) And We took from them a solemn compact.
8. That He might ask the sincere of their sincerity; and He has prepared for the disbelievers a painful torment.
9. O you who have believed, remember the favor of Allah upon you as hosts came against you; then We sent against them a wind and hosts you did not see; and Allah has been Ever-Beholding whatever you do.
10. As they came against you from above you and from below you, and as beholdings swerved and hearts reached to the larynxes; and you surmised vain surmises about Allah.
11. Thereover were the believers tried, and were made to quake with a severe earthquake.
12. And as the hypocrites and the ones in whose hearts is sickness said, "In no way did Allah and His Messenger promise us anything except delusion."
13. And as a section of them said, "O population of Yathrib, Al-Madīnah) there is no stationing (here) for you, so return!" And a group of them were asking permission of the Prophet, saying, "Surely our houses are privacies." (Or: weak spots; i.e., They begged permission to protect their own homes) And in no way were they privacies; decidedly they would like (to seek) nothing except flight.
14. And if (the city) had been entered upon them from its (adjacent) regions, and thereafter they had been asked sedition, (Literally: temptation; i.e, if the hypocrites had been asked to apostatize from Islam) indeed they would have brought it forth and in no way would they have kept lingering in it except a little while. (Literally: an easy (while)
15. And indeed they had already covenanted with Allah earlier, that they would not turn their backs; and a covenant with Allah will be questioned.
16. Say, "Flight will never profit you, in case you flee from death or killing; and lo, you will not

be given enjoyment except for a little (time).

17. Say, "Who is he that will safeguard you from Allah in case He wills you ill or He wills mercy for you?" And they will find for themselves, apart from Allah, neither patron nor ready vindicator.
18. Allah already knows the hinderers among you and the ones who say to their brothers, "Come along to us, " and they (themselves) do not come up to battle, (Literally: to violence) except a little,
19. Being avaricious towards you. Then when fear comes, you would see them looking at you, (i.e., the Prophet) their eyes rolling like one who swoons of death; yet when the fear goes away, they flay you (i.e., the believers the pronoun is plural) with sharp tongues, being too avaricious to (give in) charity. Those have not (yet) believed, so Allah has frustrated their deeds; and that has been easy for Allah.
20. They reckon that the (allied) parties have not gone away. And in case the (allied) parties come up, they would prefer if they were frequenters among the Arabs (Or: desert dwellers) (of the desert) asking for information about you. And if they were among you, in no way would they fight except a little.
21. Indeed you have already had a fair example, in the Messenger of Allah, for whoever hopes for Allah and the Last Day and remembers Allah much.
22. And as soon as the believers saw the (allied) parties they said, "This is what Allah and His Messenger promised us, and Allah and His Messenger have spoken sincerely." And in no way did it increase them except in belief and submission.
23. Among the believers are men who are sincere to what they covenanted with Allah. So, of them are (they) who have accomplished their life-time. (i.e., fulfilled their vows by) And of them are (they) who are still waiting, and in no way have they exchanged the least exchanges.
24. That Allah may recompense the sincere ones for their sincerity, and torment the hypocrites, in case He (so) decides, or relent towards them. Surely Allah has been Ever-Forgiving, Ever-Merciful.
25. And Allah turned back (the ones) who disbelieved in their rage; they attained no charity, and Allah was a sufficient (protector) to the believers from fighting. And Allah has been Ever-Powerful, Ever-Mighty.
26. And He brought down (the ones) of the population of the Book (Or: Family of the Book, i.e., the Jews and christians) who backed them from their bastions, and hurled horror in their hearts; a group you killed and (another) group you (made) captive.
27. And He caused you to inherit their land, and their residences and their riches, and a land you have not trodden; and Allah has been Ever-Determiner over everything.
28. O you Prophet, say to your spouses, "In case you would (like) the present life (Literally: the lowly life, i.e., the life of this world) and its adornment, then come, and I will allow you (the necessary) enjoyment and will release you a becoming release.
29. And in case you would (like) Allah and His Messenger and the Last Home, then surely Allah has prepared for the fair-doers among you a magnificent reward."
30. O wives of the Prophet, whoever of you comes up with a demonstrably evident obscenity, the torment will be doubled for her twofold; and that has been easy for Allah.
31. And whoever of you is devout to Allah and His Messenger and does righteousness, We will bring her reward twice over, and We have readied for her an honorable provision.
32. O wives of the Prophet, you are not as any other women. In case you act piously, then do not

be too subdued of speech, so that he in whose heart is sickness may long for (too much expectation of you); and speak beneficent words.

33. And reside in your homes, and do not flaunt your finery as was the flaunting of finery in the earliest (times) of Ignorance, and keep up the prayer, and bring the Zakat, (Pat the poor-dues) and obey Allah and His Messenger. Surely Allah wills only to put away indeed from you abomination, Population of the Home, and to purify you a thorough purification.
34. And remember what is recited in your homes of the signs of Allah and (the) Wisdom; surely Allah has been Ever-Kind, Ever-Cognizant.
35. Surely (for) male Muslims and female Muslims, and male believers and female believers, and devout males and devout females and sincere males and sincere females, and patient males and patient females, and submissive males and submissive females, and male donators and female donators, and fasting males and fasting females, and males who preserve their private parts and females who preserve their private parts, and males who are much mindful of Allah and females who are much mindful of Allah - for them Allah has prepared forgiveness and a magnificent reward.
36. And in no way should a male believer or a female believer, when Allah and His Messenger have decreed a Command, have the choice in their Command. Whoever disobeys Allah and His Messenger, then he has readily erred away into evident error.
37. And as you (This is addressed to the prophet) have said to him on whom Allah has (graciously) favored and you have (much) favored, "Retain your spouse to yourself, and be pious to Allah," and you were concealing within yourself what Allah would display, and being apprehensive of mankind; and Allah truly has better right for you to be apprehensive of Him. So, as soon as Zayd had accomplished what he would of her, (i.e., accomplished his purpose, and divorced her. The reference is to Zaynab) We espoused her to you so that there should not be any restriction for the believers concerning the spouses of their adopted sons, when they have accomplished what they would of them; and the Command of Allah has been performed.
38. In no way is there any restriction on the Prophet concerning what Allah has ordained for him. (This is) the Enactment of Allah with the ones who passed away earlier- and the Command of Allah has (always) been a perfectly determined determination-
39. Who constantly proclaim the Messages of Allah and are apprehensive of Him and are not apprehensive of any one except Allah; and Allah suffices as Ever-Reckoner.
40. In no way is Muhammad the father of any of your men, but (he is) the Messenger of Allah, and the Seal (Or: Terminator; Last) of the Prophets; and Allah has been Ever-Knowing of everything.
41. O you who have believed, remember Allah with much remembrance.
42. And extol Him before sunrise and before sunset.
43. He is (The One) Who (responds) to your prayers, and His Angels (respond) (By Allah's command) to bring you out of the darkness (es) into the light; and He has been Ever-Merciful to the believers.
44. Their greeting, on the Day when they will meet Him, will be "Peace!" And He has prepared for them an honorable reward.
45. O you Prophet, surely We have sent you as a witness, and a bearer of good tidings, and a constant warner,
46. And a Caller to Allah by His permission, and as an enlightening luminary.

47. And give good tidings to the believers that they will have great Grace from Allah.
48. And do not obey the disbelievers and the hypocrites; and disregard their hurt, and put your trust in Allah; and Allah suffices as an Ever-Trusted Trustee.
49. O you who have believed, when you marry women believers, thereafter divorce them even before you touch them, then in no way do you have any (fixed) spell (In Arabic °iddah, a definite number of days calculated) to calculate against them; so allow them (the necessary) enjoyment, and release them a becoming release.
50. O you paternal Prophet, surely We have made lawful for you your spouses to whom you have brought their rewards, and what your right hand possesses of what Allah has conceded you (as war prisoners), and the daughters of your paternal uncle, and the daughters of your paternal aunts, and the daughters of your maternal uncle, and the daughters of your maternal aunts maternal who have emigrated with you, and (any) believing woman (Literally: wife) in case she bestows herself to the Prophet, in case the Prophet is willing to marry her. (Or: marry her anyone) (This is) for you exclusively, apart from the believers. We already know what We have ordained upon them concerning their spouses and what their hands possess, so that there may be no restriction on you. And Allah has been Ever-Forgiving, Ever-Merciful.
51. You may put off whom you decide of them, and you may give abode to whom you decide of them; and whomever you seek (again) of the ones you have kept apart, then there is no fault in you. That (makes) it likelier for them to comfort (Literally: so that their eyes may settle down) their eyes and not to grieve, and for all of them to be satisfied with what you bring them. And Allah knows what is in your hearts; and Allah has been Ever-Knowing, Ever-Forbearing.
52. Hereafter women are not lawful to you, neither for you to take other spouses in exchange for them, even if their fairness (may) make you admire them except what your right hand possesses; and Allah has (always) been Ever-Watchful over everything.
53. O you who have believed, do not enter the homes of the Prophet except (when you are permitted in for food, without waiting for its dueness. (i.e., its hour, its time) But when you are invited, then enter. So, when you have had food, then disperse yourselves, neither (announcing yourselves) into familiar discourse. Surely that (Literally: those) hurts the Prophet, so he (feels) shy before you; and Allah does not shy from the truth. And when you ask (his wives) for any article, then ask them from behind a curtain; that is purer for your hearts and their hearts. And in no way should you hurt the Messenger of Allah, nor marry his spouses even after him at all. Surely that would, in the Reckoning of Allah, be a monstrous (thing).
54. In case you display anything or you conceal it, then surely Allah has been Ever-Knowing of everything.
55. There is no fault in the (Prophet's spouses) concerning their fathers, nor their sons, nor their brothers, nor their brothersص sons, nor their sistersص sons, nor their women, nor what their right hands possess. And be pious to Allah; surely Allah has been an Ever-Present Witness over everything.
56. Surely Allah and His Angels shower Serenity (Literally: shower prayers) on the Prophet. O you who have believed, pray for (benediction on) him, and submit in full submission.
57. Surely the ones who hurt Allah and His Messenger, Allah has cursed them in the present (life) (Literally: the lowly (life), i.e., the life of this world) and the Hereafter, and He has prepared for them a degrading torment.
58. And the ones who hurt male believers and female believers, without that they have earned it, then they have readily burdened themselves calumny and evident vice.

59. O you Prophet, say to your spouses and your daughters and the women of believers, that they draw their outer garments closer to them; that will (make) it likelier that they will be recognized and so will not be hurt. And Allah has been Ever-Forgiving, Ever-Merciful.
60. Indeed in case the hypocrites do not refrain, and the ones in whose hearts is sickness, and they that make commotion in the city, indeed We will definitely induce you against them; thereafter they will not be your neighbors there except for a little (while).
61. Cursed they will be, wherever they are caught; they will be taken and massacred with a (general) massacre.
62. An enactment of Allah with the ones who passed away earlier; and you will never find any alteration to an enactment of Allah.
63. Mankind will ask you about the Hour. Say, "Surely the knowledge of it is only in the Providence of Allah; and what makes you realize that possibly the Hour would be near?"
64. Surely Allah has cursed the disbelievers, and He has prepared for them a Blaze,
65. Eternally (abiding) therein forever; they will find neither a patron nor a ready vindicator.
66. On the Day when their faces are turned about in the Fire, they will say, "O, would that we had obeyed Allah and had obeyed the Messenger!"
67. And they will say, "Our Lord, surely we obeyed our masters and our great ones, so they made us err away from the way.
68. Our Lord, bring them torment twofold, and curse them with a great curse!"
69. O you who have believed, do not be as the ones who hurt Mûsa, (Moses) yet Allah (declared) him quit of what they said, and he has been esteemed in the Providence of Allah.
70. O you who have believed, be pious to Allah, and speak befitting words. (Literally: say a befitting saying)
71. (Then) He will make your deeds righteous for you, and He will forgive you your guilty (deeds); and whoever obeys Allah and His Messenger, then he has already triumphed a magnificent triumph.
72. Surely We presented (Literally: set before) the Trust (i.e., Trust of devotion) to the heavens and the earth and mountains. Yet they refused to carry it and felt timorous about it, and man carried it. Surely he has been constantly unjust, constantly ignorant.
73. That Allah may torment the male hypocrites and the female hypocrites, and the male associators and the female associators, (i.e., those who associate others with Allah) and that Allah may relent towards the male believers and the female believers; and Allah has been Ever-Forgiving, Ever-Merciful.

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34. Surat Saba (Sheba)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Praise be to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth, and to Him be praise in the Hereafter; and He is The Ever-Wise, The Ever-Cognizant.
2. He knows whatever penetrates into the earth and whatever goes out of it, and whatever comes down from the heaven, and whatever ascends with difficulty into it; and He is The Ever-Merciful, The Ever-Forgiving.
3. And the ones who disbelieve have said, "The Hour will not come up to us." Say, "Yes indeed, by my Lord, indeed it will definitely come up to you. (He is) The Knower of the Unseen; not so much as an

atom's weight in the heavens or in the earth shifts away from Him; neither is anything smaller than that, or greater, except that it is in an Evident Book,

4. That He may recompense (the ones) who have believed and done deeds of righteousness; those will have forgiveness and an honorable provision.”
5. And (the ones) who endeavor against Our signs trying to defy them, those will have a torment of painful chastisement.
6. And the ones who were brought knowledge see (that) what has been sent down to you from your Lord is the Truth and guides to the path of the Ever-Mighty, The Ever-Praiseworthy.
7. And the ones who have disbelieved have said, “Shall we indicate to you a man who will (really) inform you when you have been utterly torn to pieces, (Literally: torn all manner of tearing) (that) indeed you will surely be in a new creation?”
8. Has he fabricated against Allah a lie, or is there in him a madness? No indeed, (but) the ones who do not believe in the Hereafter are in the torment and in the farthest error.
9. So, have they not regarded whatever is before them (Literally: between their hands) and whatever is behind them of the heaven and the earth? In case We (so) decide, We would make the earth to cave in with them, or We would let fall down on them lumps from the heaven. Surely in that is indeed a sign to every penitent bondman.
10. And indeed We already brought Dawūd (David) Grace from Us: “O you mountains, reiterate Allah’s praises) with him, and you birds!” And We softened for him iron.
11. (Saying), “Make (wide) coats of mail, and determine well the links.” And do all of you righteousness, (for) surely I am Ever-Beholding whatever you do.
12. And to Sulayman (Solomon) (We subjected) the wind. Its (course) in the early morning was a month's (journey), and its (course) home in the late afternoon was a month’s (journey). And we made the spring of molten brass to flow for him. And of the jinn there were (the ones) who worked before him (Literally: between his hands) by the permission of his Lord. And whoever of them swerved away from our Command, We would let him taste of the torment of the Blaze.
13. Making (Literally: between) for him whatever he decided: chambers and statues, and bowls like water-troughs, and anchored cauldrons. “Do (righteousness), House of Dawūd, in thankfulness; and few of My bondmen are constantly thankful.”
14. So, as soon as We decreed death for him, in no way did anything indicate to them his death except the beast of the earth eating his rod. Then, as soon as he collapsed, the jinn evidently (saw) that; if they had known the Unseen, in no way would they have lingered in the degrading torment.
15. Indeed there was already for Saba³ (Sheba) a sign in their dwelling-place: two gardens, (one) on the right and (one) on the left. “Eat of the provision of your Lord, and give thanks to Him; a good country and a Lord Ever-Forgiving.”
16. Yet, they veered away; so We sent on them the Flood of Arim, and We gave them in exchange for their two gardens, two gardens (comprising) meager crops and tamarisk-bushes, and (some) little (fruit) of the lote- trees.
17. That (was) what We recompensed them for that they disbelieved; and do We recompense (thus) except the ever-disbelieving (one)?
18. And We made, between them and the towns which We have blessed, towns apparent, and We well determined traveling between them: “Travel among them nights and days secure.”
19. Yet they said, “Our Lord, prolong (the stages) between our journeys.” And they did injustice to themselves, so We made them (as only) discourses, and we tore them utterly to pieces. Surely in that are indeed signs for every (person) most patient, (and) constantly thankful.

20. And indeed Iblîs already verified his expectation of them, so they closely followed him, except a group of the believers.
21. And in no way did he have any all-binding authority over them, except that We would know him who believed in the Hereafter from him who was in doubt thereof. And your Lord is Ever-Preserving over everything.
22. Say, "Invoke the ones you have asserted apart from Allah! They possess not so much as an atom's weight in the heavens nor in the earth; and in no way do they have any associating in either of them, (Literally: the two of them) and in no way has He in them any backer."
23. And intercession will not profit in His Reckoning except for him to whom He gives permission; till, when alarm (is lifted) from their hearts, they will say, "What did your Lord say?" They will say, "The Truth; and He is The Ever-Exalted, The Ever-Great."
24. Say, "Who provides you from the heavens and the earth?" Say, "Allah! And surely, either we or you (only) are indeed upon (right) guidance or in evident error."
25. Say, "You will not be questioned about whatever crimes (we committed), nor will we be questioned about whatever you do."
26. Say, "Our Lord will gather us together; (Literally: "between" us) thereafter He will arbitrate between us with the Truth, and He is The Superb Arbitrator, The Ever-Knowing."
27. Say, "Show me (the ones) you have joined to Him as associates! Not at all. No indeed, He is Allah, The Ever-Mighty, The Ever-Wise."
28. And in no way have We sent you except as a constant bearer of good tidings and a constant warner to the whole of mankind; but most of mankind do not know.
29. And they say, "When will this promise (come to pass), in case you are sincere?"
30. Say, "You have the promised Appointment of a Day that you cannot postpone by a (single) hour, nor can you put it forward."
31. And (the ones) who have disbelieved have said, "We will never believe in this Qur'an, nor in that before it." (Literally: between its two hands) And if you could see as the unjust ones are being made to stand in the Reckoning of their Lord, bandying argument the one against the other! (Literally: some of them returning the saying to some "others") (The ones) who were deemed weak will say to the ones who waxed proud, "Had it not been for you, we would indeed have been believers."
32. (The ones) who waxed proud will say to (the ones) who were deemed weak, "Did we bar you from the guidance after it came to you? No indeed, (but) you were criminals."
33. And (the ones) who were deemed weak will say to (the ones) who waxed proud, "No indeed, (but) (it was your) scheming night and day-time as you commanded us to disbelieve in Allah and make up compeers to Him." And they will keep secret (their) remorse as soon as they see the torment. And We made shackles on the necks of the ones who disbelieved; will they be recompensed except for whatever they were doing?
34. And in no way did We send into any town any constant warner except that its population living in ease and luxury said, "Surely we are disbelievers in what you have been sent with."
35. And they said, "We are more (than you) in riches and children, and in no way will we be tormented".
36. Say, "Surely my Lord outspreads the provision for whomever He decides and estimates (it); but most of mankind do not know it."
37. And in no way will your riches, nor your children, bring you in proximity of Our Providence except for him who believes and does righteousness. So, those will have the double recompense for what they did, and they will be in (lofty) compartments secure.
38. And (the ones) who endeavor against Our signs trying to defy them, those will be presented forward

into the torment.

39. Say, "Surely my Lord outspreads the provision for whomever He decides of His bondmen and He estimates (it) for him; and whatever thing you expend, He will then replace it. And He is The Most Charitable of providers."
40. And on the Day when He will muster them altogether, thereafter He will say to the Angels, "Was it you (only) these were worshipping?"
41. They will say, All Extolment be to You! You are our Ever-Patronizing Patron, apart from them. No indeed, (but) they were worshipping the jinn; most of them were believers in them.
42. "So today none of you will possess (any power) for profit or adversity for another." (Literally: some of you will not possess any profit or adversity for some "others") And We will say to (the ones) who did injustice, "Taste the torment of the Fire which you used to cry lies to."
43. And when Our ayat (Verses, signs) are recited to them, supremely evident (signs), they say, "In no way is this (anything) except a man who is willing to bar you from what your fathers were worshipping." And they say, "In no way is this (anything) except fabricated falsehood." And the ones who disbelieved say to the Truth, as soon as it has come to them, "Decidedly this is (nothing) except an evident sorcery."
44. And in no way have We brought them any Books which they study, and in no way have We sent them before you any constant warner.
45. And (the ones) before them cried lies, and in no way did they reach a tenth of what We brought them. So they cried lies to My Messengers. Then how was My disclaiming!
46. Say, "Surely I admonish you with one (thing) only, that you rise up to Allah by twos and singly; thereafter meditate: in no way is there any madness in your Companion. Decidedly he is nothing except a constant warner to you, before (Literally: between the hands of) a strict torment."
47. Say, "Whatever reward I ask of you, then it is for you (i.e., for benefit and your guidance) Decidedly my reward (falls) upon none except Allah, and He is an Ever - Present Witness over everything."
48. Say, "Surely my Lord hurls the Truth (against the untruth)-The Sublime Knower of the (things) Unseen."
49. Say, "The Truth has come; and in no way (can) untruth start (anything) and in no way (can) it bring back (anything)."
50. Say, "In case I err, surely I will err away only against my (own) self; and in case I am guided, then it is by what my Lord reveals to me. Surely He is Ever-Hearing, Ever-Near."
51. And if you could see (them) as they get alarmed; so there is no eluding, (i.e., there is no escaping) and they are taken (away) from a place near (at hand).
52. And they say, "We (now) believe in it." And however can they succeed in the effort to achieve (belief) from a place far (away)?
53. And they already disbelieved in it earlier, and they hurl (their guesses) at the Unseen from a place far (away).
54. And a barrier was interposed between them and what they desire (i.e., repentance) as was performed to sects similar to them earlier; surely they were in doubt, causing suspicion.

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35. Surat Fatir (The Originator)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Praise be to Allah, The Originator (Literally: The Renderer) of the heavens and the earth, The

Maker of the Angels (as) Messengers endowed with wings, two, three and four. (Literally: in twos and in thers, and in fours) He increases in creation as He decides; surely Allah is Ever-Determiner over everything.

2. Whatever mercy Allah opens for mankind, then none can be holding it back; and whatever He holds back, then none can be sending it forth after Him; And He is The Ever-Mighty, The Ever-Wise.
3. O you mankind, remember the favor of Allah upon you. Is there any creator, other than Allah, who provides for you from the heaven and the earth? There is no god except He; then however are you diverged (into falsehood)?
4. And in case they cry lies to you, so Messengers already before you were cried lies to; and to Allah (all) Commands (Or: affairs) are returned.
5. O you mankind, surely the promise of Allah is true; so definitely do not let the present life (Literally: the lowly life, i.e., the life of the world) delude you and definitely do not let the Deluder delude you concerning Allah.
6. Surely Ash-Shaytan (The ever-Vicious, i.e., the devil) is an enemy to you, so take him to yourselves for an enemy. Surely he calls his party only that they may be among the companions (i.e., inhabitants) of the Blaze.
7. The ones who have disbelieved will have a strict torment; and the ones who have believed and done deeds of righteousness will have forgiveness and a great reward.
8. So, is he (righteous), the odiousness of whose deed (s) had been adorned (i.e., made attractive) for him, so that he sees them as fair (deeds)? Then surely Allah leads into error whomever He decides, and guides whomever He decides; so do not let yourself go away in regrets for them. Surely Allah is Ever-Knowing of whatever they work out.
9. And Allah is (The One) Who has sent the winds. So they stir up clouds, then We drive them to a dead land; then therewith We give life to the earth, after its death. Thus is the rising up.
10. Whoever is willing to (gain) might, then to Allah belongs the might altogether. To Him the good wordings mount; and the righteous deed, He raises it. And (the ones) who scheme odious (deeds) will have a strict torment, and the scheming of those (folk) will be the one that is futile.
11. And Allah created you from dust, thereafter from a sperm-drop; thereafter He made you pairs; and in no way can a female conceive or give birth except with His Knowledge; and in no way can anyone be given a long age, (i.e., bear the burden of) nor is anyone diminished in his age, except that it is in a Book. Surely that is easy for Allah.
12. And in no way can the two seas be equal; this is sweet, gratifying (to taste) palatable as a drink; and this (other) is salt, bitter (to the tongue); and of each you eat fresh flesh and draw forth ornaments for you to wear. And you see the ships plowing through it that you may seek of His Grace and that possibly you would thank (Him).
13. He inserts the night into the daytime and inserts the daytime into the night, and He has subjected the sun and the moon, each of them running to a stated term. That is Allah your Lord; to Him belongs The Kingdom; and the ones you invoke apart from Him, in no way do they possess as much as the skin of a date-stone.
14. In case you invoke them, they will not hear your invocation; and if they heard, in no way would they respond to you. And on the Day of the Resurrection they will disown (Literally: disbelieve) your associating them (with Allah). And none can fully inform you like One Who is Ever-Cognizant.

15. O you mankind, you are the poor (in relation) to Allah; and Allah is The One Who is The Ever-Affluent, The Ever-Praiseworthy.
16. In case He (so) decides, He can put you away and come up (instead) with a new creation.
17. And in no way is that a mighty thing for Allah.
18. And no encumbered self can be encumbered with the encumbrance of (i.e. bear the burden of) another (self). And in case a heavy-burdened (self) calls for its burden (to be carried), not a thing of it will be carried, though he be a near kinsman. Surely you warn only (the ones) who are apprehensive of their Lord in the Unseen and keep up the prayer. And whoever cleanses himself, then he cleanses it for himself. (i.e., for his own benefit) And to Allah is the Destiny.
19. And in no way are the blind and the ever-beholding equal.
20. Neither the darkness (es) and the light.
21. Nor the shade and the torrid heat.
22. And in no way are the living and the dead equal. Surely Allah makes to hear whomever He decides; and in no way can you ever make (the ones) in the tombs to hear.
23. Decidedly you are nothing except a constant warner.
24. Surely We have sent you with the Truth, a constant bearer of glad tidings and a constant warner. And decidedly no nation there is, except that there has passed in it a constant warner.
25. And in case they cry you lies, then (the ones) even before them already cried lies; their Messengers came to them with the supreme evidence (s), and the Scriptures (Zubur, sometimes understood to mean the Psalms) and the Supreme Enlightening Book.
26. Thereafter I took (away) (the ones) who disbelieved; then how was My disclaiming!
27. Have you not seen that Allah sends down from the heaven water. So We bring out therewith products of different colors? And among the mountains are streaks (Or: highways in the valleys) white and red, of different colors, and black crags.
28. And of mankind and beasts and cattle (ʿAnʿam includes cattle, camels, sheep and goats) in like (manner) (are) different colors. Surely only the ones of His bondmen who are apprehensive of Allah are the knowledgeable. (i.e. learned ones) Surely Allah is Ever-Mighty, Ever-Forgiving.
29. Surely (the ones) who recite the Book of Allah, and keep up the prayer, and expend of what We have provided them, secretly and in public, hope for a commerce that will never be futile.
30. That He may (pay them) in full their rewards and increase them of His Grace; surely He is Ever-Forgiving, Ever-Thankful.
31. And that which We have revealed to you of the Book, it is the Truth sincerely (verifying) what is before it. (Literally: between its two hands) Surely Allah is indeed Ever-Cognizant, Ever-Beholding His bondmen.
32. Thereafter We made the ones whom We elected of Our bondmen inherit the Book. Then, of them are (some) who are unjust to themselves, and of them are (some) who are moderate, and of them are (some) who are forerunners in charitable (deeds), by the permission of Allah. It is that (which) is the great Grace.
33. Gardens of Adn (Eden) they will enter; therein they will be ornamented with bracelets of gold and with pearls, and their garment therein is silk.
34. And they will say, "Praise be to Allah Who has put away (all) source of grief from us. Surely our Lord is indeed Ever-Forgiving, Ever-Thankful,
35. Who, of His Grace, has made it lawful for us to inhabit in the Home of Everlasting stationing wherein no toil will touch us, nor will fatigue touch us."
36. And (the ones) who have disbelieved, for them is the Fire of Hell; their end will not be

decreed and so they die, nor will (any degree of) its torment be lightened for them. Thus We recompense every constant disbeliever.

37. And they scream aloud, "Our Lord, bring us (forth) out. We will do righteousness, other than whatever we were doing." (we say), "And did We not give you long (life), enough to remind him who would remind himself? And the constant warner came to you. So taste (the torment)! So in no way will the unjust have any ready vindicator."
38. Surely Allah is The Knower of the Unseen of the heavens and the earth; surely He is Ever-Knowing (the thoughts) within the breasts. (Literally: what the breasts own)
39. He is The One Who made you succeeding each other in the earth. So whoever disbelieves, then his disbelief will be against him; and their disbelief increases the disbelievers (in nothing) except detestation in the Reckoning of their Lord, and their disbelief increases the disbelievers (in nothing) except in greater loss.
40. Say, "Have you seen your associates whom you invoke apart from Allah? Show me what they created of the earth. Or even have they an associating in the heavens? Or even have We brought them a Book so that they are upon supreme evidence from it?" No indeed, (but) decidedly the unjust promise one another (Literally: some of them promise some (others) nothing except delusion.
41. Surely Allah holds the heavens and the earth (so) that they do not cease to exist; and indeed in case they cease to exist, decidedly no one would hold them both after Him. Surely He has been Ever-Forbearing, Ever-Forgiving.
42. And they have sworn by Allah their most earnest oaths that indeed in case a constant warner came to them, indeed they would definitely be more (rightly) guided than any one of the nations. Yet as soon as a constant warner came to them, in no way did it increase them in anything except in repulsion,
43. Waxing proud in the earth, and scheming odiousness; and scheming odiousness redounds upon nobody except its population. (i.e., those who habitually do that) So do they look for anything except the enactment for the earliest (people)? Then, you will never find any exchange of the enactment of Allah, and you will never find any transference to the enactment of Allah.
44. And have they not traveled in the earth, and so have looked into how (was) the end of (the ones) before them? And they were more valiant in power than themselves. And in no way is there anything for Allah in the heavens or in the earth that can indeed defy Him; surely he has been Ever-Knowing, Ever-Determining.
45. And if Allah took mankind to task for what they have earned, in no way would He leave upon the surface (Literally: back) (of the earth) any beast; but He is deferring them to a stated term. So when their term comes, then surely Allah has been Ever-Beholding His bondmen.

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36. Surat Ya-Sîn

In The Name Of Allah, The All-Merciful, The Ever-Merciful.

1. Ya-Sîn (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning here).
2. And by the Ever-Wise Qur'an.
3. Surely you are indeed of the Emissaries.

4. On a straight Path.
5. (This is) the successive sending down of The Ever-Mighty, The Ever-Merciful,
6. That you may warn a people; In no way were their fathers warned, so they are heedless.
7. Indeed the Saying has already come true against most of them, so they do not believe.
8. Surely We have made on their necks shackles, so they are up to the chins, so they are stiff-necked.
9. And We have made before them (Literally: between their hands) a barrier and behind them a barrier, then We enveloped them, so they do not behold (the Truth).
10. And it is equal to them whether you have warned them or you have not warned them, they do not believe.
11. Surely you only warn him who closely follows the Remembrance and is apprehensive of The All-Merciful in the Unseen. So give him the good tidings of forgiveness and an honorable reward.
12. Surely We, Ever We, give life to the dead and write down what they have forwarded and their tracks; and everything We have enumerated in an evident Record.
13. And strike for them a similitude: the companions (i.e., the inhabitants) of the town, as the Emissaries came to it,
14. As We sent to them two (men). Yet they cried them lies, so We reinforced them with a third. Then they said, "Surely we are (sent) to you as Emissaries."
15. They said, "In no way are you anything except mortals like us; and in no way has The All-Merciful sent down anything; decidedly you do nothing except lie."
16. They said, "Our Lord knows that surely we are indeed Emissaries to you.
17. And in no way is there anything (incumbent) on us except the evident Proclamation."
18. They said, "Surely we augur ill of you. Indeed in case you do not give over, indeed we will definitely stone you, and indeed there will definitely touch you from us a painful torment."
19. They said, "Your bird (of augury) is with you; is it so, in case you are reminded? (i.e., Do you call it an evil omen that we remind you?) No indeed, (but) you are an extravagant people."
20. And (there) came from the remotest part of the city a man going speedily. He said, "O my people, closely follow the Emissaries!
21. Closely follow (the ones) who ask of you no reward, and they are rightly-guided.
22. And for what should I not worship Him who originated me, and to Him you will be returned?
23. Shall I take to myself, apart from Him, gods whose intercession, in case The All-Merciful wills any adversity to me, will not avail me anything, nor will they rescue me?
24. Lo, surely (in that case) I should indeed be in evident error.
25. Surely I believe in your Lord, so hear me!"
26. It was said, "Enter the Garden!" He said, "Oh, would that my people knew.
27. With what (Grace) my Lord has forgiven me, and He has made me among the honored."
28. And in no way did We send down upon his people, even after him, any host from the heaven; and in no way were We sending any down.
29. Decidedly it was nothing except one Shout; then, only then, were they (utterly) extinct.
30. Oh for the regrets of the bondmen! In no way does a Messenger come up to them except that they used to mock at him.
31. Have they not seen how many generations We have caused to perish before them, (and) that it is not to them that they return?
32. And decidedly, as yet they will all of them together be closely presented to Us.
33. And a sign for them is the dead earth. We give it life and bring out of it grain, so they eat from it.
34. And We made therein gardens of palms and vineyards, and therein We caused (some) springs to erupt

forth.

35. That they may eat of their produce and what their hands have made. Will they not, then, thank (Us)?
36. All Extolment be to Him, Who created all the pairs of what the earth grows, and of themselves, and of what they do not know.
37. And a sign for them is the night; We strip the daytime from it, and so, only then they are in darkness (Literally: darksome).
38. And the sun runs to a repository for it; that is the determining of The Ever-Mighty, the Ever-Knowing.
39. And the moon, We have determined it by phases, till it becomes again (Literally: goes back) like the old date-stalk.
40. It does not behoove the sun to overtake the moon, nor does the night outstrip the daytime, and each is swimming in an orbit.
41. And a sign for them is that We carried their offspring in the laden ship (s).
42. And We created for them the like of it whereon they ride.
43. And in case We (so) decide, We drown them; then they will have no screaming, nor are they rescued.
44. Except as a mercy from Us and enjoyment for a while.
45. And when it is said to them, "Be pious as regards what is before you (Literally: between your hands) and what is behind you, that possibly you would be granted mercy."
46. And in no way does any sign of the signs of their Lord come up to them, except that they were veering away from it.
47. And when it is said to them, "Expend of what Allah has provided you," the ones who have disbelieved have said to the ones who have believed, "Shall we feed the ones whom, if Allah decides, He will feed? Decidedly you are in nothing except evident error."
48. And they say, "When will this promise be, in case you are sincere?"
49. In no way are they awaiting anything except one Shout to take them (away) as they are in constant adversaries.
50. Then they will not be able to make any testament, nor will they return to their families.
51. And the Trumpet is blown; then, only then, are they pressing down from the graves to their Lord.
52. They will say, "oh woe to us! Who has made us rise again from our sleeping- place?" (Literally: tying-place) "This is what The All-Merciful promised, and the Emissaries (have spoken) sincerely.
53. Decidedly it was only one Shout; then, only then, will they together be closely presented to Us.
54. So today no self will be unjustly (treated) in anything, and you will not be recompensed, except (for) whatever you were doing.
55. Surely the Companions (i.e., inhabitants) of the Garden today are cheerful in their occupation.
56. They and their spouses are reclining upon couches in the shades.
57. Therein they have (every kind of) fruit, and they have whatever they claim.
58. "Peace!" Such is the Saying from an Ever-Merciful Lord.
59. "And keep yourselves discriminated (apart), you criminals, upon this Day!
60. Did I not covenant you, O you Seeds (Or: sons) of Adam, that you should not worship Ash-Shaytan (The Prophet) __ surely he is an evident enemy to you __
61. And that you should worship Me? This is a straight Path.
62. And indeed he has led into error many a crowd of you. Did you not then consider?
63. This is Hell, which you were promised.
64. Roast in it today, for that you disbelieved."
65. Today We seal up their mouths, and their hands speak to Us, and their legs testify to what they have

been earning.

66. And if We had (so) decided, We would indeed have obliterated their eyes. Then they would race with each other to the Path, yet however would they behold (it)?
67. And if We had (so) decided, We would have indeed disfigured them in (spite of) their situation; then in no way could they be passing, nor could they return.
68. And to whomever We give long life, We cause him to relapse in creation. Do they then not consider?
69. And in no way did We teach him (The Prophet) poetry; and in no way does it behoove him. Decidedly (this revelation) it is nothing (else) except a Remembrance and an evident Qur'an.
70. That he may warn whomever is living and that the Saying may come true against the disbelievers.
71. And have they not seen that We created for them, of what Our Hands did, cattle (Ancam includes cattle, camels, sheep and goats) so that they are their possessors.
72. And We have made them meekly subservient (Literally: humiliated) to them, so that (some) of them they have for riding, and (some) they eat.
73. And (other) uses they have in them, and (various) drinks. Will they not then thank (Us)?
74. And they have taken to themselves, apart from Allah, gods that possibly they would be given victory.
75. They are unable to vindicate them, (though) they (The disbelievers) be hosts (readily) presented to them.
76. So do not let their saying grieve you. Surely We know whatever they keep secret and whatever they make public.
77. And has not man seen that We created him of a sperm-drop? Then, only then, is he evidently a constant adversary.
78. And he has struck for Us a similitude and forgotten his creation. He has said, "Who will give life to the bones (after) they are rotten?"
79. Say, "He will give them life, (He) Who brought them into being the first time, and He is Ever-Knowing of every (kind) of creation,
80. Who has made for you out of the green trees fire; then, only then, from it you do kindle."
81. And is not (The One) Who created the heavens and the earth (always) Determiner over creating the like of them? Yes indeed, and He is The Superb Creator, The Ever-Knowing.
82. Surely His Command, if He wills a thing, is only to say to it, "Be!" and it is.
83. So All Extolment be to Him in Whose Hand is the Dominion of everything, and to Him you will be returned. way could they be passing, nor could they return

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37. Surat As-Saffat (Those Ranged in Ranks)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And by those ranged in ranks ranging,
2. Then by the scarers scaring, (This is sometimes meat that the Angels perform such acts)
3. Then by the reciters of a Remembrance,
4. Surely your God is indeed One,
5. The Lord of the heavens and the earth, and whatever is between them both and The Lord of the easts.
6. Surely We have adorned the lowest heaven with an adornment, the planets,
7. And (as) a preservation against every insurgent Shatan. (Ever – vicious (one), i.e., devil).
8. They do not overhear the most Exalted Chiefs, (i.e., angels) and they are pelted (with hurled meteors) from every side,

9. Rejected, and they will have a lasting torment,
10. Except him who snatches a snatching (away); then a piercing flaming (meteor) follows him up.
11. So ask them for a pronouncement: "Are they more valiant as a creation or the ones We created? Surely We created them of clinging clay."
12. No indeed, you wonder, and they scoff,
13. And when they are reminded, they do not remember.
14. And when they see a sign, they turn it to scoffing.
15. And they have said, "Decidedly this is nothing except an evident sorcery.
16. When we die and are dust and bones, will we surely be made to rise again indeed?
17. And our earliest fathers?"
18. Say, "Yes, and you will be (utterly) abject."
19. So, surely it is only one scaring, then only then, they are looking on.
20. And they say, "oh woe to us! This is the Day of Doom." (Or: Judgment; Religion)
21. This is the Day of Verdict, which you used to cry lies to.
22. Muster the ones who did injustice, and their spouses, and whatever they were worshiping.
23. Apart from Allah, and so guide them to the path of Hell-Fire.
24. And bid them stand; surely they are to be questioned,
25. How is it that you do not vindicate one another?
26. No indeed; (but) they are today submitting themselves.
27. And some of them come forward to others, (Literally: some (others) asking one another (questions).
28. They (The seduced) say, "Surely you used to come up to us from the right hand." (i.e. with the Truth).
29. They say, "No indeed, but you were not believers.
30. And in no way did we have any all-binding authority over you; no indeed, (but) you were an inordinate people."
31. "So, our Lord's Word (Literally: Saying) has come true against us; surely we are indeed tasting (it).
32. So we have misguided you; surely we were (ourselves) misguided."
33. So, upon that Day, surely they are partners in the torment.
34. Surely thus We perform against the criminals.
35. Surely when it was said to them, "There is no god except Allah, " they were waxing proud.
36. And they said, "Shall we surely be leaving indeed our gods for a mad poet?"
37. No indeed, (but) he has come with the Truth and has sincere (faith) in the Emissaries.
38. Surely you will indeed be tasting the painful torment;
39. And in no way will you be recompensed, except according to whatever you were doing.
40. Except for the most faithful bondmen of Allah.
41. For those there is a known provision-
42. Fruits-and they will be honored.
43. In the Gardens of Bliss.
44. On settees, facing one another.
45. A cup from a profuse (spring) is passed round for them-
46. White, delicious to the drinkers-
47. Wherein there is no insobriety, (Or: havoc, danger) nor are they exhausted (Or: inebriated) thereby.
48. And in their presence are wide-eyed (maidens), restraining their glances.
49. As if they were white nestled (jewels).
50. So some of them come forward to others, (Literally: some (others) asking one another (questions).

51. A speaker of them says, "Surely I used to have a comrade.
52. He (always) said, Are you surely of the ones who indeed count it sincerely (verified)?
53. When we die and are dust and bones, will we surely be doomed (Or: judged) indeed?"
54. He says, "Are you (all) viewing (him)?"
55. So he views (him), and then sees him in the (deepest) level of the Hell-Fire.
56. He says, "By Allah, (The Arabic is ta-llahi; which a stronger oath than the more usual wa-llahi) decidedly you were almost about to topple me down indeed.
57. And had it not been for the favor of my Lord, indeed I would have been among the ones presented forward.
58. Then in no way will we be dead,
59. Except for our first death, and in no way will we be tormented?
60. Surely this is indeed that which is magnificent triumph;
61. For the like of this let the doers do (good deeds)."
62. Is this a more charitable (i.e., better) hospitality, or even the Tree of Az-Zaqqûm?
63. Surely We have made it as a temptation (Or: trial) for the unjust.
64. Surely it is a tree that comes out (Literally: goes out) in the root of Hell-Fire;
65. Its spathes are as the heads of Shayatûn. (Ever-vicious (ones), i.e., devils)
66. Then surely they will indeed be eating of it, and so of it they will be filling their bellies.
67. Thereafter on top of it surely they will have indeed an admixture of scalding (water),
68. Thereafter surely their return indeed is to Hell-Fire.
69. Surely they came upon their fathers erring,
70. So they are made to hurry in their tracks.
71. And indeed before them already erred away most of the earliest (people),
72. And indeed We already sent among them warners.
73. So look into how was the end of the warned people,
74. Except for the most faithful bondmen of Allah.
75. And indeed, Nûh (Noah) already called out to Us; (i.e., Allah, through the Angels) so how excellent indeed were The Answerers!
76. And We safely delivered him and his family from the tremendous agony;
77. And We made his offspring the ones who are the (enduring) survivors;
78. And We have left for him (honor) among the later (generations):
79. Peace be upon Nûh (Noah) among the worlds!
80. Surely thus do We recompense the fair-doers.
81. Surely he is among Our believing bondmen.
82. Thereafter We drowned the others.
83. And surely of his sect indeed was Ibrahîm (Abraham)
84. As he came to his Lord with a sound heart,
85. As he said to his father and his people, "What is it that you worship?
86. Is it a falsehood, gods apart from Allah, that you are willing (to worship)?
87. What then is your expectation from The Lord of the worlds?"
88. So he looked a look (i.e., gazed at the stars) at the stars,
89. Yet he said, "Surely I am ailing."
90. Then they turned away from him, withdrawing.
91. So he went apart to their gods; then he said, "Will you not eat?
92. How is it with you that you do not pronounce (a word)

93. So he went apart upon them (i.e., their idols) striking with his right hand.
94. Then they (i.e., the disbelievers) came forward to him in a hurried procession.
95. He said, "Do you worship what you hew,
96. And Allah created you and whatever you do?
97. They said, "Build him a structure, (and) then cast him in the Hell-Fire."
98. So they were willing to devise a plot against him; yet We made them the basest.
99. And he said, "Surely I am going to my Lord, soon He will guide me.
100. Lord! Bestow upon me one of the righteous."
101. So We gave him the good tidings of a forbearing youth.
102. Then when he (His son) reached the age of endeavoring with him, he said, "O my son, surely I see in a dream (Literally: time of sleeping) that I should slay you; so, look, what do you see?" He said, "O my (dear) father, perform whatever you are commanded; you will soon find me, in case Allah (so) decides, among the patient."
103. So, as soon as they had both surrendered, and he dashed him upon his brow.
104. And We called out to him (saying), "O Ibrahîm, (Abraham).
105. you have already sincerely (believed) in the vision; surely thus We recompense the fair-doers.
106. Surely this is indeed what is the evident trial."
107. And We ransomed him with a magnificent slain (sacrifice).
108. And We have left for him among the later generations,
109. "Peace be upon Ibrahîm." (Abraham)
110. Thus We recompense the fair-doers;
111. Surely he is one of Our believing bondmen.
112. And We gave him the good tidings of Ishaq, (Isaac) a Prophet, one of the righteous.
113. And We blessed him and Ishaq, and of their (The pronoun is dual; i.e., offspring of the two of them) offspring some are fair-doers, and (some) are evidently unjust to themselves.
114. And indeed We were already bounteous to Mûsa (Moses) and Harûn. (Aron)
115. And We safely delivered them both and their people from the tremendous agony.
116. And We granted them victory, so that they were the ones (who were) overcomers;
117. And We brought them both the Evidential Book;
118. And We guided them both in the straight Path;
119. And We have left for them both among the later (generations),
120. "Peace be upon Mûsa and Harûn."
121. Surely thus We recompense the fair-doers.
122. Surely they are both of Our believing bondmen.
123. And surely Ilyas (Alias=Elijah) is indeed one of the Emissaries;
124. As he said to his people, "Will you not be pious (towards Allah)?
125. Do you invoke Ba'el, and leave out The Fairest of creators,
126. Allah, your Lord, and The Lord of your earliest fathers?"
127. Yet they cried him lies; then surely they will indeed be presented forward?"
128. Except for the most faithful bondmen of Allah.
129. And We have left for him (honor) in the later generations,
130. Peace be upon Ilyasîn!" (Elias)
131. Surely thus We recompense the fair-doers.
132. Surely he is one of Our believing bondmen.
133. And surely Lût (Lot) is indeed one of the Emissaries,

134. As We safely delivered him and his family all together,
 135. Except an old woman among the laggards;
 136. Thereafter We destroyed the others,
 137. And surely you pass by them in the (early) morning.
 138. And by night; Will you not then consider?
 139. And surely Yūnus (Jonah) is indeed one of the Emissaries, 0
 140. As he deserted to the laden ship (s);
 141. Then he cast lots. Yet he was of the rebutted,
 142. So the whale gobbled him, and he was blameworthy.
 143. So had he not been of the extollers (of Allah),
 144. He would indeed have lingered in its belly until the Day they will be made to rise again.
 145. Then We flung him off upon the naked (shore) and he was ailing.
 146. And We caused to grow over him a tree of gourds.
 147. And We sent him to a hundred thousand, or more. (Literally: they may have increased)
 148. Then they believed; so We gave them enjoyment for a while.
 149. So, ask them for a pronouncement, “Has your Lord daughters, and they have sons?
 150. Or even did We create the Angels females, and they were witnesses?”
 151. Verily, surely it is of their falsehood, indeed, (that) they say,
 152. “ Allah has begotten!” And surely they are liars indeed.
 153. Has he elected daughters above sons?
 154. How is it with you, how do you judge?
 155. Will you then not be mindful?
 156. Or even do you have an evident all- binding authority?
 157. Then come up with your Book, in case you are sincere.
 158. And they have made up a consanguinity between Him and the jinn; and indeed the jinn already know
 that surely they will indeed be presented forward.
 159. All Extolment be to Allah above what they describe.
 160. Except (for) the most faithful bondmen of Allah.
 161. Yet surely you and whatever you worship,
 162. In no way will you tempt any against Him,
 163. Except (for) him who will roast in Hell-Fire”.
 164. And in no way is there one of us, (i.e., the angels) except that he has a known station,
 165. And surely we, indeed we, are the ones ranged in ranks,
 166. And surely we, indeed we, are the extollers (of Allah).”
 167. And decidedly they (i.e., the disbelievers) indeed used to say,
 168. “If only we had in our presence a Remembrance (i.e., Scriptures) from the earliest (people).
 169. Indeed we would be the most faithful bondmen of Allah.”
 170. Yet they disbelieved in it; then eventually they will know!
 171. And indeed Our Word has already gone before to Our bondmen, the Emissaries.
 172. Surely they, indeed they, will be vindicated,
 173. And surely Our hosts, indeed they, will be the overcomers.
 174. So turn away from them for a while.
 175. And behold them; then they will eventually behold.
 176. Do they then seek to hasten Our torment?
 177. So when it comes down in their courtyard, then how odious will be the morning of them that are

constantly warned!

- 178. And turn away from them for a while
- 179. And behold; then they will eventually behold.
- 180. All Extolment be to your Lord, The Lord of Might, above whatever they describe!
- 181. And peace be upon the Emissaries;
- 182. And praise be to Allah, The Lord of the worlds.

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38. Surat Sad

In The Name of Allah, The All - Merciful, The Ever- Merciful.

- 1. Sad (This is name of a letter of the Arabic alphabet, and only Allah knows its meaning here) and (by) the Qur'an comprising the Remembrance.
- 2. No indeed, (but) the ones who have disbelieved are in might and opposition.
- 3. How many a generation We caused to perish even before them, yet they called out, while time had lapsed for shirking (their doom).
- 4. And they wonder that a warner has come to them from among them, and the disbelievers have said, "This is a sorcerer, a (great) liar."
- 5. Has he made the gods one God? Surely this is indeed a most wondrous thing."
- 6. And the chiefs among them went off, (saying), "Go on! (Or: March on!) And endure (patiently) with your gods; surely this indeed is a thing willfully (designed).
- 7. In no way did we hear of this in the last creed; decidedly this is nothing except a made-up device.
- 8. Has the Remembrance been sent down on him from among us?" No indeed, (but) they are in doubt of My Remembrance; no indeed (but) they have not as yet tasted My torment.
- 9. Or even do they have in their presence the treasuries of your Lord's mercy, The Ever-Mighty, Superb Bestower?
- 10. Or even does the kingdom of the heavens and the earth and whatever is between them belong to them? Then let them ascend the means!
- 11. A very host of the (allied) parties is routed from these.
- 12. The people of Nūh, (Noah) and cād, and Firaawn, (Pharaoh) owner of the bulwarks, cried lies before them.
- 13. And Thamūd, and the people of Lūṭ (Lot) and the companions of the Thicket; those were the (allied) parties.
- 14. Decidedly not one but cried lies to the Messengers, so My punishment came true.
- 15. And in no way are these looking for anything except one Shout; in no way is there any recovery from it.
- 16. And they have said, "Our Lord, hasten (quickly) to us our sentence before the Day of Reckoning."
- 17. (Endure) patiently what they say; and remember Our bondman Dawūd (David) (a man) possessing prowess (Literally: hands). Surely he was a constant resorter (to Allah).
- 18. Surely to him We subjected the mountains with him to extol at nightfall and sunshine.
- 19. And the birds, mustered all to him a constant resorter.
- 20. And We upheld his kingdom and brought him (the) Wisdom and decisive speech (Literally: the verdict, the address).
- 21. And has the tidings of the adversaries come up to you? As they scaled the chamber,
- 22. As they entered upon Dawūd; then he was alarmed of them. They said, "Do not fear (anything); two

adversaries we are. One of us has been inequitable to the other, (Literally: some of us against some “others”) so judge between us with the truth, and do not act unjudiciously, and guide us to the level path.

23. Surely this my brother has ninety-nine ewes, and I have one ewe. So he said to me, ‘Let me be her sponsor’ and he got the better of me in speech.” (Literally: was mightier in the address)
24. He (Dawūd) said, “Indeed he has already done an injustice to you in asking for your ewe (in addition) to his ewes; and surely many intermixes are indeed inequitable one against the other, (Literally: some of them are unfair to some “others”) except the ones who have believed and done deeds of righteousness, and how few they are!” And Dawūd surmised that We had only tempted (Or: tried) him; so he asked forgiveness of his Lord, and he collapsed bowing down and turned penitent. A prostration is to be performed here.
25. So We forgave him that, and surely he has in Our Providence proximity indeed and a fair resorting.
26. O Dawūd, surely We have made you a succeeding (Literally: Caliph) (Messenger) in the earth, so judge among mankind with the truth, and do not ever follow prejudice that it may make you err from the way of Allah. Surely the ones who err from the way of Allah will have a strict torment for that they have forgotten the Day of Reckoning.
27. And in no way have We created the heaven and the earth and whatever is between them untruthfully. That is the surmise of the ones who have disbelieved. So woe to the ones who have disbelieved, from the Fire!
28. Or even shall We make the ones who have believed and done deeds of righteousness as the corruptors in the earth, or even shall We make the pious as the constantly impious?
29. A Book We have sent down to you, Blessed, that they may ponder over its ayat (Verses, signs) and that men endowed with intellects would remind themselves.
30. And We bestowed on Dawūd (David) Sulayman; (Solomon) how excellent a bondman he was! Surely he was a constant resorter (to Us).
31. As there were set (in parade) before him at nightfall light-footed (Literally: standing on three feet) coursers.
32. Then he said, “Surely I have loved the love of (earthly) charitable (things) better than the Remembrance of my Lord, ” until (the sun) disappeared behind the curtain (Literally: made herself disappear with the curtain).
33. “Turn them back to me!” Then he took to striking (Or: slashing) their shanks and necks.
34. And indeed We already tempted Sulayman, (Solomon) and We cast upon his chair a corporeal (form); thereafter he turned penitent.
35. He said, “Lord! Forgive me, and bestow on me a kingdom such as may not behoove anyone even after me; surely You, Ever You, are The Superb Bestower.”
36. So We subjected to him the wind, which ran at his command, gently where he would direct it light on,
37. And Ash-Shayātīn, (The ever-vicious “one”, i.e., the Devils) every skilled builder, and (expert) diver.
38. And others interlinked in fetters.
39. This is Our gift; so be bounteous or hold back without reckoning.
40. And surely he has indeed in Our Providence a near proximity and a fair resorting.
41. And remember Our bondman ʿAyyūb, (Job) as he called out to his Lord (saying), “Ash-Shaytan (The ever-vicious “one”, i.e., the Devil) has touched me with calamity and torment.”
42. “Scamper with your leg. This is a washing-place, cool and a drink.”
43. And We bestowed on him his family, and the like of them with them, a mercy from Us, and a Reminding to ones endowed with intellects.

44. And (we said) “Take in your hand a jumble of rushes, then strike therewith, and do not break (your oath).” Surely We found him a patient (man). How excellent a bondman he was! Surely he was a constant resorter (to Us).
45. And remember Our bondmen Ibrahîm and Ishaq and Yaaqûb, (Abraham, Isaac and Jacob, respectively) (men) endowed with achievements and be holdings (Literally: with hands and eyesight”s”).
46. Surely We made them faithful with the (exclusively sincere) faith, the Reminding of the Residence (i.e., the Hereafter)
47. And surely in Our Providence they are indeed of the elected, the most charitable (i.e., the best).
48. And remember Shuaayb, (Ishmael) and Alyasaca and Thalkifli; and each is among the most charitable.
49. This is a Remembrance; and surely for the pious is indeed a fair resorting.
50. Gardens of Adn (Eden) whereof the gates are open for them.
51. Reclining therein, they call for many fruits and (cool) drink therein.
52. And in their presence are (maidens) restraining their glances (and) like of age.
53. This is what you are promised for the Day of Reckoning.
54. Surely this is indeed Our provision; in no way will it suffer depletion.
55. This is (for the righteous); and surely for the inordinate (i.e., tyrants) there will indeed be an evil resorting.
56. Hell, wherein they roast, miserable then is the cradling!
57. This is (their reward); so let them taste it: scalding (water) and constantly (overflowing) pus,
58. And other (torments) of like kind paired together.
59. This is a troop rushing along with you; there is no welcome for them; surely they will be roasting in the Fire.
60. They will say, “No indeed, it is you (who) have no welcome; you forwarded it for us; so, miserable is the reposing!”
61. They will say, “Our Lord, whoever forwarded this for us, then doubly increase torment for him in the Fire!”
62. And they will say, “How is it with us, (that) we do not see men (here) that we used to count among the evil (ones)?
63. Did we take them to ourselves as a (target of) scoffing? Or have our be holdings swerved away from them?”
64. Surely this is indeed true: the adversaries among the population (Or: the family) of the Fire.
65. Say, “Surely I am only a warner; and in no way is there any god except Allah, The One, The Superb Vanquisher.
66. The Lord of the heavens and the earth, and whatever is between them, The Ever-Mighty, The Superb Forgiver.
67. Say, (This is addressed to the Prophet) “It is a magnificent tiding.
68. From which you are veering away.
69. In no way did I have any knowledge of the most exalted Chiefs (of the Angels) as they took adversary stands (among themselves).
70. Decidedly nothing is revealed to me except that surely I am only an evident constant warner.”
71. (Remember) as your Lord said to the Angels, “Surely I am creating a mortal of a clay.
72. So when I have molded him and breathed into him of My Spirit, then fall down to him prostrating!”
73. So the Angels prostrated themselves, all of them all together,

74. Except Iblis; he waxed proud, and was (one) of the disbelievers.
75. Said He, "O Iblis, what prevented you to prostrate yourself to what I created with My Hands? Have you waxed proud, or are you of the exalted?"
76. Said he, "I am more charitable (i.e., better) than he; You created me of fire, and him You created of clay."
77. Said He, "Then get (Literally: go out) out of it; so surely you are a constant outcast.
78. And surely My curse is on you till the Day of Doom." (i.e., Judgment).
79. Said he, "Lord! Respite me then to the Day (when) they are made to rise again."
80. Said He, "So, surely you are of the respited,
81. Until the Day of the known time."
82. Said he, "Then, by Your Might, indeed I will definitely misguide them all together,
83. Excepting Your bondmen among them that are most faithful (to You)."
84. Said He, "The Truth then is (this), and the Truth I say:
85. Indeed I will definitely fill Hell with you and with whoever of them follows you all together."
86. Say, (This is addressed to the Prophet) "In no way do I ask of you any reward, and in no way am I (one) of the pretenders.
87. Decidedly it (is nothing) except a Remembrance to the worlds.
88. And indeed you will definitely know its tiding after a while."

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39. Surat Az-Zumar (The Hordes)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. The successive sending down of the Book is from Allah, The Ever-Mighty, The Ever-Wise.
2. Surely We have sent down to you the Book with the Truth; so worship Allah, making the religion faithfully His.
3. Verily the faithful religion is for Allah. And the ones who take to themselves patrons apart from Him (say), "In no way do we worship them excepting that they may bring us near in proximity to Allah." Surely Allah will judge between them concerning that wherein they differ among themselves. Surely Allah does not guide him who is a liar, a most disbelieving (person).
4. If Allah had willed to take to Him a child, indeed He would have elected whatever He decided of whatever He has created. All Extolment be to Him! He is Allah, The One, The Superb Vanquisher.
5. He created the heaven and the earth with the Truth; He rolls the night over the daytime, and He rolls the daytime over the night, and He has subjected the sun and the moon, each of them running to a stated term. Verily He is The Ever-Mighty, The Superb Forgiver.
6. He created you of one self; thereafter He made from it its spouse, and He has sent down to you of the cattle eight pairs. He creates you in your mothers' bellies, creation even after creation, in threefold darkness (es). That is Allah, your Lord; His is the Kingdom; there is no god except He; so however are you turned about?
7. In case you disbelieve, then surely Allah is Ever-Affluent (Literally: Ever-Rich) to do without you, and He is not satisfied with disbelief from His bondmen. And in case you thank (Him), He is satisfied with it for you. And no encumbered self (can) be encumbered with the encumbrance of another. Thereafter to your Lord (is) your return; then He will fully inform you of whatever you were doing. Surely He is Ever-Knowing of the (inmost thoughts) within the breasts. (Literally: what the breasts own)
8. And when an adversity touches man, he invokes his Lord, (turning) penitent to Him; (but) thereafter

when He grants him a favor from Him, he forgets that for which he was invoking earlier and makes up compeers to Allah to lead (people) into error away from His way. Say, “Enjoy your disbelief a little: surely you will be among the companions (i.e., inhabitants) of the Fire.”

9. Is he who is devoutly (praying) at various times of the night, prostrate and upright, being wary of the Hereafter, and hoping for the mercy of his Lord (the same as the disbeliever)? Say, “Are the ones who know equal to the ones who do not know?” Surely only the ones endowed with intellects would remind themselves.
10. Say, (This is addressed to the Prophet) “O My bondmen who have believed, be pious to your Lord. For the ones who do fair (deeds) in this present (life) (Literally: this lowly (life), i.e., the life of this world) there is a fair (reward), and the earth of Allah is wide. Surely (the) patient will only be paid their reward in full without reckoning.”
11. Say, “Surely I have been commanded to worship Allah, making the religion faithfully His.
12. And I have been commanded to be the first Muslim.” (Literally: of the Muslims = of those who surrender (to Him)
13. Say, “Surely I fear, in case I disobey my Lord, the torment of a Tremendous Day.”
14. Say, (This is addressed to the Prophet) Allah I worship, making my religion faithfully His.
15. So worship whatever you decide on, apart from Him.” Say, “Surely the losers are they who lose their (own) selves and their own families on the Day of the Resurrection. Verily that is the evident, all-deserved loss.”
16. They will have above them overshadowings of the Fire, and from beneath them over-shadowings; that is wherewith Allah frightens His bondmen: “O My bondmen, so be pious towards Me!”
17. And the ones who avoid the Taghūt (i.e. false gods) that they might not worship them and (turn) penitent to Allah, for them is good tidings! So give good tidings to My bondmen.
18. Who listen to the Saying (and) so closely follow the fairest of it. Those are they whom Allah has guided, and those are the ones endowed with intellects.
19. Is he then against whom the Word of torment comes true (truthfully rewarded)? Can you then rescue him who is in the Fire?
20. But the ones who are pious towards their Lord will have compartments, even above which are built compartments, from beneath which rivers run. (It is) the promise of Allah . Allah does not fail (His) promised Appointment.
21. Have you not seen that Allah has sent down from the heaven water, then He dispatched (i.e., inserted) it as fountains in the earth; thereafter He brings out therewith plantation (s) of different colors; thereafter they heave, then you see them (turning) yellow; thereafter He makes them to crushed pieces? Surely in that is indeed a Reminding for (people) endowed with intellects.
22. Is he then whose breast Allah has expanded to Islam, so he (walks) in a Light from his Lord (like the disbelievers)? Then woe to the ones whose hearts are hardened against the Remembrance of Allah! Those are in evident error.
23. Allah has sent down fairest discourse as a Book, of similar signs (and) oft-repeated, (literally: doubly fair) wherewith shiver the skins of the ones who are apprehensive of their Lord; thereafter their skins and their hearts soften to the Remembrance of Allah. That is the guidance of Allah whereby He guides whomever He decides; and whomever Allah leads into error, then in no way will he have any guide.
24. So, is he who protects (i.e., confronts with his face) (himself) with his face against the odious torment on the Day of the Resurrection (the same as the pious)? And it is said to the unjust, “Taste (now) whatever you were earning!”
25. The ones before them cried lies; then the torment came up to them from where they were not aware.

26. So Allah made them taste disgrace in the present life, (i.e., confronts with his face) and indeed the torment of the Hereafter is greater, if only they do know.
27. And indeed We have struck for mankind in this Qur'an every (manner) of similitude, that possibly they would remind themselves.
28. An Arabic Qu^ran, without comprising any crookedness, that possibly they would be pious.
29. Allah has struck a similitude: a man in whom associates are at variance with each other, and a man wholly submissive to (one) man. Are the two equal (in likeness)? Praise be to Allah; no indeed, (but) most of them do not know.
30. Surely you will be dead: and surely they (also) will be dead.
31. Thereafter on the Day of the Resurrection in the Meeting with your Lord you will take adversary (stands) against each other.
32. So who is more unjust than he who lies against Allah and cries lies to the sincere (faith) as it has come to him? Is there not in Hell a lodging for the disbelievers?
33. And he who has come with the sincere (faith) and has sincere faith in it, those are they who are pious.
34. They will have whatever they decide (on) in the Providence of their Lord; that is the recompense of the fair-doers,
35. That Allah may expiate for them the most odious of whatever they did, and recompense them with their reward of the fairest of that which they were doing.
36. Will not Allah suffice His bondman? And they frighten you with the ones apart from Him, and whomever Allah leads into error, then in no way will he have any guide.
37. And whomever Allah guides, then in no way will he have a misleader; is not Allah (unceasingly) Ever-Mighty, Owner of vengeance?
38. And indeed in case you ask them, "Who created the heavens and the earth?" indeed they will definitely say Allah." Say, (This is addressed to the Ptopet) "Have you seen then the ones you invoke apart from Allah. In case Allah ever wills some adversity for me, will they lift off His adversity? Or (in case) He wills (some) mercy for me, will they hold back His mercy?" Say, (This is addressed to the Ptophet) "Allah is enough (Reckoner) for me; on Him do (all) the trusting ones put their trust."
39. Say, (This is addressed to the Ptophet) "O my people, behave (Literally: do) according to your situation; surely I am behaving (according to my situation); then eventually you will know.
40. To whom will come up a torment disgracing him; and upon him will alight a perpetual torment."
41. Surely We have sent down upon you (The Prophet) the Book for mankind with the Truth. So whoever accepts guidance, then it is for his self, and whoever errs (away) then surely he errs away only against it; and in no way are you a constant trustee over them.
42. Allah takes up the selves at the time of their death and the ones which have not died, in their sleeping. Then He holds back the ones against which He has decreed death, and sends (forth) the others till a stated term. Surely in that are indeed signs for a people who meditate.
43. Or even have they taken to themselves constant intercessors apart from Allah? Say, (This is addressed to the Prophet) "And (even) if they do not possess (any power) for anything, nor do they consider?"
44. Say, (This is addressed to the Prophet) "To Allah is intercession all together. To Him is the Kingdom of the heavens and the earth; thereafter to Him you will be returned."
45. And when Allah is mentioned alone, the hearts of the ones who do not believe in the Hereafter get disgusted, and when the ones apart from Him are mentioned, only then are they glad at the tidings
46. Say, (This is addressed to the Prophet) "O Allah, (The Arabic word has the supplication suffix-umma) Originator (Literally: Renderer) of the heavens and the earth, Knower of the Unseen and the Witnessed, You will judge among Your bondmen concerning whatever they used to differ about."

47. And if the ones who do injustice had (control) of whatever is in the earth all together and the like of it with it, indeed they would ransom themselves with it from the odious torment on the Day of the Resurrection, and (there) would appear to them from Allah what they did not (expectedly) reckon with.
48. And (there) would appear to them the odious (deeds) of whatever they have earned, and that whereat they used to mock would redound upon them.
49. So when an adversity touches man, he invokes Us; thereafter when We grant him a favor from Us, he says, "Surely I have been brought it only because of (my) knowledge." No indeed, it is a temptation, but most of them do not know.
50. The ones before them already said it, yet in no way did whatever they used to earn avail them.
51. So the odious (deeds) of whatever they earned afflicted them; and the ones who did injustice among these (people), whatever odious deeds they earned will soon afflict them; and in no way will they be defiant (to Us).
52. And do they not know that Allah outspreads (His) provision for whomever He decides, and He estimates (it) ? Surely in that are indeed signs for a people who believe.
53. Say, (This is addressed to the Prophet) "O My bondmen who have been extravagant against themselves, (i.e., who have committed sins) do not feel despondent of the mercy of Allah! Surely Allah forgives guilty (deeds) all together; surely He, Ever He, is The Ever-Forgiving, The Ever-Merciful.
54. And turn penitent to your Lord, and surrender to Him, even before the torment comes up to you; thereafter you will not be vindicated.
55. And closely follow the fairest of what has been sent down to you from your Lord even before the torment comes up to you suddenly while (Literally: and) you are not aware,
56. (Lest) any self should say, 'Oh, for (my) regret in that I indeed neglected my duty towards (literally: in the side of) Allah, and decidedly I was one of the scoffers.
57. Or should say, 'If (only) Allah had guided me, indeed I would have been among the pious.'
58. Or should say while it sees the torment, 'If (only) I had another (chance of) recurrence (i.e., permission to return to the world) then I would be among the fair-doers.'
59. Yes indeed! My signs already came to you, yet you cried lies to them, and you waxed proud and you were among the disbelievers.
60. And on the Day of the Resurrection you will see the ones who lied against Allah, their faces blackened; is there not in Hell a lodging for the proud?
61. And Allah will safely deliver the ones who were pious safe in their (land of) triumph; odious (torment) will not touch them, nor will they grieve.
62. Allah is The Creator of everything; and He is The Ever-Trusted Trustee over everything.
63. To Him (belong) the prerogatives of the heavens and the earth; and the ones who have disbelieved in the signs of Allah, those are they (who are) the losers.
64. Say, "Is it then, other than Allah you (wilfully) command me to worship, you ignorant ones?"
65. And indeed it has already been revealed to you (The Prophet) and to the ones before you: "Indeed in case you associate (other gods with Allah), indeed your deeds will definitely be frustrated and indeed you will definitely be among the losers.
66. No indeed, (but) Allah you (must) then worship and be among the thankful."
67. And in no way did they estimate Allah His true estimate; and the earth all together will be His grasp on the Day of the Resurrection, and the heavens will be folded in His Right Hand. All Extolment be to Him, and Supremely Exalted be He above whatever they associate (with Him)!

68. And the Trumpet is blown; then whoever is in the heavens and whoever is in the earth will (get) stunned, excepting whom Allah decides (to exempt). Thereafter it will be blown another time; then, only then will they be upright, looking on!
69. And the earth will shine with the Light of its Lord, and the Book will be brought forward, and the Prophets and martyr-witnesses will be made to come, and (justice) will be decreed between them with the Truth, and they will not be unjustly (treated)
70. And every self will be paid in full for whatever it has done; and He knows best whatever they perform.
71. And the ones who disbelieved will be driven in hordes to Hell until when they have come to it, its gates will be opened, and its Keepers will say to them, "Did not Messengers come up to you from among yourselves reciting to you the signs of your Lord and warning you against the meeting of this your Day?" They will say, "Yes indeed, but the word of torment has come true against the disbelievers."
72. It will be said, "Enter the gates of Hell eternally (abiding) therein; miserable then is the lodging of the proud!"
73. And the ones who were pious to their Lord will be driven in hordes to the Garden till when they have come to it, and its gates will be opened, and its Keepers will say to them, "Peace be upon you! You have been good, so enter (into) it eternally (abiding)."
74. And they will say, "Praise be to Allah, Who has sincerely (made good) His promise to us and has made us inherit the earth for us, to make our location in the Garden where we decide. So how favorable is the reward of the (good) doers."
75. And you will see the Angels encircling round about the Throne extolling with the praise of their Lord; and (justice) will be decreed between them with the Truth; and it will be said, "Praise be to Allah, the lord of the worlds."

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40. Surat Ghafir (The Forgiver)

In The Name of Allah, The All- Merciful, The Ever-Merciful.

1. Ha, Mîm (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning here).
2. The successive sending down of the Book is from Allah, The Ever-Mighty, The Ever-Knowing.
3. The Forgiver of (every) guilty (deed), and The Acceptor of penance, strict in punishment, The Owner of Ampleness; there is no god except He; to Him is the Destiny.
4. In no way does anyone dispute concerning the signs of Allah except the ones who disbelieve; so do not let their moving about in the lands delude you.
5. The people of Nûh (Noah) before them cried lies and the (allied) parties even after them; and every nation designed against their Messenger to take him (away), and disputed with untruth that they might rebut thereby the Truth. Then I took them (away); so how was (My) punishment!
6. And thus the Word of your Lord has come true against the ones who disbelieved that they are the companions (i.e., inhabitants) of the Fire.
7. The ones who bear the Throne, and the ones around it, extol with the praise (s) of their Lord and believe in Him, and they ask forgiveness for the ones who have believed, "Our Lord, You embrace everything in mercy and knowledge; so forgive the ones who repent and closely follow Your way, and protect them from the torment of Hell Fire.
8. Our Lord, and make them enter the Gardens of Adn (Eden) which You have promised them and the

ones who were righteous of their fathers, and their spouses, and their off springs; surely You, Ever You, are The Ever-Mighty, The Ever-Wise.

9. And protect them from odious deeds, And whomever You protect from odious deeds upon that Day, on him You have had mercy; and it is that which is the magnificent triumph.”
10. Surely (the ones) who have disbelieved will be called out (to), “Indeed the detesting of Allah is greater than your detesting yourselves, as you were called to belief, yet you disbelieved.”
11. They will say, “Our Lord, You have caused us twice to die and You have given us life twice; so we (now) confess our guilty (deeds). Is there then any way for going out?”
12. That is (due to the fact) that when Allah was invoked alone, you disbelieved, and in case (others) are associated with Him, you believe. So judgment belongs to Allah, The Ever-Exalted, The Ever-Great.
13. He is (The one) Who shows you His signs and keeps sending down to you from the heaven provision; and in no way does anyone remind himself except him who turns penitent.
14. So invoke Allah, making the religion faithfully His, though the disbelievers hate it.
15. Ever-Raised are His degrees, The Owner of the Throne, casting the Spirit of His Command upon whomever He decides of His bondmen that He may warn (them) of the Day of Encounter,
16. The Day they are going forth. Not a thing of theirs is concealed from Allah. “Whose is the Kingdom today?” “(It belongs) to Allah, The One, The Superb Vanquisher.”
17. Today each self will be recompensed for what it has earned; (there is) no injustice today. Surely Allah is Swift at the reckoning.
18. And warn them against the Day of theImminent (Doom) as the hearts are close to the larynxes, and they are repressing (anguish inwardly); in no way will the unjust have any intimate (friend) nor any constant intercessor to be obeyed.
19. He knows the treacherous (look) of the eyes and whatever the breasts conceal.
20. And Allah decrees with the Truth, and the ones they invoke apart from Him will not decree about anything. Surely Allah, Ever He, is The Ever- Hearing, The Ever-Beholding.
21. And have they not traveled in the earth and so (could) look into how was the end of the ones who were before them? They were stronger (Literally: more valiant, more strict) in power than themselves and (left) more tracks in the earth; yet Allah took them (away) for their guilty (deeds), and in no way did they have any protector from Allah.
22. That was (due to the fact) that their Messengers kept coming up to them with the supreme evidence (s); yet they disbelieved, so Allah took them (away). Surely He is Ever-Powerful, strict in punishment.
23. And indeed We already sent Mūsa (Moses) with Our signs and an evident all-binding authority.
24. To Firaawn, (Pharaoh) and Haman, and Qarūn (Korah). Yet they said, “A sorcerer, a constant liar.”
25. Then as soon as he came to them with the Truth from Our Providence, they said, “Kill the sons of the ones who have believed with him, and (spare) alive their women.” And in no way can the plotting of the disbelievers (end) except in error.
26. And Firaawn said, “Leave me (alone) (i.e., Keep away from me) to kill Mūsa, and let him invoke his Lord. Surely I fear that he may exchange your religion or that he may cause corruption to appear in the land.”
27. And Mūsa said, “Surely I take refuge in my Lord and your Lord from every proud (one) who does not believe in the Day of Reckoning.”
28. And a believing man of Firaawn’s (Pharaoh) house who kept back his belief said, “Will you kill a man for that he says, ‘My Lord is Allah,’ and he has come to you with the supreme evidence (s) from your Lord? And in case he is a liar, then his lying is upon himself, and in case he is sincere, some of that which he promises you will alight on you. Surely Allah does not guide him who is extravagant, a

constant liar.

29. O my people, today the kingdom is yours, you being topmost in the land; yet who will vindicate us against the violence of Allah in case it comes upon us?" Firaawn (Pharaoh) said, "In no way would I let you see except what I see, and in no way do I guide you except in the way of right-mindedness."
30. And he who believed said, "O my people, surely I fear for you the like of the Day of the (allied) parties;
31. The like of the steadfast manner of the people of Nūḥ, (Noah) and ʿāḍ, and Thamūd and the ones even after them; and in no way does Allah will an injustice for (His) bondmen.
32. And O my people, surely I fear for you the Day of Summoning.
33. The Day you turn away, withdrawing; in no way would there be a safeguard for you from Allah; and whomever Allah leads into error, then in no way would anyone be a guide for him.
34. And indeed Yūṣuf (Joseph) already came to you earlier with the supreme evidence (s), yet in no way did you cease being in doubt concerning what he came to you with, until, when he perished, you said, 'Allah will never send forth (any) Messenger even after him.'" Thus Allah leads into error him who is extravagant and (always) suspicious."
35. The ones who dispute concerning the signs of Allah without any all-binding authority that has come up to them, it is greatly (detested) (Literally: great in detesting) in the Reckoning of Allah and in the (sight) of the ones who have believed. Thus Allah stamps upon (i.e., impresses or sets on) every heart of (every) proud potentate.
36. And Firaawn (Pharaoh) said, "O Haman, build for me a tower that possibly I would reach the means (of ascension),
37. The means of the heavens, (and) so view the God of Mūsa, (Moses) and surely I expect him to be a liar indeed." And thus the odiousness of his deed (s) were adorned (i.e., made attractive) for Firaawn, and he was barred from the way; and in no way did Firaawn's plotting (end) except in detriment.
38. And he who believed said, "O my people, closely follow me; I will guide you in the way of right-mindedness.
39. O my people, surely this present life (Literally: lowly life, i.e., the life of this world) is only a (passing) enjoyment, and surely the Hereafter is (really) the Home of Residence.
40. Whoever does an odious (deed), then he will be recompensed with (nothing) except the like of it; and whoever does righteousness, male or female, and is a believer, then those will enter the Garden, provided therein without reckoning.
41. And O my people, how is it with me that I call you to deliverance, and you call me to the Fire?
42. You call me to disbelieve in Allah and to associate with Him that of which I have no knowledge, and I call you to The Ever-Mighty, The Superb Forgiver.
43. (There is) no question that what you call me to has no call (heard) in the present (life) (Literally: lowly life, i.e., the life of this world) or in the Hereafter, and that our turning back is to Allah, and that the extravagant are the ones who are the companions (i.e., inhabitants) of the Fire.
44. Then you will soon remember what I say to you; and I confide my Command (Or: my affair) to Allah. Surely Allah is Ever-Beholding (His) bondmen."
45. So Allah protected him against the odious (things) of their scheming, and an odious torment redounded on the house of Firaawn: (Pharaoh).
46. The Fire. They will be set before it in the early morning and at nightfall, and on the Day when the Hour (comes) up, "Make the house of Firaawn (Pharaoh) to enter into the strictest torment."
47. And as they argue among themselves in the Fire, so the weak will say to the ones who waxed proud, "Surely we were a following to you; will you then avail us against any assignment of the Fire?"

48. The ones who waxed proud will say, "Surely every one of us is in it; surely Allah has already judged among (His) bondmen."
49. And the ones who are in the Fire will say to the keepers of Hell, "Invoke your Lord to lighten for us one day of the torment!"
50. They will say, "And did your Messengers not come up to you with the supreme evidence (s)?" They will say, "Yes indeed." They will say, "Then do you invoke!" And in no way is the invocation of the disbelievers in anything except in error.
51. Surely We indeed vindicate Our Messengers and the ones who have believed in the present life (Literally: lowly life, i.e., the life of this world) and upon the Day when the (noble) Witnesses rise up,
52. The Day when their ready excuse (s) will not profit the unjust, and theirs will be the curse, and theirs the odious Residence.
53. And indeed We already brought Mûsa (Moses) the guidance, and We caused the Seeds (Or: sons) of Israel) to inherit the Book,
54. A guide and a Reminding for the ones endowed with intellects.
55. So (endure) patiently; (This is addressed to the Prophet) surely the promise of Allah is true. And ask forgiveness for your guilty (deed), and extol with the praise of your Lord at nightfall and before the rising of the sun.
56. Surely the ones who dispute concerning the signs of Allah without any all-binding authority having come up to them, decidedly in their breasts is nothing except pride; in no way will they be attaining (Literally: reaching) it, (i.e., the attainment of the fulfillment of their pride, or harming the Prophet, or attaining Prophet hood) so seek refuge in Allah; surely He, Ever He, is The Ever-Hearing, The Ever-Beholding.
57. Indeed the creation of the heavens and the earth is greater than the creation of mankind; but most of mankind do not know.
58. And in no way are the blind and the ever-beholding man equal, nor are the ones who have believed and done deeds of righteousness and the doers of odious (deeds); little do you remind yourselves!
59. Surely the Hour is indeed coming up; there is no suspicion about it, but most of mankind do not believe.
60. And your Lord has said, "Invoke Me and I will respond to you. Surely the ones who wax too proud to do Me worship will soon enter Hell utterly abject."
61. Allah is (The One) Who made for you the night to rest in it, and the daytime a beholder (i.e., when you can behold). Surely Allah is indeed The Owner of Grace for mankind, but most of mankind do not thank (Him).
62. That, then, is Allah, your Lord, The Creator of everything; there is no god except He. However, then, are you diverged (from the Truth)?
63. Thus diverged (from Truth) are they who used to repudiate the signs of Allah.
64. Allah is The (One) Who made for you the earth a reposing and the heaven for an edifice (Literally: a building). And He fashioned you, and made fair your fashioning, and provided you with the good things. That is Allah your Lord; so Supremely Blessed is Allah, The Lord of the worlds.
65. He is The Living One; there is no god except He. So invoke Him, making the religion His faithfully. Praise be to Allah, The Lord of the worlds.
66. Say, "Surely I have been forbidden to worship the ones you invoke apart from Allah, as soon as the supreme evidence (s) came to me from my Lord; and I have been commanded to surrender to The Lord of the worlds."
67. He is The (One) Who created you of dust, thereafter of a sperm-drop, thereafter of a clot; thereafter

He brings you out as a young child, thereafter that you (may) reach full age; (Literally: reach your strongest “age”) thereafter you (may) be aged. And (some) of you are taken (i.e., die) up earlier, and that you (may) reach a stated term, and that possibly you would consider.

68. He is The (One) who gives life and makes to die; so when He decrees a Command, then surely He only says to it, “Be!” and it is.
69. Have you not regarded the ones who dispute concerning the signs of Allah; however are they turned about?
70. The ones who have cried lies to the Book and that wherewith We sent Our Messengers, will then eventually know,
71. As the shackles are on their necks, and (also) the chains; they are pulled.
72. Into the scalding water; thereafter they are to be seethed in the Fire.
73. Thereafter it is said to them, “Where are the ones you used to associate.
74. Apart from Allah?” They will say, “They have erred away from us; no indeed, we used not to invoke anything earlier.” Thus Allah leads the disbelievers into error.
75. That is (due to the fact) that you used to exult in the earth untruthfully, (Literally: without the truth) and (due to the fact) that you used to live in merriment.
76. “Enter the gates of Hell, eternally (abiding) therein.” Miserable then is the lodging of the proud (ones)!
77. So (endure) patiently; surely the promise of Allah is true. So whether We definitely show you some of (the pains) We promise them or We definitely take you up (to Us), then to Us they will be returned.
78. And indeed We already sent Messengers even before you. Among them are the ones whom We related to you, and (some) We have not related to you; and in no way (could) any Messenger come up with a sign except by the permission of Allah. Then when the Command of Allah comes, (their end) is decreed with the Truth, and there over the wrong-doers (Literally: doers of void “deeds”) will lose.
79. Allah is (The One) Who made for you the cattle (ؓAncam includes cattle, camels, sheep and goats) that you may ride (some) of them, and of (some) you eat,
80. And (other) profits you have from them; and that on them you may attain (Literally: reach) a need in your breasts, and upon them and on the ships you are carried.
81. And He shows you His signs; then whichever of the signs of Allah do you deny?
82. Have they then not traveled in the earth so they (could) look into how was the end of the ones before them? They were more numerous than themselves, and more valiant in power, and (left) more tracks in the earth; yet in no way did whatever they used to earn avail them.
83. So, as soon as their Messengers came to them with the supreme evidence (s), they exulted with what knowledge was in their presence, and what they used to mock at redounded on them.
84. Then, as soon as they saw Our violence, they said, “We believe in Allah alone, and we disbelieve in whatever we used to be associating with Him.”
85. Yet their belief did not in the least profit them as soon as they saw Our violence, the enactment of Allah, which has passed on His bondmen; and there over the disbelievers lost

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41- Surat Fussilat (Expounded)

In The Name of Allah, The All-Merciful, The Ever-Merciful

1. Ha, Mîm. (These are the names of lettes of letters of the Arabic alphabet, and only Allah knows their meaning).

2. A successive sending down from The All-Merciful, The Ever-Merciful.
3. A Book whose ayat (Verses, signs) have been expounded, an Arabic Qur'an for a people who know,
4. Bearing good tidings and a warning; yet most of them veered away, so they do not hear.
5. And they have said, "Our hearts are under lids (literally: into lids) from what you call us to, and in our ears is an obstruction, and between us and you (The Prophet) is a curtain; so do (according to your belief); surely we are doing (according to ours)."
6. Say, "Surely I am only a mortal like you. To me it is revealed that your God is only One God; so go straight to Him, and ask for His forgiveness; and woe to the associators,
7. Who do not bring the Zakat, (i.e., pay the poor-dues) and they are the ones (who are) disbelievers in the Hereafter.
8. Surely the ones who have believed and done deeds of righteousness will have a reward bountifully unfailing."
9. Say, "Is it true that indeed you surely disbelieve in (The One) Who created the earth in two days, and do you set up compeers to Him?" That is The Lord of the worlds.
10. And He made therein anchorages (i.e., mountains) from above it, and He blessed it, and determined therein its nourishments in four days, equal to the questioners.
11. Thereafter He leveled Himself (How He did so is beyond human understanding) to the heaven (while) it was smoke, then said to it and to the earth, "Come up (you two) willingly (Or: in obedience) or unwillingly!" They (both) said, "We come up willingly."
12. So He decreed them as seven heavens in two days, and He revealed in every heaven its Command. And We have adorned the lowest heaven with lamps, and (set Angels) preserving them. That is the determining of The Ever-Mighty, The Ever-Knowing.
13. Yet in case they veer away, then say, "I warn you of a (stunning) thunderbolt like to the (stunning) thunderbolt of cād and Thamūd."
14. As the Messengers came to them from before them (Literally: from between their hands) and from behind them, (saying), "Do not worship anyone except Allah ", they said, "If our Lord had (so) decided, indeed He would have sent down Angels; so surely we are disbelievers in what you have been sent with."
15. So, as for Aad, they waxed proud in the earth untruthfully (Literally: with other than truth) and said, "Who is more valiant than us in power?" And did they not see that Allah, Who created them, Ever He, is more valiant than them in power? And they used to repudiate Our signs.
16. Then We sent against them a most clamorous wind in days of ill-luck that We might let them taste the torment of disgrace in the present life; (Literally: the lowly life, i.e., the life of this world) and indeed the torment of the Hereafter is more disgraceful, and they will not be vindicated.
17. And as for Thamūd, so We guided them, yet they showed love for blindness above guidance; so the (stunning) thunderbolt of the torment of degradation took them (away) for whatever they used to earn.
18. And We safely delivered the ones who believed and were pious.
19. And the Day the enemies of Allah are mustered to the Fire, so they are (duly) dispensed with.
20. Till, just when they come to it, their hearing, and their beholdings, (i.e., eyesight (s) and their skins testify against them concerning whatever they were doing.
21. And they will say to their skins, "Why have you testified against us?" They will say, " Allah has caused us to pronounce (words), Who has caused everything to pronounce (words). And He created you the first time, and to Him you will be returned.
22. And in no way did you take to screening yourselves that neither your hearing, nor your beholdings, (i.e., eyesight (s) nor your skins should testify against you; but you surmised that Allah does not know

much of whatever you did.

23. And that (Literally: those (s) (was) the surmise you surmised about your Lord; it has toppled you; so you have become among the losers.”
24. So in case they (endure) patiently, then the Fire will be a lodging for them, and in case they ask amends, yet in no way will they be (allowed) to make amends.
25. And We have preordained for them comrades; so they have adorned for them that which is before (Literally: between their hands) them and that which is behind them. And against them the Saying has come true among nations that passed even before them of the jinn and of mankind. Surely they were losers.
26. And the ones who have disbelieved say, “Do not give ear to this Qur’an, and talk idly about it, that possibly you would overcome.”
27. So indeed We will definitely cause the ones who have disbelieved to taste strict torment, and indeed We will definitely recompense them (for) the most odious of whatever they were doing.
28. That is the recompense of the enemies of Allah: the Fire, wherein they will have the Home of Eternity as a recompense for that they used to repudiate Our signs.
29. And the ones who have disbelieved will say, ” Our Lord, show us the ones that led us into error, (both) the jinn and mankind, (and) we would set them beneath our feet, that they both may be among the basest ones.”
30. Surely the ones who have said, “Our Lord is Allah, ” thereafter they have gone straight, upon them the Angels keep coming down (saying), “Do not fear (anything), nor do you grieve, and have good tidings of the Garden that you are promised.
31. We are your constant patrons in the present life (Literally: the lowly life, i.e., the life of this world) and in the Hereafter; and therein you will have whatever yourselves crave for, and therein you will have whatever you claim.
32. As hospitality (coming down) from (One) Ever-Forgiving, Ever-Merciful.”
33. And who is fairer in speech than he who calls to Allah, and does righteousness, and says, “Surely I (myself) am one of the Muslims”? (i.e., those who surrender (to Allah)
34. And not equal are the fair deed and the odious deed. Repel with that which is fairest; then, only then, he between whom and you there is enmity will be as if he were an intimate constant patron.
35. And in no way will anyone be granted (such fairness) except the ones who (endure) patiently; and in no way will anyone be granted it except an owner of a tremendous fortune (Literally: Portion) (in the Hereafter).
36. And in case an incitement from Ash-Shaytan (The ever-Vicious (one), i.e., the Devil) ever incites you, then seek refuge in Allah; surely He, Ever He, is The Ever-Hearing, The Ever-Knowing.
37. And of His signs are the night and the daytime, and the sun and the moon. Do not prostrate yourselves to the sun, nor to the moon; and prostrate yourselves to Allah, Who created them, in case Him (alone) you do worship.
38. Yet, in case they wax proud, then the ones who are in the Providence with your Lord extol to Him by night and daytime, and they do not grow weary. A prostration is to be performed here
39. And of His signs is that you see the earth submissive. Then when We send down water upon it, it shakes and swells. Surely He Who gives life to it is indeed He Who gives life to the dead; surely He is Ever-Determiner over everything.
40. Surely (those) who blaspheme Our signs are not concealed from Us. So, is he who will be cast into the Fire more charitable, (i.e., better) or he who (really) comes up secure on the Day of the Resurrection? Do whatever you decide (on); surely He is Ever-Beholding of whatever you do.

41. Surely the ones who disbelieved in the Remembrance as soon as it came to them (are unjust), and surely it is indeed a Mighty Book;
42. Untruth does not come up to it before (Literally: between its two hands) it nor from behind it; a successive sending down from (One) Ever-Wise, Ever-Praiseworthy.
43. In no way is anything said to you except what already was said to the Messengers before you. Surely your Lord is indeed The Owner of forgiveness and The Owner of painful punishment.
44. And if We had made it a foreign (i.e., in a language other than Arabic) Qur'an, they would indeed have said, "Had its ayat (Verses, signs) been expounded? A foreign (tongue) and an Arab (Messenger)?" Say, "To the ones who have believed it is a guidance and a cure; and the ones who do not believe, in their ears is an obstruction, and for them it is a blindness; those are called out from a place far (away)."
45. And indeed We already brought Mûsa (Moses) the Book; then they were made to differ concerning it, and had it not been for a Word that had gone before from your Lord, it would indeed have been decreed between them; and surely they are indeed in doubt of it, causing suspicion.
46. Whoever does righteous (deeds), it is for himself; and whoever does odious (deeds), then it is against it; (The self) and in no way is your Lord in the least unjust to (His) slaves.
47. To Him is referred the Knowledge of the Hour. And in no way do any of the products (i.e., fruits) come out (Literally: go out) of their sheaths, and in no way does any female conceive or bring forth, except with His Knowledge. And upon the Day He will call out to them, "Where (now) are My associates?" they will say, "We declare (Literally: notify) to You, in no way is there a constant witness among us."
48. And whatever they used to invoke earlier will err away from them, and they will surmise that in no way can they have any evasion.
49. Man does not weary of invoking for charity; and in case evil touches him, then he is constantly despairing, constantly despondent.
50. And indeed, in case We cause him to taste mercy from Us even after tribulation has touched him, indeed he will definitely say, "This is for me; and in no way do I expect that the Hour is coming up. And indeed in case I am returned to my Lord, surely the fairest reward in His Providence will indeed be for me." Then indeed, We will definitely fully inform the ones who have disbelieved of whatever they have done, and indeed We will definitely let them taste of (Our) harsh torment.
51. And when We favor man, he veers away and retires aside, (Literally: retires with his side) and when evil touches him, then he is the owner of abounding (Literally: broad) invocation.
52. Say, "Have you seen that in case it is from the Providence of Allah, thereafter you disbelieve in it, who is further in error than he who is in far-reaching opposition?"
53. We will soon show them Our signs in the horizons and in themselves until it is evident to them that it is the Truth. And does it not suffice as to your Lord that He is The Ever-Present Witness over everything?
54. Verily, they are surely wrangling about the meeting with their Lord! Verily, He is surely Encompassing everything!

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42. Surat Ash-Shûra (Counsel)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Ha, Mîm (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning

here).

2. cayîn, Sîn, Qaf (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning here).
3. Thus reveals to you, and to the ones (even) before you Allah, The Ever-Mighty, The Ever-Wise.
4. To Him belongs whatever is in the heavens and whatever is in the earth; and He is The Ever-Exalted, The Ever-Magnificent.
5. The heavens are almost rent from above them, and the Angels extol with the praise of their Lord, and ask forgiveness for the ones on (Literally: in the earth) the earth. Oh, surely Allah, Ever He, is The Ever-Forgiving, The Ever-Merciful.
6. And the ones who have taken to themselves patrons apart from Him, Allah is Ever-Preserver over them; and in no way are you a constant trustee over them.
7. And thus We have revealed to you an Arabic Qur'an, that you may warn the Mother of the Towns (Makkah) and whomever are (dwelling) around it, and to warn of the Day of Gathering, wherein there is no suspicion: a group in the Garden, and a group in the Blaze.
8. And if Allah had (so) decided, He would indeed have made them one nation; but He causes whomever He decides to enter into His mercy, and the unjust ones will in no way have any patron or any ready vindicator.
9. Or even have they taken to themselves patrons apart from Him? Yet Allah, Ever He, is The Ever-Patronizing Patron, and He gives life to the dead, and He is Ever-Determiner over everything.
10. And in whatever things you differ about, then the judgment thereof belongs to Allah. "That is Allah, my Lord; in Him I have put my trust, and to Him I turn penitent".
11. The Originator of the heavens and the earth-He has made for you, of yourselves, pairs, (i.e., spouses) and of the cattle (ʔAncam includes cattle, camels, sheep and goats) (also) pairs, whereby (Literally: wherein) He propagates you. There is not anything like Him (whatsoever), and He is The Ever-Hearing, The Ever-Beholding.
12. To Him belong the prerogatives of the heavens and the earth. He outspreads provision to whomever He decides and estimates (it). Surely He is Ever-Knowing of everything.
13. He has legislated for you as the religion what He enjoined on Nûh, (Noah) and that which We have revealed to you, (The Prophet) and what We have enjoined on Ibrahîm and Mûsa and Isa (Abraham, Moses and Jesus, respectively) (saying), "Keep up the religion and do not be disunited therein." Greatly (detested) to the associators (i.e., those who associate others with Allah) is that to which you call them. Allah selects to Himself whomever He decides and guides to Himself whomever turns penitent.
14. And in no way were they disunited except even after knowledge had come to them, being inequitable among themselves; and had it not been for a Word that had gone before from your Lord until a stated term, indeed it would have been decreed between them. And surely the ones who were made to inherit the Book even after them are indeed in doubt of it, causing suspicion.
15. So therefore, then call (mankind to Allah), and go straight as you have been commanded, and do not ever follow their prejudices. And say, "I believe in whatever Book Allah has sent down, and I have been commanded to do justice between you. Allah is our Lord and your Lord. We have our deeds, and you have your deeds; there is no argument between us and you; Allah will gather us (all), and to Him is the Destiny."
16. And the ones who argue concerning Allah, (i.e., about surrendering "Islam" to Allah) even after He has been responded to, their argument is rebutted in the Reckoning of their Lord, and anger will be upon them, and for them is a strict torment.

17. Allah is (He) Who has sent down the Book with the Truth, and (also) the Balance; and what makes you realize that possibly the Hour is near?
18. The ones who do not believe therein seek to hasten it; and the ones who have believed (feel) timorous about it, and they know that it is the Truth. Verily, the ones who wrangle about the Hour are surely in far error indeed.
19. Allah is Ever-Kind to His bondmen; He provides whomever He decides; and He is The Ever-Powerful, The Ever-Mighty.
20. Whoever is willing (to gain) the tillage of Hereafter, We will give him increase in his tillage; and whoever is willing to (gain) the tillage of the present (life), (Literally: the lowly "life", i.e., the life of this world) We will bring him of it, and in no way will he have in the Hereafter any assignment.
21. Or even do they have associates (with Allah) who have legislated for them as the religion that which Allah has not given permission? And had it not been for the Word of Verdict, indeed it would have been decreed between them, and surely the unjust will have a painful torment.
22. You see the unjust feeling timorous about what they have earned, and it is befalling them. And the ones who have believed and done deeds of righteousness are in the Meadows of the Gardens; whatever they decide on they will have in the Providence of their Lord. It is that which is the great Grace.
23. That (is) what Allah gives as good tidings to His bondmen who have believed and done deeds of righteousness. Say, "I do not ask of you a reward for it, except amity for kinship." And whoever scores (Literally: commits) a fair deed, We will give him increase of fairness (i.e., goodness) therein. Surely Allah is Ever-Forgiving, Ever-Thankful.
24. Or even do they say, "He has fabricated against Allah a lie?" Yet in case Allah (so) decides, He will seal your heart; and Allah erases untruth and truthfully (upholds) the Truth by His Words. Surely He is Ever-Knowing of the (inmost thoughts) within the breasts (Literally: what the breasts own).
25. And He is (The One) Who accepts repentance for His bondmen, and shows clemency towards odious deeds, and knows whatever you perform.
26. And He responds (to) the ones who have believed and done deeds of righteousness, and He gives them increase of His Grace. And the disbelievers will have a strict torment.
27. And if Allah were to outspread the provision for His bondmen, they would indeed be inequitable in the earth; but He sends down in a determined (estimate) whatever He decides; surely He is Ever-Cognizant, Ever-Beholding His bondmen.
28. And He is The (One) Who keeps sending down the succoring (rain) even after they have become despondent, and He spreads His mercy; and He is The Ever-Patronizing, The Ever-Praiseworthy.
29. And of His signs is the creation of the heavens and the earth and of whatever kinds of beast He has disseminated in them, and He is The Ever-Determiner of gathering them when He decides.
30. And whatever affliction afflicts you, then it is for what your hands have earned; and He is Clement towards much.
31. And in no way can you even be defiant in the earth; and, apart from Allah, in no way do you have any constant patron or any ready vindicator.
32. And of His signs are the running (ships) in the sea like landmarks;
33. In case He (so) decides, He quiets the wind, (and) so they linger on motionless on its surface. Surely in that are indeed signs for every (man) most patient, constantly thankful.
34. Or He wrecks them for what they have earned; and He is Clement towards much.
35. And that the ones who dispute concerning Our signs would know that in no way can they have any evasion.

36. So, whatever thing has been brought to you is the enjoyment of the present life; (Literally: the lowly life, i.e., the life of this world) and what is in the Providence of Allah is more charitable (i.e., better) and more enduring for the ones who have believed and put their trust in their Lord,
37. And the ones who avoid the great (kinds) of vice and obscenities, and when they are angry, it is they (who) forgive.
38. And the ones who have responded to their Lord, and kept up the prayer, and their command is counsel between them, and they expend of what We have provided them.
39. And the ones who, when inequity afflicts them, are they (who) vindicate themselves.
40. And the recompense of an odious deed is an odious deed the like of it; yet whoever is clement and acts righteously, then his reward is up to Allah. Surely He does not love the unjust.
41. And indeed whoever vindicates himself after an injustice (has been done to him) against those, then in no way is there any way (for blaming) them (i.e., there is no blame on those who vindicate themselves).
42. Surely the way (of blame) is only against the ones who do injustice to mankind and act inequitably in the earth untruthfully; (Literally: with other than the Truth) those will have a painful torment.
43. And indeed he who (endures) patiently and forgives, surely that is indeed (an act of true) resolve concerning His Commands.
44. And whomever Allah leads into error, in no way (can) he have any patron even after Him; and you will see the unjust ones, as soon as they see the torment, saying, "Is there any way of turning back?"
45. And you will see them set before (the Fire), submissive in humbleness, looking with the furtive (Literally: concealed) glance. And the ones who have believed will say, "Surely the losers are they who lose their (own) selves and their own families on the Day of the Resurrection. Verily the unjust are surely in perpetual torment."
46. And in no way do they have any patrons to vindicate them, apart from Allah; and whomever Allah leads into error, then by no means (can) he have a way.
47. Respond to your Lord, even before there comes up a Day that has no turning back from Allah; in no way can you have any shelter upon that Day, and in no way can you have any disclaiming.
48. Yet, in case they veer away, then in no way have We sent you (as) a constant preserver over them; decidedly (your duty) is nothing except the proclamation of (the Message). And surely We, when We let man taste mercy from Us, he exults with it; and in case odious time afflicts them for what their hands have forwarded, then surely man is a constant disbeliever.
49. To Allah belongs the Kingdom of the heavens and the earth. He creates whatever He decides; He bestows upon whomever He decides females, and He bestows upon whomever he decides the males;
50. Or He couples them, (both) male and female and He makes whomever He decides sterile. Surely He is Ever-Knowing, Ever-Determiner.
51. And in no way is it feasible for a mortal that Allah should speak to Him, except by revelation or from beyond a curtain, or that He should send a Messenger; then He reveals whatever He decides, by His permission. Surely He is Ever-Exalted, Ever-Wise.
52. And thus We have revealed to you a Spirit of Our Command. In no way did you realize what the Book was, nor the belief; but We have made it a Light, whereby We guide whomever We decide of Our bondmen. And surely you indeed guide to a straight Path,
53. The Path of Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. Verily to Allah all Commands are destined to Him.

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43. Surat Az-Zukhruf (Decoration)

In The Name of Allah, The All-Merciful, The Ever-Merciful

1. Ha, M'm. (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning here)
2. And, (by) the evident Book,
3. Surely We have made it an Arabic Qur'an that possibly you would consider;
4. And surely it is in the Mother (i.e., the Essence; the preserved tablet) of the Book, close to Us, indeed ever-exalted, ever-wise.
5. Shall We then strike away the Remembrance (i.e., take away the Qur'an from you) from you, pardoning, for that you are an extravagant people?
6. And how many a Prophet We sent among the earliest (people),
7. And in no way did a Prophet come up to them, except that they used to mock at him.
8. So We caused to perish (people) more valiant in assault than they, and the similitude of the earliest (people) has passed away.
9. And indeed in case you ask them, "Who created the heavens and the earth?" Indeed they will definitely say, "The Ever-Mighty, The Ever-Knowing created them."
10. (He) Who made the earth to be a cradle for you and made ways for you therein that possibly you would be guided.
11. And Who has been sending down from the heaven water with determined estimate; so We have made to rise again thereby a deceased country; thus you will be brought out.
12. And Who created the pairs, all of them, and made for you of the ships and the cattle (ʿAnʿan includes cattle, camels, sheep and goats) (some) that you ride,
13. That you may level yourselves (i.e., sit) on their backs. Thereafter you remember the favor of your Lord when you have leveled yourselves on them, and say, All Extolment be to Him Who has subjected this to us, and in no way could we be ascribing comrades to Him.
14. And surely to our Lord We are indeed turning over." (i.e., returning)
15. And they have made up for Him a portion of His bondmen! (i.e., associates with Him) Surely man is indeed evidently a constant disbeliever.
16. Or even has He taken to Him, from what He creates, daughters and has elected for you (only) sons?
17. And when one of them is given the good tidings of what he struck (i.e., cited) as a likeness to The All-Merciful, (i.e., he is given the news of the birth of a daughter) his face lingers blackened, and he is constantly repressing anguish inwardly.
18. Is he who is brought up amid ornaments and in adversariness is without (demonstrable) evidence (to be associated with Allah)?
19. And they have made the Angels, who are the bondmen of The All-Merciful, females. Did they witness their creation? Their testimony will be written down, and they will be questioned (about it).
20. And they have said, "If The All-Merciful had (so) decided, in no way would we have worshiped them." In no way do they have any knowledge of that; decidedly they are (doing nothing) except conjecturing.
21. Or even have We brought them a Book even before it, (The Qur'an) so that they are upholding it fast.?
22. No indeed, (but) they have said, "Surely we found our fathers upon a course, (Literally: a nation: a community; following a leadership or a religion) and surely we are guided upon their tracks."
23. And thus in no way did We send even before you any warner into a town, except that its (population) living in ease and luxury said, "Surely we found our fathers upon a course (Literally: a nation; a

community; following a leadership (or a religion) and surely we are emulating (them) upon their tracks.”

24. He said, “ (Even) if I should come to you with a better guidance than you found your fathers upon?” They said, “Surely we are disbelievers in what you have been sent with.”
25. Then We took vengeance upon them; so look into how was the end of the believers.
26. And as Ibrahîm (Abraham) said to his father and his people, “Surely I (myself) am completely quit of whatever you worship
27. Except Him Who originated me; so surely He will soon guide me.”
28. And he made it a word enduring among his posterity that possibly they would return.
29. No indeed, (but) I made these and their fathers enjoy (life) until the Truth came to them and an evident Messenger.
30. And as soon as the Truth came to them, they said, “This is a sorcery, and surely in it we are disbelievers.”
31. And they have said, “Had this Qur’an been successively sent down upon a man of eminence in the two towns?” (Makkah and At-Ta’îf)
32. Is it they who divide the mercy of your Lord? We have divided among them their subsistence in the present life (Literally: the lowly life, i.e., the life of this world) and raised some of them above (some) others in degrees, that some of them may take to themselves (some) others in subjection; and the mercy of your Lord is more charitable (i.e., better) than whatever they heap (Literally: gather) together.
33. And had it not been that mankind would be one nation, We would indeed have made for whomever disbelieve in The All-Merciful roofs of silver to their homes, and stairways whereon they mount.
34. And (silver) doors to their homes, and settees (of silver) whereon they recline,
35. And decorations. And, decidedly, as yet, this is only the enjoyment of the present life, and the Hereafter in the Providence of your Lord is for the pious.
36. And whoever is purblind to the Remembrance of The All-Merciful, We preordain for him a Shaytan (An ever-Vicious (one), i.e., a devil) who (becomes his) comrade.
37. And surely they indeed bar them from the way, and they reckon that they are right-guided.
38. Until, when he comes to Us, he says, “Oh, would that there had been between me and you the distance of the two easts!” (This is sometimes understood to mean the east and west; or the rising of the sun and moon; or the rising of the sun in summer and winter) Miserable then is the comrade!
39. And it will never profit you today, as you did injustice, that you are partners in the torment.
40. Will you (i.e., the Prophet) then make the deaf to hear, or will you guide the blind and him who is in evident error?
41. So, in case ever We definitely cause you to go away, then surely We will be the Avengers against them;
42. Or We definitely show you that which We promised them. So, surely We are Supreme Determiners over them.
43. So uphold steadfastly that which has been revealed to you; surely you are upon a straight Path.
44. And surely it is indeed a Remembrance to you and to your people, and surely you (all) will eventually be questioned (about it).
45. And ask the ones of Our Messengers We sent before you. Have We made, apart from The All-Merciful, gods to be worshiped?
46. And indeed We already sent Mûsâ (Moses) with Our signs to Firaawn (Pharaoh) and his chiefs. So he said, “Surely I am the Messenger of The Lord of the worlds.”

47. Yet, as soon as he came to them with Our signs, only then did they laugh at them.
48. And in no way did We show them any sign except that it was greater than its sister sign; and We took (hold) of them with the torment, that possibly they would return.
49. And they said, "O you sorcerer, invoke your Lord for us by what He has covenanted in your presence. Surely we (ourselves) will indeed be right-guided."
50. Yet, as soon as We lifted off them the torment, only then did they breach (their promise).
51. And Firaawn (Pharaoh) called out upon his people (and) said, "O my people, is not the kingdom of Misr (i.e., Egypt) mine, and are not these rivers running from beneath me? Do you not then behold?"
52. Or even am I (not) more charitable (i.e., better) than this (fellow), who is contemptible and almost cannot make (his meaning) evident?
53. So, had armlets of gold been cast (i.e., bestowed on him) on him, or Angels had come with him in comradeship!"
54. Then he induced levity (i.e., missed his people) on his people, so they obeyed him; surely they were an immoral people.
55. Then as soon as they provoked Our anger, (Or: behaved foolishly towards Us) We took vengeance on them; so We drowned them all together;
56. So We made them a bygone (precedent) and a similitude to the later (generations).
57. And as soon as the son of Maryam (levity (Son of Mary,) is struck as a similitude, only then have your people clamored aloud thereat.
58. And they have said, "Are our gods more charitable, or rather he? In no way have they struck (the similitude) to you except in dispute; no indeed, (but) they are a people, (who are) constant adversaries.
59. Decidedly he is nothing except a bondman We favored, and We made him to be a similitude to the Seeds (Or: sons) of Israel)
60. And if We had (so) decided, We would indeed have made from among you Angels to be successors in the earth.
61. And surely it is indeed knowledge of the Hour; so definitely do not wrangle about it, and closely follow Me. This is a straight Path.
62. And definitely do not let Shaytan (The) ever-vicious (one), i.e., the Devil) bar you; (i.e., the believers) surely he is for you an evident enemy.
63. And as soon as Isa (Jesus) came with the supreme evidence (s), he said, "I have readily come to you with (the) Wisdom, and that I may make evident to you some of that concerning which you differ; so be pious to Allah, and obey me.
64. Surely Allah, Ever He, is my Lord and your Lord; so worship Him. This is a straight Path."
65. Yet the (allied) parties differed among themselves; so woe to the ones who did injustice from the torment of a painful Day.
66. Are they looking for (anything) except the Hour, that it will come to them suddenly, when they are not aware?
67. Close fellows upon that Day will be enemies to one another, (Literally: some of them to some (others) except the pious.
68. O My bondmen, today no fear is on you, nor is it you who grieve."
69. The ones who believed in Our signs and were Muslims.
70. "Enter the Garden, you and your spouses, to be made jubilant!"
71. (There) will be passed round them platters of gold and goblets, and therein are whatever the selves crave for, and the eyes (find) delicious. "And you are therein eternally (abiding).
72. And that is the Garden which you are made to inherit for whatever you were doing.

73. Therein you have many fruits, whereof you eat.”
74. Surely the criminals are in the torment of Hell eternally (abiding).
75. It is not mitigated for them, and therein they will be dumbfounded.
76. And in no way did We do injustice to them, but it is they who were the unjust.
77. And they will call out, “O Malik, (keeper of Hell) let your Lord decree upon us!” He will say, “Surely you are staying.”
78. Indeed We have already come to you with the Truth, but most of you are hating the Truth.
79. Or (even) have they ratified a command? (i.e., A plot against you and the believers) Then surely We will be ratifying (too).
80. Or (even) do they reckon that We do not hear their secret and their private conferences? Yes indeed, and Our Messengers are close to them writing (everything) down.
81. Say, “In case The All-Merciful has a child, then I am the first among the worshippers.
82. All Extolment be to The Lord of the heavens and the earth, The Lord of the Throne, above whatever they describe.”
83. So leave them out to wade (i.e., to become absorbed in) and play until they meet the Day which they are promised.
84. And He is (The One) Who in the heaven is God, and in the earth is God; and He is The Ever-Wise, the Ever-Knowing.
85. And Supremely Blessed is He to Whom belongs the Kingdom of the heavens and the earth, and whatever is between them both; and in His Providence is the knowledge of the Hour; and to Him you will be returned.
86. And the ones they invoke, apart from Him, do not possess (the power) of intercession, excepting him who witnesses to the Truth, and they know it.
87. And indeed in case you ask them who created them, indeed they will definitely say, “ Allah.” However then are they diverged (from Truth)?
88. And for his (i.e., Allah knows best prophet’s saying) oration, “O Lord! Surely these are people who do not believe.”
89. Yet pardon them, and say, “Peace!” Yet eventually they will know.

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44. Surat Ad-Dukhan (Smoke)

In The Name of Allah, The All- Merciful, The Ever- Merciful.

1. Ha, Mîm (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning here).
2. And (by) the evident Book.
3. Surely We have sent it down in a blessed night; surely We have been warning.
4. Therein every Wise Command is distinctly (decreed),
5. (As) a Command from Our providence; surely We have (ever) been sending (Messengers).
6. As a mercy from your Lord; surely He, Ever He, is The Ever-Hearing, The Ever-Knowing.
7. The Lord of the heavens and the earth and whatever is between them both, in case you are (believers) with certitude.
8. There is no god except He; He gives life and He makes to die; (He is) your Lord and The Lord of your earliest fathers.
9. No indeed, (but) they are in doubt, playing.

10. So be on the watch for a Day when the heaven will come up with an evident smoke,
11. That will envelop mankind; this is a painful torment.
12. "Our Lord, lift off from us the torment; surely, we are believers."
13. However could they have the Reminding, and an evident Messenger has already come to them,
14. (Yet) thereafter they turned away from him and said, "A man taught (by others), a madman!"
15. Surely We are lifting off the torment a little; surely you will be going back (to disbelief).
16. Upon the Day when We will assault you with the greatest assault; surely We will be Avengers.
17. And indeed already before them We tempted the people of Firaawn, (Pharaoh) and an honorable Messenger came to them. (Saying), "Discharge (Literally: give back to me) to me the bondmen of Allah; surely I am for you a trustworthy Messenger."
18. And, "Do not exalt yourselves against Allah; surely I am bringing you an evident, all-binding authority;
19. And surely I take refuge in my Lord and your Lord that you should (not) stone me.
20. And in case you do not believe me, then keep apart from me!"
21. So he invoked his Lord, (saying)
22. "These are a criminal people."
23. "Then set forth with My bondmen by night, surely you will be closely followed.
24. And leave the sea becalmed; (Or: furrowed) surely they are a drowned host."
25. They left how many gardens and springs,
26. And plantations and how honorable a station,
27. And what comfort they used to (enjoy) cheerfully!
28. Thus (it was); and We made another people to inherit (these favors).
29. So, in no way did the heaven and the earth weep for them, and in no way were they respited.
30. And indeed We already safely delivered the Seeds (Or: sons) of Israel from degrading torment.
31. From Firaawn; (Pharaoh) surely he was exalted, of the extravagant.
32. And indeed We already chose them, out of a knowledge, over the worlds;
33. And We brought them (some) signs wherein there was an evident trial.
34. Surely these (people) are indeed saying,
35. "Decidedly there is nothing except our first death; and in no way will we be raised up.
36. Then come up with (i.e., bring) our fathers, in case you are sincere!"
37. Are they more charitable, (i.e., better) or the people of Tubbac and the ones even before them? We caused them to perish; surely they were criminals.
38. And in no way did We create the heavens and the earth and whatever is between them both, playing;
39. In no way did We create them both except with The Truth; but most of them do not know.
40. Surely the Day of Verdict is their appointed time all together-
41. The Day a patronizer will not avail any patronized thing, and they will not be vindicated,
42. Except him on whom Allah has mercy; surely He, Ever He, is The Ever-Mighty, The Ever-Merciful.
43. Surely the Tree of ^۲Az-Zaqqūm,
44. Is the food of the constantly vicious.
45. Like molten metal, it boils in the bellies,
46. As the boiling of scalding water.
47. "Take him, then thrust him into the (deepest) level of Hell-Fire;
48. Thereafter pour above his head of the torment of scalding (water)!
49. Taste! Surely you, (only) you are (i.e., you used to think that you were mighty) the constantly mighty, the constantly honorable!

50. Surely this is what you used to wrangle about.”
51. Surely the pious will be in a station constantly secure,
52. In Gardens and Springs,
53. Wearing (garments) of serenest and brocade, facing one another.
54. Thus (it will be); and We will espouse them to wide-eyed *ḥūr* (Fair females in paradise).
55. Therein (they will be) calling for every (kind) of fruit, secure.
56. They will not taste therein of death, except the first death, and He will protect them from the torment of Hell-Fire,
57. A Grace from your Lord; that is it which is the magnificent triumph.
58. So We have surely made it easy by your tongue, only that possibly they would remind themselves.
59. Then be on the watch; surely they (too) are on the watch.

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45. Surat Al-Jathiyah (Kneeling)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Ha, Mîm. (The are the names of letter of the Arabic alphabet, and only Allah knows their meaning here)
2. The successive sending down of the Book is from Allah, The Ever-Mighty, The Ever-Wise.
3. Surely in the heavens and the earth are indeed signs for the believers.
4. And in your creation, and (in every kind of) beast He disseminates are signs for a people who have certitude.
5. And (in) the differences (Or: alternation) between the night and the daytime, and whatever provision Allah sends down from the heaven, so He gives life therewith to the earth after its death, and the (constant) turning about of the winds, there are signs for a people who consider.
6. Those are the signs of Allah that We recite to you with the Truth. In which discourse then, after Allah and His signs, (will) they believe?
7. Woe to every constantly vicious (and persistent) falsifier, .
8. (Who) hears the signs (i.e. ayat, signs or verses) of Allah recited to him; thereafter he persists in waxing proud, as if he has not heard them; so give him the (good) tidings of a painful torment.
9. And when he knows anything of Our signs, he takes them to himself in mockery; those will have a degrading torment.
10. Beyond them (is) Hell; and whatever they have earned will not avail them anything, nor (avail) the ones they take to themselves as constant patrons apart from Allah; and they will have a tremendous torment.
11. This is guidance; and the ones who have disbelieved in the signs of their Lord will have a painful torment of chastisement.
12. Allah is He Who has subjected to you the sea that the ships may run in it at His Command, and that you may seek of His Grace, and that possibly you would thank (Him)
13. And He has subjected to you whatever is in the heavens and whatever is in the earth, all together from Him. Surely in that are signs for a people who meditate.
14. Say to the ones who have believed that they forgive the ones who do not hope for the Days of Allah, that He may recompense a people for what they used to earn.
15. Whoever does righteousness, then it is for his self; and whoever does odious (deeds), then it is against it; (i.e., the self) thereafter to your Lord you will be returned.

16. And indeed We already brought the Seeds (Or: sons) of Israel) the Book, and the Judgment, and the Prophethood, and We provided them with good things, and We graced them over the worlds.
17. And We brought them supreme evidence (s) of the Command; so in no way did they differ among themselves except even after the knowledge had come to them, (they) being inequitable among themselves. Surely your Lord will decree between them on the Day of the Resurrection concerning that wherein they used to differ.
18. Thereafter We have made you upon a Law of the Command; (i.e., a religion from our command to Jibril (Gabriel) so follow it closely, and do not ever follow the prejudices of the ones who do not know.
19. Surely they will never avail you anything against Allah; and surely (some) of the unjust are patrons one of the other; (Literally: are patrons of some (others) and Allah is the Ever-Patronizing Patron of the pious.
20. This (presents) demonstrations for mankind, and a guidance, and a mercy for a people who have certitude.
21. Or even do the ones who keep indulging in odious deeds reckon that We will make them as the ones who have believed and done deeds of righteousness, (and) equal (will be) their living and their dying? How odious is (the way) they judge!
22. And Allah created the heavens and the earth with the Truth, and that every self may be recompensed for whatever it has earned; and they will not be done any injustice.
23. So have you seen him who has taken to him his prejudice to be his god, and Allah has led him into error in spite of a knowledge, (i.e., although he had (some) knowledge) and has sealed his hearing and his heart, and made an envelopment on his beholding? (i.e., eyesight) Who will then guide him ever after Allah? Will you then not be mindful?
24. And they have said, "In no way is there anything except our present life; (Literally: lowly life, i.e., the life of this world) we die and we live, and in no way is there anything that causes us to perish except Time." And in no way do they have any knowledge about that; decidedly they do nothing except surmise.
25. And when Our ayat (Verses, signs) are recited to them, supremely evident (signs), in no way do they have any argument excepting that they say, "Come up with (i.e., bring) our fathers, in case you are sincere."
26. Say, "Allah gives you life; thereafter He makes you to die; thereafter He will gather you to the Day of the Resurrection; there is no suspicion about it, but most of mankind do not know."
27. And to Allah belongs the Kingdom of the heavens and the earth; and upon the Day when the Hour comes up, upon that Day the wrong-doers (Literally: the doers of deeds that are void) lose.
28. And you will see every nation kneeling. Every nation will be called to its Book. (It will be said), "Today you will be recompensed for whatever you were doing.
29. This, Our Book, pronounces against you with the Truth; surely We have been transcribing whatever you were doing."
30. So as for the ones who have believed and done deeds of righteousness, then their Lord will cause them to enter into His mercy; it is that which is the evident triumph.
31. And as for the ones who have disbelieved, (it will be said), "So, were not My ayat being recited to you, yet you waxed proud, and you were a criminal people?
32. And when it was said, 'Surely the promise of Allah is true, and the Hour, there is no suspicion about it you said, 'In no way do we realize what the Hour is; decidedly we surmise about it (just) a surmise; and in no way have we reached certitude.' "

33. And the odious deeds that they have done will appear to them, and that which they used to mock will redound on them.
34. And it will be said, "Today We (do) forget you, (even) as you forgot the meeting of this your Day; and your abode is the Fire, and in no way will you have any vindicators.
35. That (Literally: Those (consequences) is for that you took to yourselves the signs of Allah in mockery, and the present life (Literally: the lowly life, i.e., the life of this world) deluded you." So today they will not be brought out of it, nor will they be allowed to make amends.
36. So praise be to Allah, The Lord of the heavens and The Lord of the earth, The Lord of the worlds.
37. And to Him (belongs) the Supreme Grandeur in the heavens and the earth; and He is The Ever-Mighty, The Ever-Wise.

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46. Surat Al-Ahqaf (The Sand-Dunes)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Ha, Mîm. (The are the names of letter of the Arabic alphabet, and only Allah knows their meaning here)
2. The successive sending down of the Book is from Allah, The Ever-Mighty, The Ever-Wise.
3. In no way have We created the heavens and the earth and whatever is between them both, except with the Truth and a stated term; and the ones who have disbelieved are veering away from what they were warned of.
4. Say, "Have you seen what you invoke apart from Allah? Show me what they created of the earth; or do they have an associating in the heavens? Come up to me (i.e., bring me) with a Book before this, or some relic of a knowledge, in case you are sincere."
5. And who is further in error than he who invokes, apart from Allah, the one who will not respond to him till the Day of the Resurrection; and they are heedless of their invocation.
6. And when mankind are mustered, they will be enemies to them and will be disbelievers of having been worshiped (by the associators. (i.e., those who associate others with Allah)
7. And when Our ayat (Verses, signs) are recited to them, supremely evident signs, the disbelievers say to the Truth as soon as it has come to them, "This is evident sorcery."
8. Or even they say, "He has fabricated it." Say, "In case I have fabricated it, then you do not possess for me anything from Allah. He knows best what you confide among yourselves He suffices as an Ever-Present Witness between me and you, and He is The Ever-Forgiving, The Ever-Merciful."
9. Say, "In no way am I an innovation among the Messengers, and in no way can I realize what will be performed upon me or upon you. Decidedly I closely follow (nothing) except what is revealed to me; and in no way am I (anything) except an evident, constant warner."
10. Say, "Have you seen that in case it is from the Providence of Allah and you have disbelieved in it, and a witness from among the Seeds (Or: sons) of Israel testifies to its like and has believed, and you wax proud-surely Allah does not guide the unjust people."
11. And the ones who have disbelieved have said to the ones who have believed, "If it had been of any charity, (i.e. benefit) in no way would they have outstripped us to it." (i.e., received it before us) And as they have not been guided by it, then they will soon say, "This is an old falsehood."
12. And before it was the Book of Mûsa, (Moses) a leader (Or: a record, a register) and a mercy; and this is a Book sincerely (verifying), in the Arabic tongue, to warn the ones who do injustice, and good tidings to the fair-doers.
13. Surely the ones who have said, "Our Lord is Allah," thereafter have gone straight, then no fear will

be on them, nor will they grieve.

14. Those are the companions (i.e., inhabitants) of the Garden, eternally (abiding) therein as a recompense for whatever they were doing.
15. And We have enjoined on man to show fairest (companionship) to his parents. His mother conceived him under compulsion, and she brought him forth under compulsion, and his pregnancy (i.e., the time he is in the womb) and his weaning are thirty months. Until, when he reaches full age, and reaches forty years, he says, "Lord! Dispense (to) me that I may thank (You) for Your favor wherewith You have favored me and my parents (both), and that I may do righteousness satisfying You, and make me righteous in my offspring. Surely I repent to You, and surely I am one of the Muslims." (i.e., one who surrenders to Allah)
16. Those are they from whom We will (graciously) accept the fairest of what they have done, and We will pass over their odious deeds; (they will be) among the companions (i.e., inhabitants) of the Garden-the promise of sincerity which they were promised.
17. And he who says to his parents, "Fie upon you (both)! Do you (definitely) promise me that I will be brought out, when already generations have passed away before me?" And they both ask Allah for succor, "Woe to you! Believe; surely the promise of Allah is true." Yet he says, "In no way is this anything except myths of the earliest (people).
18. Those are they against whom the Saying has come true among nations that already passed away even before them, of the jinn and humankind (alike); surely they were losers.
19. And all will have degrees for what they have done and that He may pay them in full for their deeds, and they will not be done any injustice.
20. And on the Day when the ones who have disbelieved are set before the Fire, (it will be said), "You put away with your good things in your present life, (Literally: lowly life, i.e., the life of this world) and you enjoyed yourselves (in) them. So today you will be recompensed with the torment of degradation for that you used to wax proud in the earth untruthfully, and for that you used to be immoral."
21. And remember the brother of Aad, as he warned his people beside (i.e., in the valley of) the Sand Dunes and already warnings had passed away even before him, and even behind him, (saying), "Do not worship anybody except Allah! Surely I fear for you the torment of a tremendous Day."
22. They said, "Have you come to us to falsely (diverge) us from our gods? Then come up to us with (i.e., bring us) what you promise us, in case you are of the sincere."
23. He said, "Surely the knowledge is only in the Providence of Allah, and I constantly proclaim to you what I have been sent with, but I see you are a people that are ignorant."
24. Then, when they saw it as a traversing (cloud) proceeding towards their valleys, they said, "This traversing cloud will be (giving) us rain!" No indeed, (but) it is what you sought to hasten, a wind wherein is a painful torment,
25. Destroying everything by the Command of its Lord. So in the morning they became (dead) and nothing (could) be seen except their dwellings. Thus We recompense the criminal people.
26. And indeed We already established them in that wherein We have not established you; (Or: in case We have firmly established you, (you might be like them) and We made for them hearing, and beholdings, (i.e., eyesight (s) and heart-sights; yet in no way did their hearing, and their beholdings and their heart-sights avail them anything whatever, as they used to repudiate the signs of Allah; and whatever they used to mock at redounded on them.
27. And indeed We already caused whatever towns around you to perish; and We propounded the signs, that possibly they would return.
28. Then had the ones whom they had taken to themselves as near-stationed (mediators), gods, apart from

Allah, vindicated them? No indeed, (but) they erred away from them, and that was their falsehood and what they used to fabricate.

29. And (remember) as We turned about to you a batch of the jinn listening to the Qur'an; so, as soon as they were in its presence they said, "Hearken!" Then, as soon as it was accomplished, they turned back to their people, constantly warning.
30. They said" 'O our people, surely we have heard a Book that was sent down even after Mûsa, (Moses) sincerely (verifying) what was before it, (Literally: between its two hands) guiding to the Truth and to a straight road.
31. O our people, answer the Caller of Allah, and believe in Him, (and) He will forgive you (some) of your guilty (deeds), and (offer) you neighborly (protection) from a painful torment.
32. And whoever does not answer the Caller of Allah, then he cannot be defiant to (Him) in the earth, and he has no constant patrons apart from Him; those are in evident error."
33. And have they not seen that Allah, Who created the heavens and the earth and did not falter by their creation, is (always) Determiner over giving life to the dead? Yes indeed, surely He is The Ever-Determiner of everything.
34. And on the Day when the ones who disbelieved are set before the Fire, (it will be said), "Is not this (really) the Truth?" They will say, "Yes indeed, by our Lord!" He will say, "Then taste the torment for that you used to disbelieve!"
35. So (endure) patiently, as the Messengers endowed with resolve (endured) patiently; and do not seek to hasten (the torment) for them; it will be as if, on the Day they see what they are promised, they had not lingered except for an hour of a (single) daytime. It is a proclamation! Then who will be caused to perish except the immoral people?

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47. Surat Muhammad

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. The ones who have disbelieved and barred from the way of Allah, (He) will make their deeds to err away.
2. And the ones who have believed and done deeds of righteousness and have believed in what has been successively sent down upon Muhammad-and it is the Truth from their Lord-He will expiate for them their odious deeds and will make righteous their state.
3. That is because the ones who have disbelieved have closely followed untruth and the ones who have believed have closely followed the Truth from their Lord. Thus Allah strikes their similitudes for mankind.
4. So when you meet the ones who have disbelieved, then it is striking of the necks until, when you have subjugated (Wrongly understood by Arberry and others to mean "slaughter") them, then uphold the bonds; (i.e., take them captives) then (it is) either being bounteous (i.e., "showing" bounty by setting them free) hereafter (to them), or (exacting) ransom, until the war lays down its encumbrances. So it shall be; and if Allah had (so) decided, He would have vindicated Himself upon them; but that He may try some of you by means of others (Literally: by means of some "others"). And the ones who have been killed in the way of Allah, then He will never send their deeds into error.
5. He will soon guide them and make righteous their state,
6. And He will cause them to enter the Garden that He has acquainted them with.
7. O you who have believed, in case you vindicate Allah, He will give you victory and confirm your feet

(i.e., give you victory).

8. And the ones who have disbelieved, then misfortune is for them, and He will make their deeds to err away.
9. That is for that they hate what Allah has sent down, so He has frustrated their deeds.
10. Then have they not traveled in the earth (and) so looked into how was the end of the ones even before them? Allah destroyed (their houses) above them, and the disbelievers will have the likes thereof.
11. That is for that Allah is the Supreme Patronizer of the ones who have believed and (for) that the disbelievers have no patronizer.
12. Surely Allah will cause the ones who have believed and done deeds of righteousness to enter Gardens from beneath which rivers run; and the ones who have disbelieved take their enjoyment and eat even as cattle (Ancam includes cattle, camels, sheep and goats) eat; and the Fire will be their lodging.
13. And (similarly) how many a town that was more valiant in power than your town, which has driven you out, have We caused to perish! So there was no vindicator for them.
14. Then is he who is upon a supreme evidence from his Lord like him whose odious deeds have been adorned (i.e., made attractive) for him, and (such as) have closely followed their prejudices?
15. (This) is the similitude of the Garden which the pious have been promised; therein are rivers of water not staling, and rivers of milk that does not change in taste, and rivers of wine- a delicious (drink) to the drinkers- and rivers of honey unadulterated; (Literally: carefully selected; clear; limpid, strained) and therein for them are all kinds of products, (i.e., fruits) and forgiveness from their Lord. Are they as he who is eternally (abiding) in the Fire, such as are made to drink scalding water so it cuts up their bowels?
16. And among them are (the ones) who listen to you, until, when they go out of your presence, they say to (the ones) to whom was brought knowledge, "What did he say just now?" Those are they upon whose hearts Allah has stamped, (i.e., impressed or set a seal) and they have closely followed their prejudices.
17. And (the ones) who have been guided (aright), (He) increases them in guidance and brings them their piety.
18. Are they then looking for (anything) except the Hour, that it will come up to them suddenly? Then its portents have already come, so however (will they believe) when their Reminding comes to them?
19. So know that there is no god except Allah, and ask forgiveness for your guilty deed, and for the male believers and female believers; and Allah knows your moving about and your lodging.
20. And the ones who have believed say, "Had a *ṣ*rah been successively sent down!" Then, when a clear *ṣ*rah is sent down, and therein fighting is mentioned, you see the ones in whose hearts is sickness looking at you with the look of one enveloped by the swooning of death; yet worthier of them would be.
21. Obedience and beneficent saying. Then, when the Command is resolved, then if they were sincere to Allah, indeed it would be more charitable (i.e., better) for them.
22. Then, in case you turn away, might it be that you corrupt in the earth and sever your bonds of kin?
23. Those are they whom Allah has cursed; so He made them deaf and blinded their be holdings (i.e., eyesight "s").
24. Will they then not contemplate the Qur'an? Or are there locks upon (their) hearts?
25. Surely the ones who have turned back in their traces even after the guidance has become evident to them, Ash-Shaytan (The ever-vicious) has incited them and Allah) has reprieved them.
26. That is for that they said to the ones who hate what Allah has been successively sending down, "We will soon obey you in some of the Command." And Allah knows their secret (talk).

27. So how will it be when the Angels take them up, striking their faces and their hind parts?
28. That is for that they have closely followed what causes wrath from Allah and hated His all-blessed Satisfaction; so He frustrated their deeds.
29. Or (even) did the ones in whose hearts is sickness reckon that Allah would never bring out their malice?
30. And if We had (so) decided, We would indeed have shown them to you. Then you would indeed recognize them by their marks, and indeed you would definitely know them by the distortion in their saying, and Allah knows your deeds.
31. And indeed We will definitely try you until We know the ones of you who strive and the ones who are (steadfastly) patient and (we will) try your tidings (i.e., test your news to see who is a liar).
32. Surely the ones who have disbelieved and barred from the way of Allah and opposed the Messenger even after the guidance has become evident to them, they will never harm Allah anything, and He will soon frustrate their deeds.
33. O you who have believed, obey Allah, and obey the Messenger, and do not void your deeds.
34. Surely the ones who have disbelieved and barred from the way of Allah, thereafter die (while) they are steadfast disbelievers, then Allah will never forgive them.
35. So do not feel feeble and call for (your) submission while (Literally: and) you are the most exalted ones; and Allah is with you, and He will never divest you of your deeds.
36. Surely the present life (Literally: the lowly life, i.e., the life of this world) is only playing and diversion; and in case you believe and be pious, He will bring you your rewards and will not ask of you your riches.
37. In case He asks you for them, and so importune you, you would be miserly, and He would bring out your malice.
38. Now, you are these called to expend in the way of Allah. Then among you (some) are miserly; and whoever is miserly, then he is miserly only upon himself. And Allah is the Ever-Affluent, (Literally: Ever-Rich) and you are the poor ones. And in case you turn away, He will (readily) exchange you for another people; thereafter they will not be your likes.

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48. Surat Al-Fateh (The Conquest)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Surely We have given you an evident conquest, (Literally: conquered for you; or: opened for you)
2. That Allah may forgive you your guilty (deeds)-whatever of them has gone forward and whatever is postponed-and perfect His favor upon you, and guide you (The Prophet) on a straight Path,
3. And that Allah may vindicate you with a mighty victory.
4. He is (The One) Who has sent down serenity (or: tranquility) in the hearts of the believers, that they may increase in belief (added) to their belief; and to Allah belong the hosts of the heavens and the earth; and Allah has been Ever-Knowing, Ever-Wise.
5. That He may cause the male believers and the female believers to enter Gardens from beneath which the rivers run, eternally (abiding) therein, and expiate for them their odious deeds; and that is in the Providence of Allah a magnificent triumph.
6. And that He may torment the male hypocrites and the female hypocrites, and the male associators and the female associators, (i.e., those who associate others with Allah) the ones surmising ill surmises of Allah. Against them will be the woeful turn of fortune; and Allah h is angry with them and has cursed

them and has prepared for them Hell-and what an odious Destiny!

7. And to Allah belong the hosts of the heavens and the earth, and Allah has been Ever-Mighty, Ever-Wise.
8. Surely We have sent you as a witness, and a bearer of good tidings, and a constant warnner,
9. That you may believe in Allah and His Messenger, and (readily) rally to Him, and reverence Him, and extol Him before sunrise and before sunset.
10. Surely the ones who swear allegiance to you, surely swear allegiance only to Allah; the Hand of Allah is above their hands. So, whoever breaches (his oath), then he breaches against himself; and whoever fulfils what he has covenanted with Allah, then He will soon bring him a magnificent reward.
11. The Arabs of the desert who were left behind will soon say to you, "Our riches and our families occupied us; so ask forgiveness for us!" They say with their tongues what is not in their hearts. Say, "Then who can possess for you anything from Allah, in case He wills harm for you, or He wills profit for you? No indeed, (but) Allah has been Ever-Cognizant of whatever you do.
12. No indeed, (but) you surmised that the Messenger and the believers would never come over to their own families at all, and that was adorned (i.e., made alluring) in your hearts, and you surmised woeful surmises, and you were a futile people."
13. And whoever does not believe in Allah and His Messenger, then surely We have readied for the disbelievers a Blaze.
14. And to Allah belongs the Kingdom of the heavens and of the earth; He forgives whomever He decides, and He torments whomever He decides; and Allah has been Ever-Forgiving, Ever-Merciful.
15. The ones who were left behind will soon say, when you go off after booty (The Arabic word is plural) to take it, "Give us leave to follow you closely, " willing to exchange the Speech of Allah (for their own lies). Say, "You will never closely follow us; even thus Allah said earlier." Then they will soon say, "No indeed, (but) you envy us." No indeed, (but) they have not comprehended except a little.
16. Say to the Arabs (of the desert) who were left behind, "You will soon be called against a people endowed with strict violence to fight them, or they surrender. So, in case you obey, Allah will bring you a fair reward, and in case you turn away, as you did turn away earlier, He will torment you with a painful torment."
17. There is no objection (Literally: restring) on the blind, nor is there objection (Literally: restring) on the lame, nor is there objection on the sick (if they do not go out to fight). And whoever obeys Allah and His Messenger, He will cause him to enter Gardens from beneath which rivers run; and whoever turns away, He will torment him with a painful torment.
18. Indeed Allah has already been satisfied with the believers as they were swearing allegiance to you beneath the tree. So He knew what was in their hearts, then He sent down serenity upon them, and requited them with a near conquest.
19. And much booty (The Arabic words are plural) for them to take; and Allah has been Ever-Mighty, Ever-Wise.
20. Allah has promised you much booty (The Arabic words are plural) to take; so He has (quickly) hastened it to you, and has restrained the hands of mankind from you, and that it may be a sign to the believers, and to guide you on a straight Path.
21. And other (booty) which you were not able to (take), Allah has encompassed it already; and Allah has been Ever-Determiner over everything.
22. And if the ones who have disbelieved fought you, indeed they would have turned their backs; thereafter they will find neither a patron nor a ready vindicator.
23. The enactment of Allah, which has already passed away earlier, and you will never find any exchange

(s) to the enactment of Allah.

24. And He is (The One) Who restrained their hands from you, and your hands from them, in the hollow (Literally: the belly, i.e., the midst of makkah) of Makkah, even after He had made you to win over them; and Allah has been Ever-Beholding whatever you do.
25. They are (the ones) who disbelieved and barred you from the Inviolable Mosque and (barred) the consecrated offering (also) from reaching its lawful destination. And had it not been for (some) believing men and (some) believing women whom you did not know, (for fear) that you should trample (i.e., kill them) them, and so dishonor would afflict you on their account without (your) knowing it, that Allah may cause whomever He decides to enter into His mercy. If they (i.e., believers and disbelievers) had been made clearly distinct, indeed We would have tormented the ones who disbelieved among them with a painful torment.
26. As the ones who have disbelieved (got) in their hearts haughtiness, the haughtiness of (pagan) ignorance, then Allah sent down His serenity upon His Messenger and upon the believers, and He imposed upon them the word of piety, and they were truly worthier of it and (qualified) population for it; and Allah has been Ever-Knowing of everything.
27. Indeed Allah has already sincerely vouchsafed to His Messenger the vision with the Truth: "Indeed you will definitely enter the Inviolable Mosque, in case Allah (so) decides, secure, (some of you) heads clean-shaven, (and some) hair cut short, not fearing." Yet He knew what you did not know, and so set up (Literally: made) for you, apart from that, a near conquest.
28. He is (The One) Who has sent His Messenger with the guidance and the religion of the Truth, that He (would) make it topmost above all religion; and Allah suffices as an Ever-Present Witness.
29. Muhammad is the Messenger of Allah, and (the ones) who are with him are strict against the steadfast disbelievers, constantly merciful among themselves. You see them constantly bowing themselves, (and) constantly prostrating themselves, seeking Grace from Allah and all-blessed Satisfaction. Their mark is on their faces, (being) the trace of prostration; that is their likeness in the Tawrah; (the Book revealed to Mûsa (Moses), of which the extant Torah is a corruption) and their likeness in the Injil (The Book revealed to ʿleā (Jesus), of which the extant Gospel is a corruption) is as a plantation that brings out its shoot; then it upholds it; then it grows stout; then it matures level upon its stalks, wonderful to the diligent planters, that through them He may enrage the steadfast disbelievers. Allah has promised the ones of them who have believed and done deeds of righteousness forgiveness and a magnificent reward.

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49. Surat Al-Hujurat (The Apartments)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. O you who have believed, be not forward before (Literally: between the Two Hands of) Allah and His Messenger, (i.e., do not ant) and be pious to Allah; surely Allah is Ever-Hearing, Ever-Knowing.
2. O you who have believed, do not raise your voices above the Prophet's voice, and do not be loud in your speech to him, as you are loud to one another, (Literally: as some of you are loud to (some) others) (for fear) that your deeds would be frustrated, while you are not aware.
3. Surely (the ones) who tone down their voices in the presence of the Messenger of Allah, those are they whose hearts Allah has tested for piety; they will have forgiveness and a magnificent reward.
4. Surely (the ones) who call out to you from beyond the apartments, most of them do not consider.

5. And if only they (waited) patiently, until you go out to them, that would be more charitable (i.e., better) for them; and Allah is Ever-Forgiving, Ever-Merciful.
6. O you who have believed, in case an immoral (person) comes to you with a tidings, then (ascertain) the evidence, for that you may afflict a people in ignorance, (and) then you become remorseful for what you have performed.
7. And know that among you is the Messenger of Allah. If he obeyed you in much of the Command, (or: affair) you would indeed be distressed. But Allah has made you love belief, and adorned it (i.e., made it attractive) in your hearts, and He has made disbelief, and (evident) immorality, and allstubborn disobedience hateful to you. Those are they who are the right- minded.
8. By a Grace from Allah and a Favor; and Allah is Ever-Knowing, Ever-Wise.
9. And in case two sections of the believers fight each other, then make a righteous (reconciliation) between them both; (Literally: act righteously between them) then in case one of them is inequitable to the other, then fight the one that is inequitable until it concedes to the Command of Allah. So in case it concedes, then make a reconciliation between them both with justice, and be equitable. Surely Allah loves the equitable (ones).
10. Surely the believers are only brothers; so make a reconciliation between your two brothers, and be pious to Allah, that possibly you would be granted mercy.
11. O you who have believed, let not any people scoff at (another) people who may be more charitable than they; neither let women scoff (other) women who may be more charitable (i.e., better) than they. And do not defame one another, (Literally: do not defame yourselves) nor revile one another by nicknames. Miserable is the name, evident immorality, after belief! And whoever does not repent, then those are they who are the unjust.
12. O you who have believed, avoid much surmise; surely some surmise is a vice. And do not spy on each other, (Literally: some of you on some others) nor backbite one another; would any of you love to eat the flesh of his brother dead? So you would hate it! And be pious to Allah; surely Allah is Superbly Relenting, Ever-Merciful.
13. O you mankind, surely We created you of a male and a female, and We have made you races and tribes that you may get mutually acquainted. Surely the most honorable among you in the Providence of Allah are the most pious; surely Allah is Ever-Knowing, Ever-Cognizant.
14. The Arabs (of the desert) have said. "We have believed." Say, (This is addressed to the Prophet) "You have not believed, but (rather) say, 'We have surrendered, (i.e., we have become Muslims) and belief has not as yet entered your hearts. And in case you obey Allah and His Messenger, He will not withhold you anything of your deeds. Surely Allah is Ever-Forgiving, Ever-Merciful.'"
15. Surely the believers are only the ones who have believed in Allah and His Messenger; thereafter they have not been suspicious, and have striven with their riches and their selves in the way of Allah; those are they (who are) sincere.
16. Say, "Would you teach Allah about your religion, and Allah knows whatever is in the heavens and whatever is in the earth? And Allah is Ever-Knowing of everything."
17. They would oblige you that they have become Muslims! Say, "Do not oblige me by your Islam. No indeed, (but) Allah obliges you that He has guided you to belief, in case you are sincere."
18. Surely Allah knows the Unseen of the heavens and the earth; and Allah is Ever-Beholding of whatever you do.

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50. Surat Qaf

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Qaf, (This is the name of a letter of the Arabic alphabet, and only Allah knows its meaning here) and (by) the Ever-Glorious Qur'an!
2. No indeed, (but) they wonder that a warner has come to them from among them; then, the disbelievers say, "This is a wondrous thing!
3. When we die and are dust (will we return)? That is a far returning!"
4. We already know what the earth diminishes of them; and in Our Providence is a Book Ever-Preserving.
5. No indeed, (but) they cried lies to the Truth as soon as it came to them; so they are confused (Or: they are in a confused state) as regards the Command.
6. Have they not then looked at the heaven above them, how We have built it, and adorned it, and (how) in no way has it any rifts?
7. And the earth, We have extended and cast therein anchorages, (i.e., mountains) and We caused to grow in it of every delightful pair.
8. For a clear demonstration, and a Reminding for every penitent bondman.
9. And We have been sending down from the heaven water blessed; so We caused to grow thereby gardens and a grain of harvest,
10. And palm-trees aloft with spathes tiered.
11. A provision for the bondmen; and therewith We give life to a deceased country. Thus is the going out (of the graves).
12. Cried lies before them the people of Nūh, (Noah) and the companions of ʿAr-Rass, and Thamūd,
13. And Aad, and Firaawn, (Pharaoh) and the brothers of Lūṭ, (Lot).
14. And the companions of the Thicket, and the people of Tubbac. Every one cried lies to the Messengers; so My threat came true.
15. Did We then falter by the first creation? No indeed, (but) they are in confoundedness as to a new creation.
16. And indeed We already created man, and We know whatever his self whispers within him, and We are nearer to him than the jugular vein.
17. As the two Receiver (Angels) receive, on the right (hand) and on the left (hand), constantly seated.
18. In no way does he utter a saying except that close to him is a (Guardian) constantly ready.
19. And the stupor of death comes with the Truth; that is what you were averting.
20. And the Trumpet is blown; that is the Day of the Threat.
21. And every self will come, (and) with it a driver and a constantly present witness.
22. "Indeed you were already in (a state of) heedlessness of this. Then (now) We have lifted off from you your covering; so your beholding today is very sharp." (Literally: iron "like")
23. And his comrade will say, "This is what is closely kept with me constantly ready."
24. "Cast, you both, in (to) Hell every stubborn, most disbelieving (one),
25. All) persistent preventers of charity, transgressors, (and the ones) causing suspicion,
26. Who set up with Allah another god; so cast him, you both, in (to) the strict torment."
27. His comrade will say, "Our Lord, in no way did I cause him to be inordinate; but he was in far error."
28. He Allah) will say, "Do not take adversary stands with each other close to Me; and I have already forwarded to you the threat.
29. In no way is the Saying exchanged close to Me; and in no way am I unjust to (My) slaves."
30. On the Day We will say to Hell, "Are you filled?" And it will say, "Is there any further increase?"

(i.e., more to come).

31. And the Garden will be drawn forward for the pious, without being afar.
32. This is what you have been promised; it is for every one who is a constant reporter (to Allah) (and) a constant preserver (of the Command),
33. Who is apprehensive of The All-Merciful in the Unseen and comes with a penitent heart.
34. "Enter it in peace! That is the Day of Eternity."
35. Therein they will have whatever they decide on, and close to Us there is utmost increase.
36. And how many a generation We caused to perish before them (who) were more valiant in assault than they, so that they overran the lands; (yet) had they any evasion (from Us)?
37. Surely in that there is indeed a Reminding to him who has a heart, or is eager (Literally: cast "his" hearing) on hearing, and is a constantly present witness (to the Truth).
38. And indeed We already created the heavens and the earth and whatever is between them in six days, and in no way has any fatigue touched Us.
39. So (endure) patiently what they say and extol with the praise of your Lord before the rising of the sun and before (its) setting;
40. And in the night then extol (Him) and at the ends (Literally: at the rear) of prostrations.
41. And listen for the Day when the Caller will call out from a near place,
42. The Day (when) they hear the Shout with the Truth; that is the Day of going out (of the graves).
43. Surely We, Ever We, give life and make to die, and to Us is the Destiny.
44. The Day (when) the earth is cloven from above them as they (go forth) swiftly; that is a mustering easy for Us.
45. We know best whatever they say; and in no way are you a potentate over them. So remind by the Qur'an him who fears (My) threat.

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51. Surat Ath-Thariyat (The Winnowers)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the winnowers with (swift) winnowing.
2. Then (by) the bearers of heavy burdens, (Or: obstruction).
3. Then (by) the runners with ease,
4. Then (by) the dividers by the Command.
5. Surely what you are promised is indeed sincere.
6. And surely the Doom is indeed befalling.
7. And (by) the heaven comprising interwoven tracks,
8. Surely you (The pronoun is plural) are indeed of a different opinion, (Literally: of a different saying)
9. Diverged therefrom whoever is diverged (from truth).
10. Slain are the constant conjecturers,
11. They who are unmindful and in perplexity (about the Hereafter),
12. Asking, "When is the Day of Doom?"
13. The Day when it is they (who) will be tempted (Or: tried) at the Fire;
14. "Taste your temptation! (Or: trial) This is what you were seeking to hasten."
15. Surely the pious will be in (the midst of) Gardens and Springs,
16. Taking whatever their Lord has brought them; surely, they were fair-doers before that.

17. They used to slumber (only) little of the night;
18. And before dawn, it is they (who) would seek forgiveness.
19. And in their riches, the beggar and the dispossessed have what is truthfully their due.
20. And in the earth are signs for the ones having certitude,
21. And in your selves; do you then not behold?
22. And in the heaven is your provision and whatever you are promised.
23. So by The Lord of the heaven and the earth, surely it is indeed true as (it is true) that you (can) pronounce (your languages).
24. Has the discourse about Ibrahîm's (Abraham) honored guests come up (to your knowledge)?
25. As they entered to him, then they said, "Peace!" He said, "Peace! (You) are a people disclaimed (by me)." (i.e., not recognized by me)
26. So he went apart to his family, then came with a plump calf;
27. So he laid it near them and said, "Will you not eat?"
28. Then he entertained a fright of them. They said, "Do not fear (anything)." And they gave him good tidings of a knowledgeable youth.
29. So came forward his wife, clamoring; (literally: with a clamor) then she beat her face, and said, "An old sterile woman!"
30. They said, "Thus your Lord has said; surely He, Ever He, is The Ever-Wise, The Ever-Knowing."
31. Said he, "So, what is your concern, you Emissaries?"
32. They said, "Surely we have been sent to a criminal people,
33. To send upon them stones of clay
34. Marked in the Reckoning of your Lord for the extravagant."
35. Then We brought out whoever of the believers who were in it,
36. Yet, in no way did We find therein other than one house of Muslims; (i.e., those who surrender themselves to Allah).
37. And We have left in it a sign to the ones who fear the painful torment.
38. And (also there is a sign) in Mûsa (Moses) as We sent him to Firaawn (pharaoh) with an evident, all-binding authority.
39. Yet he turned away, with his (court) supporters, and said, "A sorcerer or a madman."
40. So We took him (away) and his hosts; then We flung them off in the main, (and) he was blameworthy.
41. And (also there is a sign) in cöd as We sent against them the sterile wind.
42. In no way did it come upon anything except that it left it out (and) made it as a rotten (stuff).
43. And (also there is a sign) in Thamûd as it was said to them, "Take your enjoyment for a while."
44. Yet they rebelled against the Command of their Lord; so that stunning (thunderbolt) took them (away) (while) they were looking on.
45. So in no way were they able to be upright, and in no way were they vindicators.
46. And the people of Nûh (Noah) earlier, surely they were an immoral people.
47. And the heaven (is also a sign). We have built it with (Our) Hands (i.e., Capability) and surely We are indeed extending (it) wide.
48. And the earth, We have laid it out (as) a bedding, so how excellent are the Smoothers! (i.e., Those who make the earth as a cradle)
49. And of everything We created pairs, that possibly you would be mindful.

50. “So flee to Allah! Surely I am an evident, constant warner from Him to you.
51. And do not set up with Allah another god; surely I am an evident, constant warner from Him to you.”
52. Thus in no way did (any) Messenger come up to the ones even before them except that they said, “A sorcerer or a madman.”
53. Have they enjoined (this saying) one to another? No indeed, (but) they are an inordinate people.
54. Then turn back from them; so in no way are you blameworthy.
55. And remind; then surely reminding profits the believers.
56. And in no way did I create the jinn and humankind except to worship Me.
57. In no way would I have from them any provision; and in no way would I have them to feed Me.
58. Surely Allah is The Superb Provider, The Owner of Power, The Ever-Pervading.
59. Then surely the ones who did injustice will have an allotment like the allotment of their companions; so let them not seek to hasten Me!
60. So woe to the ones who have disbelieved from their Day which they are promised.

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52. Surat At-Tûr (The Mount)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) At- Tûr, (The Mount)
2. And (by) a Book inscribed.
3. In a parchment spread,
4. And (by) the Home always frequented,
5. And (by) the roof upraised,
6. And (by) the sea seething,
7. Surely your Lord’s torment is indeed befalling;
8. In no way (can) there be any repelling.
9. The Day when the heaven whirls with (awful) whirling.
10. And the mountains travel with (awful) traveling.
11. Then woe upon that day to the beliers.
12. They are the ones who play at their wading, (i.e., become absorbed)
13. The Day when they are repulsed to the fire of Hell with (contemptuous) repulsing.
14. “This is the Fire that you used to cry lies to!
15. So, is this magic, or is it you (who) do not behold?
16. Roast in it! So (endure) patiently (in it) or do not (endure) patiently, equal it is to you! Surely you are only being recompensed for whatever you were doing.”
17. Surely the pious will be in Gardens and Bliss,
18. Jesting with what their Lord has brought them, and their Lord will protect them from the torment of Hell-Fire__
19. “Eat and drink, (rejoicing) with wholesome appetite for whatever you were doing.”__
20. Reclining upon ranged settees. And We will marry them to wide-eyed hûras.
21. And the ones who believed, and their offspring closely followed them in belief, We will join their offspring with them, and in no way will We withhold from them anything of their deed (s); every

- person will be a constant pledge for whatever he has earned,
22. And We will supply them with fruits and flesh such as they crave for.
 23. Therein they will (obligingly) contend with one another cups, and there is no idle talk, and no room for vice.
 24. And (there) go round them youths of their own, as if they were nestled pearl (s);
 25. And some of them come forward to others, asking one another (Literally: some (others) (questions).
 26. They say, "Surely we were before among our families, (feeling) timorous;
 27. Then Allah was bounteous to us, and protected us from the torment of the Pestilential Wind.
 28. Surely we used earlier to invoke Him; surely He, Ever He, is The Ever-Benign, The Ever-Merciful."
 29. Then remind! So in no way are you (The Prophet) by your Lord's favor a soothsayer or a madman.
 30. Or even do they say, "He is a poet for whom we await the uncertainty (i.e., the calamity of death; literally: the suspicion of fortune or fate) of fortune?"
 31. Say, "Await! So surely I will be with you among the awaiting ones."
 32. Or even do their immature understandings command them to do this?
 33. Or even are they an inordinate people?. Or even do they say, "He talked it foolishly?" No indeed, (but) they do not believe.
 34. Then let them come up with a discourse like this, in case they are sincere.
 35. Or even were they created out of nothing? Or even are they the creators?
 36. Or even did they create the heavens and the earth? No indeed, (but) they have no certitude.
 37. Or even do they have in their presence the treasuries of your Lord? Or even are they the dominators?
 38. Or even do they have a ladder wherein they listen? Then let their listener come up with an evident, all-binding authority.
 39. Or even has He the daughters, and you have the sons?
 40. Or even do you ask them for a reward, (and) so they are weighed down with heavy fines?
 41. Or even do they have in their presence the Unseen, (and) so they are writing (it) down?
 42. Or even would they like plotting? Then the ones who have disbelieved are they who are (circumvented) in their plotting.
 43. Or even do they have a god, other than Allah? All Extolment be to Allah above whatever they associate (with Him)!
 44. And in case they saw a dark lump falling down from the heaven, they would say, "Accumulated clouds!"
 45. So, leave them out, till they meet their Day wherein they will be stunned. (i.e., thunderstruck)
 46. The Day when their plotting will not avail them anything, nor will they be vindicated.
 47. And surely, for the ones who did injustice, there is a torment besides that, but most of them do not know.
 48. And (endure) patiently under the Judgment of your Lord, (for) then surely you are under Our Eyes, and extol with the praise (s) of your Lord when you rise up.
 49. And for (part) of the night, then (also) extol Him, and at the with drawing of the stars.

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53. Surat An-Najm (The Star)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the Star when it tumbles down.
2. In no way has your companion (The Prophet) erred, and in no way is he misguided.
3. And in no way does he pronounce (any word) out of prejudice.

4. Decidedly it is nothing except a revelation revealed.
5. One of valiant powers has taught him.
6. Owner of resolute splendor; (Literally: ability to transform; to convey revelation, i.e. Jibrîl “Angle Gabriel) so he leveled himself.
7. (When) he was on the most exalted horizon.
8. Thereafter he (came) within reach, then hung suspended,
9. So he was at two bows (distance) or (even) closer (still).
10. Then He Allah) revealed to His bondman what He revealed.
11. In no way did the heart-sight lie (about) what it saw.
12. Will you then wrangle with him about what he sees?
13. And indeed he did already see him (during) another descent,
14. At the Lote-Tree of the Utmost Boundary.
15. At it is the Garden of the Abode.
16. As that which envelops did envelop the Lote-Tree.
17. In no way did (his) beholding (i.e., the eyesight) swerve, and in no way was it inordinate.
18. Indeed he has already seen of the signs of his Lord, the greatest.
19. Have you then seen Al-Lat and Al- cUzza,
20. And Manat, (These are the names of idols) the third, the other?
21. Do you have the male (s) and He the female (s)?
22. Lo, that were (really) a division most unreasonable.
23. Decidedly they are nothing except names you have named, you and your fathers. In no way has Allah sent down concerning them any all-binding authority. Decidedly they closely follow nothing except surmise and what (prejudices) the selves yearn to; and indeed the guidance has already come to them from their Lord.
24. Or even should man have whatever he covets?
25. Yet, to Allah belongs the Hereafter, and the First (life).
26. And how many an Angel (there is) in the heavens whose intercession does not avail anything except even after Allah gives permission to whomever He decides and He is satisfied.
27. Surely the ones who do not believe in the Hereafter do indeed name the Angels with female naming.
28. And in no way do they have any knowledge thereof. Decidedly they closely follow (nothing) except surmise, and surely surmise does not avail anything against the Truth.
29. So veer away from him who turns back from Our Remembrance and is not willing (to seek anything) except the present life (Literally: the lowly life, i.e., the life of this world).
30. That is their attainment of knowledge. Surely your Lord is He Who knows best the ones who have erred away from His way, and He knows best the ones who are guided.
31. And to Allah belongs whatever is in the heavens and whatever is in the earth that He may recompense the ones who have done odious (deeds) for what they have done and recompense the ones who have done fair (deeds) with the fairest reward,
32. The ones who avoid the great (kinds) of vice and obscenities, except lesser offences; surely your Lord is Ever-Embracing in (His) forgiveness. He knows you best, as He brought you into being from the earth, and as you were embryos in your mothers’ bellies; so do not (consider) yourselves cleansed; (only) He knows best him who is pious.
33. Have you (The Prophet) then seen him who turns away.
34. And gives little and (then) parsimoniously?
35. Does he have in his presence the knowledge of the Unseen, so he sees?

36. Or even has he not been fully informed of what is in the Scrolls of Mûssa (Moses).
37. And Ibrahîm, (Abraham) who constantly fulfilled the Message:
38. That no encumbered self will be encumbered with the encumbrance of another;
39. And that man will have nothing except that for which he has endeavored (to achieve);
40. And that his endeavor will eventually be seen;
41. (And) thereafter he will be recompensed for it with the fullest recompense;
42. And that to your Lord is the final (End); (Or: judgment; recompense).
43. And that He, Ever He, makes to laugh, and He makes to weep;
44. And that He Ever He, makes to die, and He makes to live;
45. And that He created the two pairs, the male and the female,
46. From a sperm drop when it is ejaculated;
47. And that upon Him (rests) the other engendering;
48. And that He, Ever He, enriches and gives property;
49. And that He, Ever He, is The Lord of Sirius; (Ash-Shicra, a star that was worshiped before Islam).
50. And that He caused to perish the earliest Aad,
51. And Thamûd; so He did not spare (any of them);
52. And the people of Nûh (Noah) earlier; surely they were the ones who were more unjust and more inordinate.
53. And the City of Falsehood, He (also) made it sweep down,
54. So that (there) He constantly enveloped it whatever He constantly enveloped.
55. Then whichever of your Lord's boons do you wrangle about?
56. This is a Warner, of the earliest Warnings.
57. TheImminent is imminent;
58. Apart from Allah, none can lift it off.
59. Do you then wonder at this discourse,
60. And do you laugh, and do you not weep.
61. (While) you amuse yourselves?
62. So prostrate yourselves to Allah and worship (Him).A prostration is to be performed here

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54. Surat Al-Qamar (The Moon)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. The Hour (The Arabic noun is feminine) has drawn near, and the moon (The Arabic noun is masculine) is cloven.
2. And in case they see a sign, they veer away and say, "A continuous sorcery!"
3. And they have cried lies and closely followed their prejudices; and every Command is settled.
4. And indeed there have already come to them such tidings wherein there is a scaring.
5. A consummate Wisdom; yet in no way do warnings avail.
6. So turn away from them. On the Day when the Caller will call to a highly maleficent thing,
7. With most submissive be holdings, they will go out of the graves as if they were locusts spread abroad,
8. With their heads protruding, (hurrying) to the Caller. The disbelievers will say, "This is a difficult Day!"

9. The people of Nūh (Noah) cried lies before them; so they cried lies to Our bondman and said, "A madman," and he was scared.
10. So, he invoked his Lord, (saying), "I am overcome, so vindicate me!"
11. Then We opened the gates of the heaven to torrential water,
12. And We made the earth to erupt forth springs, so the waters met for a Command already estimated.
13. And We carried him upon (an Ark), well planked and well caulked, (Literally: comprising planks and caulks, with nails)
14. Running under Our Eyes, a recompense for him who was disbelieved. (i.e., between the she-camel and them)
15. And indeed We have already left it for a sign. Is there then any that will recollect?
16. How then were My torment and My warnings?
17. And indeed We have already made the Qur'an easy for remembrance. Is there then any that will recollect?
18. And cried lies. How then were My torment and My warnings?
19. Surely We sent against them a most clamorous wind in a day of ill-luck, continuous,
20. Plucking up mankind as if they were the stumps of uprooted palm-trees.
21. How then were My torment and My warnings?
22. And indeed We have already made the Qur'an easy for remembrance. Is there then any that will recollect?
23. Thamūd cried lies to the warnings.
24. So they said, "Should we closely follow a mortal, one out of ourselves? Lo, surely we are indeed in error and insanity!
25. Has the Remembrance been cast upon him (alone) from among us? No indeed, (but) he is an insolent liar."
26. They will (soon) know tomorrow who is the insolent liar.
27. Surely We are sending the she-camel as a temptation for them; so be on the watch for them and constantly (endure) patiently.
28. And fully inform them that the water is to a (fair) division between them; (i.e., between the she-camel and them) each drinking is for each presented in turn.
29. Then they called out their companion, so he took upon himself (the task); then he hamstrung her.
30. How then were My torment and My warnings?
31. Surely We sent against them one Shout; so they were as the chaff of a pen-builder.
32. And indeed We have already made the Qur'an easy for remembrance. Is there then any that will recollect?
33. The people of Lūṭ (Lot) cried lies to the warnings.
34. Surely We sent against them a (squall of) gravel, except the house of Lūṭ; (LOt) We safely delivered them before dawn,
35. A favor from Our Providence; thus We recompense him who thanks (Us).
36. And indeed he had warned them of Our assault, yet they wrangled about the warnings.
37. And indeed they already solicited of him his guests, so We obliterated their eyes, (saying), "So taste My torment and My warnings!"
38. And indeed there already came upon them before sunrise a settled torment;
39. "So taste My torment and My warnings!"
40. And indeed We have already made the Qur'an easy for remembrance. Is there then any that

will recollect?

41. And indeed the warnings already came (also) to the house of Firaawn; (Pharaoh)
42. They cried lies to Our signs, all of them, so We took them (away) with the taking of an Ever-Mighty, Supreme Determiner.
43. Are your steadfast disbelievers more charitable (3) than those ones? Or even do you have an acquittal (from torment) in the Zubur? (i.e., better)
44. Or do they say, “We, all together, will vindicate ourselves.”
45. Soon the gathering will be routed and (they) will turn their backs.
46. No indeed, (but) the Hour is their appointment, and the Hour is more calamitous and more bitter.
47. Surely the criminals are in error and insanity!
48. The Day (when) they are pulled into the Fire on their faces, (It will be said), “Taste (now) the touch of Saqar!” (The Scorching Fire)
49. Surely We created everything by a determined estimate.
50. And in no way is Our Command anything except one (Word), as the twinkling of the eye. (Literally: the power of beholding)
51. And indeed We have already caused your sects to perish; is there then any that will recollect?
52. And everything they have performed is in the Zubur. (Scriptures)
53. And every small and great thing is judiciously inscribed.
54. Surely the pious will (dwell) among Gardens and Rivers,
55. In (secure) seat (s) of Sincerity, in the Providence of a Supreme Determiner, an Ever-Pervading King.

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55. Surat Ar-Rahman (The All-Merciful)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. The All-Merciful,
2. He taught the Qur'an.
3. He created man.
4. He has taught him distinct (Literally: evident (demonstration) (speech).
5. The sun and the moon (run) to all-precisely reckoned (courses),
6. And the star and the trees prostrate themselves.
7. And the heaven, He raised it up, and laid down the Balance.
8. That you should not be inordinate in the Balance,
9. And keep up the weight with equity, and do not cause loss in the Balance.
10. And the earth, He laid down for (all) beings.
11. Therein are fruits, and palm-trees comprising sheaths,
12. And grains owning the blades, (Or: husks) and all-fragrant herbs. (Or: soothing comfort)
13. Then to whichever of your Lord's boons do you (both) (i.e., the jinn and mankind) cry lies?
14. He created man of dry clay like earthenware,
15. And He created the jinn (race) of a merging of fire.
16. Then to whichever of your Lord's boons do you (both) cry lies?
17. The Lord of the two easts and The Lord of the two wests.
18. Then to whichever of your Lord's boons do you (both) cry lies?

19. He merged the two seas (that) meet together;
20. Between them (both) is an isthmus (i.e., an obstruction) (which) they do not overpass. (Literally: none of them is inequitable)
21. Then to whichever of your Lord's boons do you (both) cry lies?
22. From (both of) them come out (Literally: go out) the pearl and all-merged coral (stones);
23. Then to whichever of your Lord's boons do you (both) cry lies?
24. And to Him belong the running (ships), (sailing) aloft (Literally: raised up, erected) in the sea like landmarks.
25. Then to whichever of your Lord's boons do you (both) cry lies?
26. All that (exists) upon it (i.e., the earth) is vanishing.
27. And there (still) remains (forever) The Face of your Lord, The Owner of Majesty and Munificence.
28. Then to whichever of your Lord's boons do you (both) cry lies?
29. Whoever are in the heavens and the earth ask Him; every Day He is upon some (momentous) affair.
30. Then to whichever of your Lord's boons do you (both) cry lies?
31. We will soon finish your (affair), O you (both) overburdened (Or: discomforted) ones! (i.e., the jinn and humankind (see verse 33)).
32. Then to whichever of your Lord's boons do you (both) cry lies?
33. O company of the jinn and humankind, in case you are able to penetrate through the regions of the heavens and the earth, then penetrate (them)! You will not penetrate except with an all-binding authority.
34. Then to whichever of your Lord's boons do you (both) cry lies?
35. Against you (both) will be sent flares of fire, and (molten) brass; then you will not vindicate yourselves.
36. Then to whichever of your Lord's boons do you (both) cry lies?
37. Then, when the heaven is cloven so it becomes rosy-like ointment.
38. Then to whichever of your Lord's boons do you (both) cry lies?
39. Then upon that Day neither any of humankind nor any of the jinn (race) will be questioned about his guilty deed.
40. Then to whichever of your Lord's boons do you (both) cry lies?
41. The criminals will be recognized by their marks, and (they) will be taken (away) by (their) forelocks and (their) feet.
42. Then to whichever of your Lord's boons do you (both) cry lies?
43. This is Hell to which criminals cry lies;
44. They go round between it and between duly boiling (Or: hot) scalding water.
45. Then to whichever of your Lord's boons do you (both) cry lies?
46. And for him who fears the Station of his Lord there are two Gardens;
47. Then to whichever of your Lord's boons do you (both) cry lies?
48. (Both) comprising (different) species (of trees).
49. Then to whichever of your Lord's boons do you (both) cry lies?
50. In (both of) them are two springs running.
51. Then to whichever of your Lord's boons do you (both) cry lies?
52. In (both of) them are two pairs of every fruit.
53. Then to whichever of your Lord's boons do you (both) cry lies?
54. Reclining upon beddings, the linings of which are of brocade, and the reapings of the two gardens are within reach;

55. Then to whichever of your Lord's boons do you (both) cry lies?
56. Therein are (maidens) restraining their glances whom neither humankind nor the jinn (race) have deflowered before them;
57. Then to whichever of your Lord's boons do you (both) cry lies?
58. As if they were the rubies and the all-merged coral (stones);
59. Then to whichever of your Lord's boons do you (both) cry lies?
60. Should the recompense of fairness be (anything) except fairness?
61. Then to whichever of your Lord's boons do you (both) cry lies?
62. And lesser (Or: besides) than these two are two gardens,
63. Then to whichever of your Lord's boons do you (both) cry lies?
64. Both of dark green tincture,
65. Then to whichever of your Lord's boons do you (both) cry lies?
66. In both of them are two spurting springs.
67. Then to whichever of your Lord's boons do you (both) cry lies?
68. In both of them are fruits, and palm-trees and pomegranates.
69. Then to whichever of your Lord's boons do you (both) cry lies?
70. In them are the most charitalsle (i.e., best; choicest) and fairest of maidens.
71. Then to whichever of your Lord's boons do you (both) cry lies?
72. Hūrīs, cloistered in pavilions,
73. Then to whichever of your Lord's boons do you (both) cry lies?
74. Whom neither humankind nor the jinn (race) have deflowered before them.
75. Then to whichever of your Lord's boons do you (both) cry lies?
76. Reclining upon green pillows and the fairest carpets.
77. Then to whichever of your Lord's boons do you (both) cry lies?
78. Supremely Blessed is the Name of your Lord, The Owner of (Highest) Majesty and (Highest) Munificence.

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56. Surat Al-waqiaah (The Event)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. When the Event (Literally: the Befalling) befalls,
2. There is no lying about its befalling;
3. Lowering (some), raising (others)
4. When the earth will be convulsed with a (severe) convulsion,
5. And the mountains crumbled with a violent crumbling,
6. So that they become disseminated dust particles,
7. And you will be three pairs,
8. So (as for) the companions of the Rightness, (Or: the Right Hand) what (will become) of the companions of the Rightness?
9. And the companions of the Sinister (befalling), what (will become) of the companions of the Sinister (befalling)? (Or: the Left Hand)
10. And the Outstrippers, (i.e., those who precede others) the Outstrippers-
11. Those are the ones to be brought near (in the Hereafter).
12. In the Gardens of Bliss-

13. A throng of the earliest (people),
14. And a few of the latest (people),
15. Upon close-wrought (Or: plaited or encrusted) settees,
16. Reclining upon them, facing one another.
17. (There) go round them eternalized young men.
18. With goblets, and beakers, and a cup from a profuse spring,
19. Wherefrom their (heads) will not ache, nor will they feel exhausted,
20. And (such) fruits as they will freely choose,
21. And such flesh of birds as they crave for,
22. And wide-eyed hûrîs,
23. As the likeness of nestled pearls.
24. (This is) a recompense for whatever they were doing.
25. Therein they will not hear any idle talk, nor any cause for vice,
26. Except the blissful saying, "Peace! Peace!"
27. And the companions of the Right; what (will become) of the companions of the Right?
28. They will be among thornless lote-trees,
29. And Talh, (It may mean banana or acacia, which are compacted) tiered (one on another),
30. And extended shade,
31. And outpoured water,
32. And many (kinds) of fruit-
33. Neither out of season, (Literally: cut off) nor out of reach- (i.e., unending fruits, that are not forbidden).
34. And raised beddings.
35. Surely We have brought them (The hûrîs) into being a (perfect) bringing up;
36. So We have made them virgins,
37. Chastely amorous, like of age,
38. For the companions of the Right-
39. A throng of the earliest (people,)
40. And a throng of the later (people).
41. And the companions of the Left, what (will become) of the companions of the Left?
42. (They will be) in pestilential wind, and scalding water,
43. And the shade of a Smoking Blaze,
44. Neither cool, nor refreshing (Literally: honorable).
45. Surely they were before that (living) in ease and luxury.
46. And they used to persist in the monstrous vileness;
47. And they used to say, "When we die and are dust and bones, will we surely be made to rise again?
48. And (also) our earliest fathers?"
49. Say, (This is addressed to the Prophet) "Surely the earliest people and the later.
50. Will indeed be gathered to the fixed time of a known Day.
51. Thereafter, surely you, you erring ones, the beliers,
52. Indeed you will eat of the trees of Zaqqûm;
53. So you will be filling therewith (your) bellies.
54. Then you will be drinking thereon of scalding water;
55. So you will be drinking (like) the drinking of diseased camels wandering with thirst."
56. This is their hospitality on the Day of Doom.

57. We, Ever We, created you. Would you then sincerely admit (the Truth)?
58. So, have you then seen what you ejaculate?
59. Is it you who create it, or even are We the Creators?
60. We, Ever We, have determined among you Death; and in no way are We, Ever We, outstripped,
61. (So) that We may exchange the likes of you and bring you into being (again in a fashion) you do not know.
62. And indeed you have already known the earliest bringing into being; (if) had you (known), you would have been mindful!
63. Have you then seen (whatever) you till?
64. Is it you who plant it or are We, Ever We, the Planters?
65. If We had (so) decided We would indeed have made it crushed to pieces; then you would linger on (bitterly) exclaiming,
66. "Surely we are indeed penalized (for debt);
67. No indeed, (but) we are dispossessed!"
68. Have you then seen the water you drink?
69. Is it you who have sent it down from the rainy clouds or are We, Ever We, The Senders down?
70. If We had (so) decided, We would have made it bitter; so had you only thanked (Us)!
71. Have you then seen the fire you flare up?
72. Is it you who brought its tree into being, or are We, Ever We, The Bringers into being?
73. We, Ever We, have made it for a Reminder and an enjoyment for the denizens in the desert.
74. So extol with the Name of your Lord, The Ever-Magnificent!
75. Then no! I swear by the sites of the stars-
76. And surely it is indeed a tremendous oath, if you only know (it)-
77. Surely it is indeed an honorable Qur'an,
78. In a nestled Book,
79. Which none shall touch except the purified,
80. A successive sending down from The Lord of the worlds.
81. Is it, then, that you (i.e., the disbelievers) are dissimulating with this Discourse?
82. And making your provision (for livelihood) that you cry lies?
83. Then had it been that, when (the self) (i.e., the self of the dying person) reaches the gullet (of the dying)-
84. And you at that while of time (sit) looking on,
85. And We are nearer to him than you, but you do not behold-
86. Then had you been (sure) that, in case you are other than being doomed,
87. Make it return, if (ever) you are sincere?
88. So, as for him who in case he is of those brought near (to Us),
89. Then (there will be) relief, and soothing comfort, and a Garden of Bliss;
90. And as for him who in case he is of the companions of the Right,
91. Then (it will be said), "Peace be upon you; (you are) one of the companions of the Right."
92. And as for him who in case he is of the beliers (and) the erring,
93. Then (there will be) hospitality of scalding (water)
94. And the roasting in Hell-Fire.
95. Surely this is indeed the very Truth of Certitude.
96. So extol with the Name of your Ever- Magnificent Lord?

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57. Surat Al-Hadîd (Iron)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Whatever is in the heavens and the earth extols to Allah; and He is The Ever-Mighty, The Ever-Wise.
2. To Him (belongs) the Kingdom of the heavens and the earth; He gives life, and He makes to die, and He is Ever-Determiner over everything.
3. He is The First and The Last, and The Outward and The Inward; (Or: The Topmost and The Innermost) and He is Ever-Knowing of everything.
4. He is The One Who created the heavens and the earth in six days; thereafter He leveled Himself upon the Throne (How He did this is beyond human understanding). He knows whatever penetrates into the earth and whatever goes out of it, and whatever comes down from the heaven and whatever ascends (with difficulty) in it, and He is with you wherever you are; and Allah is Ever-Beholding whatever you do.
5. To Him (belongs) the Kingdom of the heavens and the earth, and to Allah (all) Commands are returned.
6. He inserts the night into the daytime, and He inserts the daytime into the night; and He is Ever-Knowing of the inmost (thoughts within) the breasts (Literally: what the breasts own).
7. Believe in Allah and His Messenger; and expend of that to which He has made you successors. So the ones of you who have believed and expended will have a great reward.
8. And how is it with you as you do not believe in Allah? And the Messenger is calling you to believe in your Lord, and He has already taken compact with you, in case you are believers.
9. He is (The One) Who keeps sending down upon His Bondman signs, supremely evident (signs), that He may bring you out of the darkness (es) into the light; and surely Allah is indeed to you Ever-Compassionate, Ever-Merciful.
10. And how is it with you (Literally: what is it with you) that you do not expend in the way of Allah, and to Allah belongs the inheritance of the heavens and the earth? Not equal is he among you who spent even before the Conquest and fought; those are more magnificent in degree than they who spent even after (that) and fought; and to each Allah has promised the fairest reward; and Allah is Ever-Cognizant of whatever you do.
11. Who is he that will lend to Allah a fair loan, so He will double it for him, and he will have an honorable reward?
12. (On) the Day (when) you see the male believers and female believers, their light proceeding along before (Literally: between their hands) them and on their right hands. "Good tidings for you today! Gardens from beneath which rivers run, eternally (abiding) therein; it is that which is the tremendous triumph."
13. (On) the Day when the male hypocrites and the female hypocrites will say to the ones who have believed, "Look on us that we may adapt from your light!" It will be said to them, "Return (back) beyond you, so grope for a light!" Then a fence will be struck up between them, having a gate, in the inward whereof is mercy, and facing the outward there of is the torment.
14. They will be calling out to them, "Were we not with you?" They will say, "Yes indeed, but you tempted yourselves, and you awaited, and you were suspicious, and fancies deluded you until the Command of Allah came, and the Deluder deluded you concerning Allah.
15. So today no ransom will be taken from you, nor from the ones who disbelieved. Your abode is the Fire; it is your patronizer and miserable is the Destiny!"

16. Is it not due time for the hearts of (the ones) who have believed to submit to the Remembrance of Allah and that which came down of the Truth, and that they should not be as the ones to whom the Book was brought earlier? Then (their) span became long to them, so their hearts hardened; and many of them are immoral.
17. Know (The Arabic verb is in the plural form) that Allah gives life to the earth after its death. We have already made evident for you the signs, that possibly you would consider.
18. Surely the male donors and the female donors and (those) who lend to Allah a fair loan, it will be doubled for them, and they will have an honorable reward.
19. And the ones who have believed in Allah and His Messengers, those are they who are the most sincere; and the martyr-witnesses in the Providence of their Lord will have their reward and their light. And the ones who have disbelieved and cried lies to Our signs, those will be the companions (i.e., inhabitants) of Hell-Fire.
20. Know that the present life (Literally: the lowly life i.e., the life of this world) is only playing and diversion, and an adornment, and a cause for mutual boasting among you, and mutual multiplying in riches and children. It is as the likeness of succoring (rain) whose growth (looks) wonderful to the steadfast disbelievers. Thereafter it heaves, then you see it (turning) yellow; thereafter it becomes crushed to pieces. And in the Hereafter there is strict torment and forgiveness from Allah and all-blessed Satisfaction; and in no way is the present life anything except the enjoyment of delusion.
21. Race to forgiveness from your Lord and a Garden the breadth of which is as the breadth of the heaven and the earth, prepared for the ones who believed in Allah and His Messengers. That is the Grace of Allah; He brings it to whomever He decides; and Allah is The Owner of the magnificent Grace.
22. In no way is there an affliction that afflicts in the earth or in yourselves, except (that) it is in a Book even before We initiated it- surely that is easy for Allah –
23. So that you may not feel sad for what eluded you nor exult with what He has brought you. And Allah does not love anyone (Literally: every one) who is conceited (and) constantly boastful,
24. (Those) who are miserly and command mankind to be miserly (Literally: bid mankind to miserliness). And whoever turns away, then surely Allah, Ever He, is The Ever-Affluent, (Literally: the Ever-Rich) The Ever-Praiseworthy.
25. Indeed We have already sent Our Messengers with the supreme evidence (s), and We have sent down with them the Book and the Balance, that mankind may keep up equity. And We have sent down iron, wherein is strict violence, and (various) advantages for mankind, and that Allah may know who vindicates Him and His Messengers in the Unseen. Surely Allah is Ever-Powerful, Ever-Mighty.
26. And indeed We already sent Nūh and Ibrāhīm, (Noah and Abraham, respectively) and We have made the Prophet hood and the Book in their (two) off springs. So, among them are (some) right-guided, and many of them are immoral.
27. Thereafter We made to supervene on their tracks Our Messengers; and We made to supervene (after that) Isa son of Maryam, (Jesus son of Mary) and We brought him the Injil; (The Book revealed to) and We made in the hearts of the ones who closely followed him compassion and mercy. And monasticism they innovated for themselves; in no way did We prescribe it for them, except for seeking the all-blessed Satisfaction of Allah; yet in no way did they pay heed to it as it should be truly heeded. So We brought the ones of them who believed their reward; and many of them are immoral.
28. O you who have believed, be pious to Allah, and believe in His Messenger, (and) He will bring you a twofold share of His Mercy, and He will make for you a light whereby you will walk and forgive you; and Allah is Ever-Forgiving, Ever-Merciful.
29. Lest that the Population of the Book (Or: The Family of the Book, i.e., the Jews and Christians)

should know that they are able to estimate anything of the Grace of Allah, and that the Grace is in the Hand of Allah; He brings it to whomever He decides; and Allah is The Owner of the magnificent Grace.

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58. Surat Al-Mujadalah (The Dispute)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Allah has already heard the saying of her that disputes with you concerning her spouse and complains to Allah; and Allah hears the two of you conversing together; surely Allah is Ever-Hearing, Ever-Beholding.
2. The ones of you who back away from their women, (i.e. their wives, to whom the husbands say, "Be as my mother's back." This is called ahihar, a pre-Islamic form of divorce) in no way are they their mothers; decidedly their mothers are none except those who gave birth (to) them, and surely they are saying a maleficent saying and a forgery. And surely Allah is indeed Ever-Clement, Ever-Forgiving.
3. And (the ones) who back away from their women and thereafter go back on what they have said, they shall then set free a neck (Literally: there should be a freeing of a neck, i.e., manumission of a slave) even before the two of them touch one another. By that you are admonished; and Allah is Ever-Cognizant of whatever you do.
4. Yet whoever does not find (a neck), then let him fast two months (Literally: there should be fasting of two months) following each other even before the two of them touch one another. So for him who is unable (to do so), then feeding sixty indigent persons is (incumbent on him). That (is so) that you may believe in Allah and His Messenger. And such are the bounds of Allah, and for the disbelievers is a painful torment.
5. Surely (the ones) who contravene Allah and His Messenger will be suppressed, even as the ones even before them were suppressed. And We have already sent down signs, supremely evident (signs), and for the disbelievers is a degrading torment.
6. (On) the Day when Allah will make them all together to rise again, then He will fully inform them of what they did Allah has enumerated it, and they have forgotten it; and Allah is Ever-Present Witness over everything.
7. Have you not seen that Allah knows whatever is in the heavens and whatever is in the earth? In no way can there be a private conference among three (persons), except that He is the fourth of them, nor five (persons), except that He is the sixth of them, nor lesser than that, nor more except that He is with them, wherever they may be; thereafter He will fully inform them of whatever they have done, on the Day of the Resurrection. Surely Allah is Ever-Knowing of everything.
8. Have you not regarded (the ones) who were forbidden private (i.e., clandestine) conference? Thereafter they go back to what they were forbidden, and they confer privately together in vice and hostility, and in disobedience to the Messenger. And when they come to you, (The Prophet) they greet you with a greeting Allah has not greeted you with; and they say within themselves, "Had (your warning been true Allah would torment us for what we say!" Enough reckoning for them will be Hell, at which they will be to roast. Miserable then is the Destiny!.
9. O you who have believed, when you confer privately together, then do not confer privately in vice and all-pervading hostility and disobedience to the Messenger; and confer privately (together) in benignity and piety; and be pious to Allah, to Whom you will be mustered.
10. Surely private conference is only of Ash-Shaytan, (The ever-Vicious (one), i.e., the Devil) that the

ones who have believed may feel grieved; and he will not harm them anything, except by the permission of Allah, and in Allah then let the believers put their trust.

11. O you who have believed, when it is said to you, "Make room for yourselves in the assemblies," then make room, (and Allah will make room for you. And when it is said, "Move up," then move up Allah will raise in degrees the ones of you who have believed and the ones to whom knowledge has been brought; and Allah is Ever-Cognizant of whatever you do.
12. O you who have believed, when you confer privately with the Messenger, then before (Literally: between the two hands (of) your private conference with him, forward a donation; that is more charitable for you and purer. Yet if you do not find (any means), then surely Allah is Ever-Forgiving, Ever-Merciful.
13. Do you (feel) timorous about forwarding donations before (Literally: between the two hands (of) your private conference? So, as you did not perform accordingly, and Allah has relented on you, then keep up the prayer, and bring the Zakat, (i.e., pay the door-dues) and obey Allah and His Messenger; and Allah is Ever-Cognizant of whatever you do.
14. Have you not regarded (the ones) who have taken for patrons a people with whom Allah is angry? In no way are they either of you or of them; and they swear to a lie, (while) they know it.
15. Allah has prepared for them a strict torment; surely (they should know) how odious is whatever they were doing.
16. They have taken to themselves their oaths as a pretext; so they barred from the way of Allah; then they will have a degrading torment.
17. Their riches (or) their children will never avail them anything against Allah; those are the companions (i.e., inhabitants) of the Fire; they are therein eternally (abiding (
18. (On) the Day when Allah will make them rise again all together, then they will swear to Him, as they swear to you, and reckon that they are on something. (i.e., they have some standing) Verily, it is surely they who are the liars.
19. Ash-Shaytan (The ever) has gained a privilege over them; so he caused them to forget the Remembrance of Allah; those are Ash-Shaytan's party. Verily, Ash-Shaytan's party are (they) surely they, who are the losers!.
20. Surely the ones who contravene Allah and His Messenger, those are among the most humiliated.
21. Allah has written, "Indeed I will definitely overcome, I and My Messengers." Surely Allah is Ever-Powerful, Ever-Mighty.
22. You will not find any people who believe in Allah and the Last Day having affection for the ones who contravene Allah and His Messenger, even if they were their fathers, or their sons, or their brothers, or their kinsmen. (As for) those, He has written belief in their hearts, and He has aided them with a Spirit from Himself; and He will cause them to enter Gardens from beneath which rivers run, eternally (abiding) therein. Allah is satisfied with them, and they are satisfied with Him. Those are the party of Allah; verily the party of Allah are surely they (who) are the prosperers.

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59. Surat Al-Hashr (The Mustering)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Whatever is in the heavens and whatever is in the earth extols to Allah; and He is The Ever-Mighty, The Ever-Wise.
2. He is The One Who drove the ones who disbelieved among the Population of the Book (Or: The

Family of the Book, i.e., the life of this world) out of their homes at the first mustering. In no way did you surmise that they would go out, and they surmised that their fortresses would hold them back from Allah. Then Allah came upon them from where they did not (expectedly) reckon, and He hurled horror in their hearts (as) they ruined their houses with their (own) hands and the hands of the believers. So ponder (on that), you who are endowed with beholdings! (i.e., eyesight (s))

3. And had not Allah prescribed evacuation (i.e., exile) for them, indeed He would have tormented them in the present (life); (Literally: the lowly (life), i.e., the life of the world) and in the Hereafter they will have the torment of the Fire.
4. That is for that they opposed (the Command of Allah and His Messenger; and whoever opposes Allah (Command), then surely Allah is strict in punishment.
5. Whatever tender (crops) you have cut (down) or left upright on their roots, then that was by the permission of Allah, and that He may disgrace the immoral ones.
6. And whatever (spoils) Allah has conceded His Messenger from them, then in no way did you (The pronoun is plure) agitate either horses or riding beasts; (i.e., you did not use cavalry or comelry to take spoils) but Allah gives authority to His Messengers over whomever He decides; and Allah is Ever-Determiner over everything.
7. Whatever (spoils) Allah has conceded His Messenger from the population of the towns, then that is for Allah and for the Messenger, and for the near kinsman, and the orphans, and the indigent, and the wayfarer, so that it may not (make) a circuit between the rich among you. And whatever the Messenger brings you, then take it; and whatever he forbids you, then give over. And be pious to Allah; surely Allah is strict in punishment.
8. It is (also) for the poor emigrants who were driven out of their homes and riches, seeking Grace from Allah and all-blessed Satisfaction, and vindicating Allah and His Messenger. Those are they who are the sincere.
9. And (the ones) who took their location in the Residence Al-Madīnah) and in belief before them, love whomever has migrated to them, (i.e., to the ^۲Ansar, the Muslims of Al-Madīnah) and do not find in their breasts any need for what has been brought them, (The Muhajirūn, those who emigrated from Makkah) and prefer (the Muhajirīn) above themselves, even though penury be (their portion). And whoever is protected from the avarice of his self, then those are they who are the prosperers.
10. And (the ones) who came even after them say, “Our Lord, forgive us and our brothers who went before us in belief, and do not set up in our hearts rancor towards (the ones) who have believed. Our Lord, surely You are Ever-Compassionate, Ever-Merciful.”
11. Have you not regarded (the ones) who act the hypocrite, saying to their brothers who have disbelieved from among the Population of the Book, (Or: Family of the Book, i.e., the Jews and christians) “Indeed, in case you are driven out, indeed we will definitely go out with you, and we will not obey anyone in regard to you at all; and in case you are fought against, indeed we will definitely vindicate you.” And Allah testifies that surely they are liars indeed.
12. Indeed in case they are driven out, they will not go out with them; and indeed in case they are fought against, they will not vindicate them; and indeed in case they vindicate them, indeed they will definitely turn their backs; thereafter they will not be vindicated.
13. Indeed you (arouse) more serious awe in their breasts than Allah; that is for that they are a people who do not comprehend.
14. They will not fight against you all together except in fortified towns or from beyond walls. Their violence is strict among themselves; you reckon that they are all toghther (as a whole), (but) (Literally: and) their hearts are diverse; that is for that they are a people who do not consider.

15. (They are) as the likeness of (the ones) who were before them, they tasted the pernicious result of (disobeying the) Command (of Allah to them); and they will have a painful torment)
16. They are) as the likeness of Ash-Shaytan (The ever-vicious (one), i.e., the Devil) as he said to man, “Disbelieve.” Then as soon as he disbelieved, he said, “Surely I am quit of you; Surely I fear Allah, The Lord of the worlds.”
17. So the end for both of them is that they are in the Fire, eternally (abiding) therein, and that is the recompense of the unjust.
18. O you who have believed, be pious to Allah, and let (every) self look to what it has forwarded for the morrow, and be pious to Allah. Surely Allah is Ever-Cognizant of whatever you do.
19. And do not be as (the ones) who forgot Allah, so He caused them to forget their selves; those are they who are the immoral.
20. Not equal are the companions (i.e., inhabitants) of the Fire and the companions of the Garden; the companions of the Garden are they who are the triumphant
21. If We had sent down this Qur’an upon a mountain, indeed you would have seen it submissive, sundered apart out of apprehension of Allah; and those similitudes We strike for mankind, that possibly they would meditate.
22. He is Allah, (other than Whom) there is no god except He. He is The Knower of the Unseen and the Witnessed. He is The All-Merciful, The Ever-Merciful.
23. He is Allah, (other than Whom) there is no god except He. He is The King, The Superb Holy, The Peace, (i.e., The Giver of Peace) The Supreme Believer, (i.e., The Giver of Belief) The Supremely Hegemonic, The Ever-Mighty, The Superb Potentate, The Supremely Proud. (i.e., The Justly Proud) All Extolment be to Allah above whatever they associate (with Him)
24. He is Allah, The Creator, The Initiator, The Supreme Fashioner. To Him (belong) the Fairest Names. Whatever is in the heavens and the earth extols to Him, and He is The Ever-Mighty, The Ever-Wise.

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60. Surat Al-Mumtahanah (The Woman Tested)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. O you who have believed, do not take to yourselves My enemy and your enemy for patrons, casting forth to them (your) amity, and they have already disbelieved in what has come to you of the Truth, driving the Messenger and you (too) for that you believe in Allah, your Lord, in case you have gone out striving in My way and seeking My Supreme Satisfaction, secretly having amity towards them. And I know best whatever you conceal and whatever you make public; and whoever of you performs it, then he has already erred away from the level way.
2. In case they catch you, they will be enemies to you and stretch against you their hands and their tongues with odiousness; and they would (like that) you would disbelieve.
3. Your bonds of kin or your children will never profit you on the Day of the Resurrection. He will distinguish between you, and Allah is Ever-Beholding of whatever you do.
4. You have already had a fair example in Ibrahîm (Abraham) and the ones with him as they said to their people, “Surely we are completely quit of you and whatever you worship apart from Allah. We disbelieve in you, and between you and us enmity has appeared, and abhorrence forever, until you believe in Allah alone.” Except that Ibrahîm said to his father, “Indeed I will definitely ask forgiveness for you; and in no way do I possess anything for you from Allah.” “Our Lord, in (Literally: no You) You we trust, and to You we turn penitent, and to You is the Destiny.

5. Our Lord, do not make us a temptation to the ones who have disbelieved; and forgive us. Our Lord, surely You, Ever You, are The Ever-Mighty, The Ever-Wise.”
6. Indeed you have already had a fair example in them for whoever hopes for Allah and the Last Day. And whoever turns away, then surely Allah, Ever He, is The Ever-Affluent, (Literally: The Ever-Rich) The Ever-Praiseworthy.
7. It may be that Allah will set up (Literally: make) amity between you and (between) the ones of them with whom you are at enmity; and Allah is Ever-Determiner, and Allah is Ever-Forgiving, Ever-Merciful
8. Allah does not forbid you (as regards) the ones who have not fought you on account of the religion and have not driven you out of your residences that you should be benign to them and be equitable towards them; surely Allah loves the equitable.
9. Surely Allah only forbids you as to the ones who have fought you on account of the religion, and driven you out of your homes, and backed (others) in driving you out, that you should patronize them; and whoever patronizes them, then those are they who are the unjust.
10. O you who have believed, when female believers come to you as migrants (i.e., those who have left their homes. The Arabic word means both emigrants and immigrants) then test them Allah best knows their belief. So in case you know them to be believers, then do not return them to the steadfast disbelievers. They are not lawful (wives) to the disbelievers, nor are the disbelievers lawful (husbands) for them. And bring (the disbelievers) what they have expended; and there is no fault in you to marry them (The female believers) when you have brought them (The female believers) their (due) rewards. And do not hold back the ties (i.e., marriage bonds) of the disbelieving women and ask what you have expended, (i.e., do not keep disbelieving women as wives; ask for the return of the dower you paid to them) and let them (The pronoun is masculine plural; i.e., the disbelievers) ask what they (The pronoun is masculine plural; i.e., the disbelievers) have expended. That is the Judgment of Allah; He judges between you; and Allah is Ever-Knowing, Ever-Wise.
11. And in case any of your spouses (Literally: anything from your spouses) eludes you (Or: escapes from you) (to go over) to the steadfast disbelievers and then you punish (in retaliation), then bring the ones whose spouses have gone away the like of what they have expended. And be pious to Allah in Whom you are believers.
12. O you Prophet, when female believers come to you, swearing allegiance to you that they will not associate with Allah anything, and will not steal, nor commit adultery, nor kill their children, nor come up with (i.e., bring) all-evident calumny they fabricate between their hands and their legs, nor disobey you in anything beneficent, then accept their allegiance and ask the forgiveness of Allah for them. Surely Allah is Ever-Forgiving, Ever-Merciful.
13. O you who have believed, do not patronize a people against whom Allah is angry, (and) who have already despaired of the Hereafter, even as steadfast disbelievers (i.e., occupants) have despaired of the companions of the tombs.

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61.Surat As-Saff (The Ranks)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Whatever is in the heavens and whatever is in the earth extols to Allah; and He is The Ever-Mighty, The Ever-Wise.
2. O you who have believed, why do you say that which you do not perform? (i.e., occupants)

3. Greatly detested (Literally: great is detesting) (is it) in the Reckoning of Allah, that you say what you do not perform. (i.e., occupants)
4. Surely Allah loves the ones who fight in His way in rank (s) as if they were a compact structure.
5. And (remember) as Mûsa (Moses) said to his people, “O my people, why do you hurt me, and you already know that I am the Messenger of Allah to you?” So as soon as they swerved, Allah caused their hearts to swerve; and Allah does not guide the immoral people.
6. And (remember) as Isa son of Maryam (Jesus son of Mary) said, “O Seeds (Or: sons) of Israel) surely I am the Messenger of Allah to you sincerely (verifying) that which is before (Literally: between my two hands) me of the Tawrah, (The Book revealed to Mûsa (Moses), of which the extant Torah is a corruption) and a constant bearer of good tidings of a Messenger who will come up even after me, whose name is ʿAhmad.” Then, as soon as he came to them with the supreme evidence (s), they said, “This is evident sorcery.”
7. And who is more unjust than he who fabricates against Allah lies, when (Literally: and) he is being called to Islam? And Allah does not guide the unjust people.
8. They would (like) to extinguish the Light of Allah with their mouths; and Allah is perfecting His Light even though the disbelievers hate (that)
9. He is the One Who has sent His Messenger with guidance and the religion of the Truth, that He may make it topmost above all religion, even though the associators (Those who associate others with Allah) hate (that)
10. O you who have believed, shall I indicate to you a commerce that will deliver you from a painful torment?
11. You believe in Allah and His Messenger, and strive in the way of Allah with your riches and yourselves. That is most charitable (i.e., best) for you in case you know.
12. He will forgive you your guilty (deeds) and cause you to enter Gardens from beneath which rivers run and goodly dwellings in the Gardens of Adn; (Eden) that is the magnificent triumph.
13. And another (blessing) you love: victory from Allah and a near conquest; and give good tidings to the believers.
14. O you have believed, be vindicators of Allah, as Isa son of Maryam, said to the Disciples, “Who are my vindicators to Allah?” The Disciples said, “We are the vindicators of Allah.” So a section of the Seeds of believed, and a section disbelieved. Then We aided the ones who believed against their enemy; so they became topmost.

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62.Surat Al-Jumuaah (Congregation)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Whatever is in the heavens and whatever is in the earth extols to Allah, The King, The Superb Holy, The Ever-Mighty, The Ever-Wise.
2. He is The One Who has sent forth among the illiterate (i.e., unlettered Arabs; the common folk) a Messenger from among them, to recite His ayat (Verses, signs) to them, and to cleanse them, and to teach them the Book and (the) Wisdom, though they were earlier indeed in evident error.
3. And (He has sent him to) others of them who have not yet joined them; and He is the Ever-Mighty, The Ever-Wise
4. That is the Grace of Allah; He brings it to whomever He decides; and Allah is The Owner of The Ever-Magnificent Grace.

5. The likeness of the ones who have been made to carry the Tawrah, (The Book revealed to Mûaa (Moses), of which the extant Torah is a corruption then afterwards they have not carried it, is as the likeness of an ass carrying tomes. Miserable is the likeness of the people who have cried lies to the signs of Allah; and Allah does not guide the unjust people.
6. Say, "O you who have Judaized, in case you assert that you are patronized by Allah, apart from mankind, then covet death, in case you are sincere."
7. And they do not covet it at all, for what their hands have forwarded; and Allah is Ever-Knowing of the unjust.
8. Say, "Surely, the death from which you flee will surely then meet you; thereafter you will be turned back to The Knower of the Unseen and the Witnessed. Then He will fully inform you of whatever you were doing."
9. O you who have believed, when it is called out for prayer on Friday, (the Day of Congregation), then endeavor (to hasten) to the Remembrance of Allah and leave out (your) trading. (Literally: selling) That is most charitable (i.e. best) for you, in case you know.
10. So, when the prayer is accomplished, then spread abroad in the land, and seek of the Grace of Allah, and remember Allah much, that possibly you would prosper.
11. And when they see (some) commercial dealing or some diversion, they break away to it, and they leave you (standing) upright. Say, "What is in the Providence of Allah is more charitable (i.e., sealed) than diversion and commerce; and Allah is The Most Charitable of providers."

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63. Surat Al-Munafiqûn (The Hypocrites)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. When the hypocrites come to you, they say, "We testify that surely you are indeed the Messenger of Allah." And Allah knows (that) surely you are indeed His Messenger, and Allah testifies that surely the hypocrites are indeed liars.
2. They have taken to themselves their oaths as a pretext: so they have barred from the way of Allah. Surely odious is whatever they were doing.
3. That is for that they believed; thereafter they disbelieved; then their hearts have been stamped upon, (i.e., sealed) so they do not comprehend.
4. And when you see them, you admire their figures; and in case they speak, you hear their speech as if they were propped-up timbers. They reckon every shout is against them. They are the enemy, so beware of them. Allah assail them! However are they diverged (from the Truth)!
5. And when it is said to them, "Come. The Messenger of Allah will ask forgiveness for you," they twist their heads, and you see them barring (themselves), and they are waxing proud.
6. Equal it is for them whether you ask forgiveness for them or you do not ask forgiveness for them, Allah will never forgive them; surely Allah does not guide the immoral people.
7. They are the ones who say, "Do not expend on the ones who are in the presence of the Messenger of Allah until they break away." And to Allah belong the treasuries of the heavens and the earth, but the hypocrites do not comprehend.
8. They say, "Indeed in case we return to Al-Madînah, indeed the mightier ones will definitely drive the humbler ones out of it." And might belongs to Allah, and to His Messenger, and to the believers, but the hypocrites do not know.
9. O you who have believed, do not let your riches nor your children divert you from the Remembrance of Allah; and whoever performs (Literally: acts) that, then those are they (who) are the losers.

10. And expend of what We have provided you even before the death comes up to one of you; then he says, "Lord! Had You deferred me to a near term, (i.e., go back to life for a while) so that I may donate (alms), and so I may become one of the righteous."
11. And Allah will never defer any self when its term comes; and Allah is Ever-Cognizant of whatever you do.

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64. Surat At-Taghabun (Mutual Fraud)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Whatever is in the heavens and whatever is in the earth extols to Allah. To Him belongs the Kingdom, and to Him be the praise, and He is The Ever-Determiner over everything.
2. He is The One Who created you; then (some) of you are disbelieving and (some) of you are believing; and Allah is Ever-Beholding of whatever you do.
3. He created the heavens and the earth with the Truth, and He fashioned you (and) so made fair your fashioning; and to Him is the Destiny.
4. He knows whatever is in the heavens and the earth, and He knows whatever you keep secret and whatever you make public; and Allah is Ever-Knowing of the inmost (thoughts within) the breasts (Literally: what the breasts own).
5. Has there not come up to you the tidings of the ones who disbelieved earlier, so they tasted the pernicious result of their Command; (i.e., the pernicious result of disobeying the Command of Allah to them) and they will have a painful torment.
6. That is for that their Messengers kept coming up to them with the supreme evidence (s), yet they said, "Will (mere) mortals guide us?" So they disbelieved, and turned away; and Allah dispensed with them; and Allah is Ever-Affluent, (Literally: Ever-Wealthy; Ever-Rich) Ever-Praiseworthy.
7. The ones who have disbelieved have asserted that they will never be made to rise again, Say, "Yes indeed, by my Lord! Indeed you will definitely be made to rise again, and indeed you will definitely be fully informed of whatever you did; and that is easy for Allah."
8. So believe in Allah and His Messenger and the Light which We have sent down; and Allah is Ever-Cognizant of whatever you do.
9. The Day (when) He will gather you for the Day of Gathering, that will be the Day of Mutual Fraud. And whoever believes in Allah and does righteousness, He will expiate for him his odious deeds and cause him to enter Gardens from beneath which rivers run, eternally (abiding) therein forever. That is the magnificent triumph.
10. And the ones who have disbelieved and cried lies to Our signs, those will be the companions (i.e., inhabitants) of the Fire, eternally (abiding) therein; and miserable is the Destiny!
11. In no way is there any affliction that afflicts, except it be by the permission of Allah. And whoever believes in Allah, He will guide his heart; and Allah is Ever-Knowing of everything.
12. And obey Allah and obey the Messenger; yet if you turn away, then surely it is for Our Messenger only (to deliver) the evident proclamation.
13. Allah! There is no god except He. And in Allah let the believers then put their trust.
14. O you who have believed, surely among your spouses and your children there is an enemy to you, so beware of them. And in case you show clemency, and pardon, and forgive, then surely Allah is Ever-Forgiving, Ever-Merciful.
15. Surely your riches and your children are only a temptation; (as for) Allah, in His Providence is a

magnificent reward.

16. So be pious to Allah as best as you can, (Literally: as much as you are able to) and give ear, and obey, and expend; (that is) most charitable (i.e., best) for yourselves. And whoever is protected against the avarice of his self, then those are they who are the prosperers.
17. In case you lend to Allah a fair loan, He will double it for you, and will forgive you; and Allah is Ever-Thankful, Ever-Forbearing,
18. The Knower of the Unseen and the Witnessed, The Ever-Mighty, The Ever-Wise.

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65.Surat At-Talaq (Divorce)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. O you Prophet, when you divorce women, then divorce them at their (fixed) spell, and enumerate the (fixed) spell, and be pious to Allah, your Lord. Do not send (Literally: drive) them out of their houses, nor should they go out, except (when) they come up with a demonstrably evident obscenity. And such are the bounds of Allah; and whoever transgresses the bounds of Allah, then he has already done injustice to himself. You do not realize that possibly after that Allah would effect a (new) Command.
2. So when they have reached their term, then retain them beneficently or part from them beneficently. And call in to testimony two (men) endowed with a sense of justice from among yourselves; and keep the testimony upright to Allah. (And) by that then is admonished whoever believes in Allah and the Last Day. And whoever is pious to Allah, He will make for him (a way) of going out,
3. And He will provide for him from where he does not (expectedly) reckon. And whoever puts his trust in Allah, then He will be (enough) Reckoner for him. Surely Allah is consummating His Command; Allah has already made determined estimate for everything.
4. And as for those of your women who have despaired of menstruation, in case you have any suspicion, then their (fixed) spell shall be three months, (along) with those who have not menstruated (as yet). And (as for) those with burden, (i.e., those who are pregnant) their term is when they bring forth their burden; and whoever is pious to Allah, He will make for him, of His Command, easiness.
5. That is the Command of Allah; He has sent it down to you. And whoever is pious to Allah, He will expiate for him odious deeds and will magnify the reward for him.
6. Make them dwell (in some part of the housing) where you are dwelling, according to your means, and do not try to hurt them, so as to straiten (their circumstances). And in case they are with burden, (i.e., pregnant) then expend upon them until they bring forth their burden. So in case they suckle for you, then bring them their rewards, and deliberate among yourselves beneficently; and in case you (both encounter) difficulties, then another (woman shall suckle for him).
7. Let him who is owner of affluence expend out of his affluence; and he whose provision has been exactly estimated for him, then let him expend of what Allah has brought him. Allah does not charge any self except with what He has brought it. Allah will soon make, after difficulty, easiness.
8. And (similarly) (many) a town there has been that rebelled against the Command of its Lord and His Messengers, so We reckoned with it a strict reckoning, and tormented it a highly maleficent torment!
9. So it tasted the pernicious result of the Command (of Allah) to it; and the end of the Command (to it) was loss.
10. Allah has prepared for them a strict torment. So be pious to Allah, O (you) endowed with intellects, (you) who have believed. Allah has already sent down to you a Remembrance,
11. A Messenger reciting to you the demonstrably evident ayat (Verses, signs) of Allah, that He may

bring the ones who have believed and done deeds of righteousness out of the darkness (es) into the Light. And whoever believes in Allah and does righteousness, He will cause him to enter Gardens from beneath which rivers run, eternally (abiding) therein forever. Allah has already most fairly made for him (his) provision.

12. Allah is He Who created seven heavens, and of the earth their like. Between them the Command keeps coming down, that you may know that Allah is Ever-Determiner over everything and that Allah has already encompassed everything in knowledge.

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66. Surat At-Tahrîm (Prohibition)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. O you Prophet, why do you prohibit what Allah has made lawful to you, seeking the complete satisfaction of your spouses? And Allah is Ever-Forgiving, Ever-Merciful.
2. Allah has already ordained for you (The believers) the lawful absolution of your oaths; and Allah is your Patronizer, and He is The Ever-Knowing, The Ever-Wise.
3. And as the Prophet (entrusted) a secret discourse to some of his spouses, then as soon as one of (them) (fully) informed (another) of it, and Allah disclosed it to him, he acquainted (her) of some part of it, and passed over (Literally: veered away from) (some) part. Then, as soon as he (fully) informed her of it, she said, "Who has informed you of this?" He said, "The Ever-Knowing, The Ever-Cognizant has (fully) informed me."
4. In case you two repent to Allah, then your hearts are readily attentive; and in case you two back one another against him, then surely Allah, Ever He, is his Patronizer, and Jibrîl, (Angle Gabriel) and the righteous (among) the believers, and, after that, the Angels are (his) backers.
5. It may be that, in case he divorces you, his Lord will give him, in exchange, spouses more charitable (i.e., better) than you, Muslim (i.e., who have surrendered to Allah) women, believing, devout, repentant, worshiping Allah), (and) wandering (Sometimes understood to mean "fasting") (in His way), who were married before and virgins (too).
6. O you who have believed, protect yourselves and your own families from a Fire whose fuel is mankind and stones, (and) over which are harsh, severe Angels, who do not disobey Allah in whatever He commands them and who perform whatever they are commanded to.
7. O you who have disbelieved, do not excuse yourselves today; surely you are only being recompensed for whatever you were doing.
8. O you who have believed, repent to Allah in honest repentance; it may be that your Lord will expiate for you your ill deeds and will cause you to enter Gardens from beneath which rivers run, on a Day when Allah will not disgrace the Prophet and the ones who believed with him. Their light will be proceeding along before (Literally: between their hands) them and on their right (hands), (and) they say, "Our Lord, perfect for us our light and forgive us; surely You are Ever-Determiner over everything."
9. O you Prophet, strive with the steadfast disbelievers, and the hypocrites, and be harsh with them; and their abode will be Hell; and miserable is the Destiny!
10. Allah has struck a similitude (i.e., bad example) for the ones who have disbelieved: the wife of Nûh, (Noah) and the wife of Lûţ (Lot). They were under two righteous bondmen of Our bondmen, yet they betrayed them. So they (Both husbands) did not avail them anything whatever before (Literally: from) Allah; and it was said to (the two wives): "Enter you two the Fire with the ones who enter."

11. And Allah has struck a similitude for the ones who have believed: the wife of Firaawn (Pharaoh) as she said, "Lord! Build for me a house in your Providence in the Garden, and safely deliver me from Firaawn and his deed (s), and safely deliver me from the unjust people!"
12. And Maryam (Mary) daughter of Imran, who kept safe her private parts, (i.e., safeguarded) so We breathed in it of Our Spirit, and she sincerely (believed) in the Words of her Lord, and His Books; and she was one of the devout.

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67. Surat Al-Mulk (The Kingdom)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Supremely Blessed is He in Whose Hand is the Kingdom, and He is Ever-Determiner over everything.
2. Who created death and life to try you, whichever of you is fairest in deeds; and He is The Ever-Mighty, The Ever-Forgiving.
3. Who created seven heavens as strata (i.e., layers, one above the other). In no way can you see in the creation of The All-Merciful any disparity; so return your gaze; (Literally: "your" beholding) do you see any rent?
4. Thereafter return the gaze, again and again, (Literally: recurring twice) the gaze turns over to you spurned, and it (becomes) regretfully most weary.
5. And indeed We have already adorned the lowest heaven with lamps and made them outcast (meteorites) for Ash-Shayatîn (The ever-vicious "ones", i.e., the devils) and We have readied for them the torment of the Blaze.
6. And for the ones who have disbelieved in their Lord there is the torment of Hell; and miserable is the Destiny!
7. When they are cast into it, they will hear it sighing, as it is boiling over.
8. It would almost burst (asunder) with rage. Whenever a troop is cast into it, its keepers ask them, "Has no Warner come up to you?"
9. They say, "Yes indeed, a Warner has already come to us; yet we cried lies and said, *لش* In no way has Allah been sending down anything whatever; decidedly you are in (nothing) except a great error. ""
10. And they say, "If we had heard or had considered, in no way would we have been among the companions of the Blaze".
11. So they confess their guilty (deeds); then far off with the companions (i.e., inhabitants) of the Blaze!
12. Surely the ones who are apprehensive of their Lord in the Unseen will have forgiveness and a great reward.
13. And be secret in your speech, or say it aloud; surely He is Ever-Knowing of the (inmost thoughts) within the breasts (Literally: what the breasts own).
14. Will He not know, (He) Who created? And He is The Ever-Kind, The Ever-Cognizant.
15. He is (The One) Who made the earth tractable to you; so walk in its territories and eat of His provision; and to Him is the Rising up.
16. Do you (feel) secure that He Who is in the heaven will not cause the earth to cave in on you? (For) then, only then, it will be whirling!
17. Or even do you (feel) secure that He Who is in the heaven will not send against you a squall of gravel? So you will soon know how My warning is!
18. And indeed the ones even before them already cried lies; then how was My disclaiming!
19. And have they not regarded the birds above them outstretching (Or: in ranks) (their wings), and

contracting (Or: spreading “or” folding their wings) (them)? In no way can anyone hold them except The All-Merciful; surely He is Ever-Beholding everything.

20. Or even who is this that will be a host for you to vindicate you, apart from The All-Merciful? Decidedly the disbelievers are in nothing except delusion.
21. Or even who is this that will provide for you in case He holds back His provision? No indeed, (but) they still insist on (their) rebellion and repulsion.
22. Then, is he who walks tossed down upon his face better guided than he who walks (perfectly) level on a straight Path?
23. Say, “He is The One Who brought you into being, and made for you hearing, and be holdings, (i.e., eyesight’s”) and heart sights; (but) little do you thank Him!”
24. Say, “He is The One Who propagated you in the earth, and to Him you will be mustered.”
25. And they say, “When will this promise (come to pass) in case you are sincere?”
26. Say, “Surely the knowledge is only in the Providence of Allah, and surely I am only an evident Warner.”
27. Then, as soon as they see it drawn forward, the faces of the disbelievers will be vexed, and it will be said, “This is (the thing) that you used to claim.”
28. Say, “Have you seen (that) in case Allah causes me to perish, and whoever is with me, or has mercy on us, then who will (give neighborly) protection to the disbelievers from painful torment?”
29. Say, “He is The All-Merciful. We believe in Him, and in Him we put our trust. So, you will soon know who it is that is in evident error”
30. Say, “Have you seen (that) in case your water becomes in the morning deep-sunken, (i.e., in the earth) then who would come up to you with (i.e., bring) profuse water?”

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68. Surat Al-Qalam (The Pen)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Nūn, (The is the name of a letter of the Arabic alphabet, and only Allah knows its meaning here) and (by) the pen and what they inscribe,
2. In no way are you, by the favor of your Lord, a madman.
3. And surely you will have indeed a reward bountifully unfailing.
4. And surely you are indeed of a magnificent character.
5. So you will behold, and they will behold,
6. Whichever of you is the demented (The is the name of a letter of the Arabic alphabet, and only Allah knows its meaning here).
7. Surely your Lord, He, Ever He, knows best the ones who have erred away from His way, and He Ever He, knows best the right-guided ones.
8. So do not obey the beliers.
9. They would like (if) you would dissimulate, then they would dissimulate.
10. And do not obey every most contemptible (person), constantly swearing,
11. Constantly slandering, ever-walking about with detraction,
12. Constant preventer of charity, constantly-vicious transgressor,
13. Coarse-grained, and of spurious parentage after all (Literally: after that)
14. For that he has (Literally: for that he owns) wealth and sons,
15. When Our ayat (Verses, signs) are recited to him, he says, “Myths of the earliest (people).”

16. We will (brand) him markedly upon the snout!
17. Surely We have tried them as We tried the companions (i.e., owners) of the garden, as they swore that indeed they would definitely wrest away (i.e., gather all) (its fruits) in the (early) morning,
18. And made no exception (for the Will of Allah).
19. Then a (destructive) visitation from your Lord visited (Literally: went around it) it while they were sleeping,
20. So (in the morning) it became as if it were a garden wrested away.
21. Then in the (early) morning they called out to one another,
22. (Saying), "Go forth early upon your tillage, in case you would wrest away (the fruit)!"
23. So they went off, speaking together in hushed voices,
24. (Saying), "Definitely no indigent person shall enter it today against you."
25. And they went forth early, determined on interdiction.
26. Then, as soon as they saw it, they said, "Surely we are indeed erring (people).
27. No indeed, (but) we are dispossessed!"
28. Said the most moderate of them, "Did I not say to you: Had you only extolled (Him)!"
29. They said, All Extolment be to our Lord! Surely we were unjust."
30. Then some of them came forward to others, blaming each other.
31. They said, "O woe to us! Surely we were inordinate.
32. It may be that our Lord will give us in exchange a more charitable (i.e., better) one than it; surely to our Lord are we desirous (of His Grace)."
33. Thus was the torment; and the torment of the Hereafter is indeed greater, if they did know.
34. Surely for the pious will be the Gardens of Bliss in the Providence of their Lord.
35. Shall We then make the Muslims (Literally: the ones who have surrendered to Allah) like to the criminals?
36. What is it with you? How do you judge?
37. Or even do you have a Book wherein you study?
38. Surely therein you will have whatever you freely choose!
39. Or even do you have oaths from Us, reaching to the Day of the Resurrection? Surely you will have whatever you judge!
40. Ask them, whichever of them will assertively guarantee that!
41. Or even do they have associates (with Allah)? Then let them come up with their associates, in case they are sincere.
42. On the Day when the shank will be bared and they will be called to prostrate themselves, yet they are unable to.
43. Submissive will be their be holdings, (i.e., gazes) humbleness oppressing them. And they had been already called to prostrate themselves while (Literally: and) they were safe.
44. So leave Me (to deal) with him who cries lies to this discourse! We will soon draw them gradually (to punishment) from where they do not know,
45. And I will reprieve them. Surely My plotting is ever-pervading.
46. Or even do you ask them for a reward so they are weighed down with heavy fines?
47. Or even is the Unseen in their presence so they are writing (it down)?
48. So (endure) patiently under the Judgment of your Lord, and do not be as the Companion of the Whale (Prophet Yûnus "Jonah") as he called out, as he (was) made to choke (inwardly).
49. Had there not overtaken him a favor from his Lord, indeed he would have been flung off upon the naked shore (i.e., the wilderness) (while) he was a reprobate.

50. Then his Lord selected him and so made him among the righteous.
51. And decidedly the ones who have disbelieved were indeed almost about to trip you with their belongings as soon as they heard the Remembrance, and they say, "Surely he is indeed a madman."
52. And in no way is it anything except a Remembrance to the worlds.

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69.Surat Al-Haqqah (The Inevitable Truth)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. The Inevitable Truth!
2. What is the Inevitable Truth?
3. And what makes you realize what the Inevitable Truth is!
4. Thamūd and cād cried lies to the Smiter.
5. So, as for Thamūd, they were made to perish by the inordinate (storm);
6. And as for cād, they were then made to perish by a wind most clamorous (and) furious (Literally: rebellious).
7. He subjected it against them seven nights and eight days in gruesome succession, so that you might have seen the people laid overthrown in it as if they were the hollow stumps of devastated palm- trees.
8. So do you see any remnant of them?
9. And Firaawn (Pharaoh) came, (i.e., after Thamūd and Aad) and whoever were before him and the (cities of) falsehood, (i.e., the people of Lūt "Lot") with their (habitual) sinfulness.
10. Then they disobeyed the Messenger of their Lord, so He took them (away) with a surpassing grip (Literally: swelling taking).
11. Surely, as soon as the water (s) overflowed, (Literally: was inordinate) We carried you in the running ship.
12. That We might make it a Reminder for you and for heeding ear (s) to heed.
13. So, when the Trumpet is blown with one blowing,
14. And the earth and the mountains are borne up, then they are pounded one pounding.
15. Then, upon that Day, the Inevitable Event will be fall,
16. And the heaven will be cloven. So, upon that Day it will be (very) frail,
17. And the (commanded) Angels will be upon its dimensions, and upon that Day eight will bear above them the Throne of your Lord.
18. Upon that Day you will be set before (them), not one concealed (secret) of yours will be concealed.
19. So, as for him whose book is brought to him in (Literally: with) his right hand, he will then say, " (Now), here you are! Read my book.
20. Surely I expected that I should meet my reckoning."
21. So he will be in a satisfied livelihood,
22. In an exalted Garden,
23. Its picked (fruits) (are) within (easy) reach.
24. "Eat and drink rejoicing with wholesome appetite for what you previously did in the days gone-by."
25. And as for him whose book is brought to him in his left (hand), he will then say, "oh, would that my book had not been brought to me.
26. And that I had not realized my reckoning!
27. Oh, would that it had been the decreed end!
28. In no way has my wealth availed me;

29. My (own) all-binding authority has perished away from me.”
30. “Take him, and shackle him up,
31. Thereafter roast him in Hell-Fire;
32. Thereafter in a chain of seventy cubits' length insert him!
33. Surely he used not to believe in Allah The Ever-Magnificent;
34. And he did not urge (offering) food to the indigent.
35. So today he has not here now (any) intimate (friend),
36. Neither any food except of foul refuse,
37. (That) none except the sinners eat.”
38. Yet no, I swear by whatever you behold,
39. And whatever you do not behold,
40. Surely it is indeed the saying of an honorable Messenger.
41. And in no way is it the saying of a poet- little do you believe-
42. Nor the saying of a soothsayer- little are you mindful of!
43. A successive sending down from The Lord of the worlds.
44. And if he had talked up against Us any (Literally: some) (false) sayings.
45. Indeed We would have taken (him) by the right hand;
46. Thereafter indeed We would have cut (off) (his) aorta.
47. Then in no way would anyone of you (be) debarring (Us) from him.
48. And surely it is indeed a Reminder to the pious.
49. And surely We indeed know that (some) among you are beliers.
50. And surely it is indeed a (source of) regret to the disbelievers.
51. And surely it is indeed the Truth of certitude.
52. So extol with the Name of your Lord, The Ever-Magnificent.

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70. Surat Al-Ma^ʿarij (The Stairways)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. A questioner asked of a befalling torment.
2. For the disbelievers, for which there is no repelling,
3. From Allah, The Owner of the Stairways.
4. To Him the Angels and the Spirit ascend with difficulty to Him in a Day whereof the determined (length) is fifty thousand years.
5. So (endure) patiently with a becoming patience;
6. Surely they see it far off,
7. And We see it near.
8. On the Day when the heaven will be as molten metal,
9. And the mountains will be as wool-tufts,
10. And no intimate (friend) will ask (another) intimate friend,
11. (As) they are made to behold them (i.e., each other). The criminal would like that he might ransom himself of the torment upon that Day (even) by his seeds,
12. And his female companion and his brother,
13. And the nearest of his kin who gave him abode,
14. And whoever is in the earth all together, so that thereafter it might deliver him.

15. Not at all! Surely it is a fierce Blaze,
16. Constantly plucking forth the scalps,
17. Calling him who withdrew and turned away,
18. And (who) gathered (riches); (so he) prudently kept them.
19. Surely man was created most fretful.
20. When evil touches him, (he is) most impatient,
21. And when charity touches him, (he is) a constant preventer of it,
22. Except the ones who are (constantly) praying.
23. They are the ones who are permanently preserving their prayers;
24. And (they) are the ones in whose riches is a truthful (duty) known.
25. For the beggar and the dispossessed.
26. And the ones who sincerely (believe) in the Day of Doom,
27. And they are the ones who are timorous of the torment of their Lord.
28. Surely the torment of their Lord (leaves) none secure (Literally: other than to be secure).
29. And they are the ones who preserve their private parts,
30. Except with their spouses or what their right hands possess; then surely they are not blameworthy (Literally: other than being blameworthy).
31. Yet, whoever inequitably seeks (anything) beyond that, then those are the ones who are the aggressors-
32. And they (The thought continues from verse 29) are the ones who pay heed (i.e., rightly observe) to their deposits and their covenant,
33. And they are the ones who keep up their testimonies,
34. And they are the ones who (strictly) preserve their prayer.
35. Those will be in Gardens, high-honored.
36. So, for what (reason) are the ones who have disbelieved (hurrying with heads) protruding, facing you,
37. On the right and on the left in sundry batches?
38. Does every person of them long to be made to enter a Garden of Bliss?
39. Not at all! Surely We created them of what they know.
40. Yet no, I swear by The Lord of the easts and the wests; surely We are indeed (the) Determiners.
41. To exchange a more charitable (i.e., better) (people) instead of them, and in no way will We ever be outstripped.
42. So leave them out to wade (Or: be engrossed “in vain talk”) and play until they meet the Day of theirs which they are promised.
43. The Day they will go out of the graves swiftly, as if they were rushing to a standard,
44. Submissive will be their be holdings (i.e., gazes). They will be oppressed by humbleness. That is the Day which they were promised.

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71. Surat Nûh (Noah)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Surely We sent Nûh to his people (saying), “Warn your people even before there comes up to them a painful torment.”
2. He said, “O my people, surely I am to you an evident warner,
3. (Saying) Worship Allah, and be pious to Him, and obey me.

4. He will forgive you (some) of your guilty deeds and defer you to a stated term; surely the term of Allah, when it comes, cannot be deferred, if you (only) know.”
5. He said, “Lord! Surely I have called my people by night and by daytime,
6. Yet my calling increased them (in nothing) except in flight.
7. And surely whenever I call them that You may forgive them, they set (Literally: made “up”) their fingers in their ears, and enveloped themselves with their clothes, and persisted, and waxed proud (with insolent) arrogance (Literally: in “arrogant” pride).
8. Thereafter, surely I called them aloud,
9. Thereafter, surely I called them publicly, and I secretly (spoke) to them in private (Literally: in secret “conversation”).
10. So I have said, ‘Ask forgiveness of your Lord; surely He has been (The) Superb Forgiver;
11. He will send down on you (rain) from the heaven showering plentifully,
12. And He will supply you with riches and sons, (Or: seeds) and will set up (Literally: make) for you gardens, and will set up for you rivers.
13. For what (reason) you do not hope to get reward from Allah for having reverence towards Him,
14. And He already created you by stages?
15. Have you not seen how Allah created seven heavens as strata, (i.e., in layers).
16. And He has made the moon therein for a light, and He has made the sun for a luminary?
17. And Allah has caused you to grow as a growth from the earth.
18. Thereafter He will bring you back into it, and He will bring you out (again) a (new) forthcoming (Literally: a bringing out).
19. And Allah has the earth for you as an outspread (rug),
20. That you may travel along thereof (spacious) ways, ravines. “
21. Nūḥ said, “Lord! Surely they have disobeyed me, and closely followed him whose wealth and children have not increased them in anything except (greater) loss,
22. And they have schemed a heinous scheming;
23. And they have said, ‘Definitely do not leave (behind) your gods, and do not definitely leave behind Wadd, nor Suwac, nor Yaghūth, and Ya‘uq, and Nasr (These are names of pagan gods.
24. And they have already led many into error. And increase You Allah), the unjust ones in nothing except error!”
25. For whatever offenses (they committed), they were drowned, and then were made to enter a Fire; so they did not find, apart from Allah, any ready vindicators.
26. And Nūḥ said, “Lord! Do not leave (out) upon the earth of the disbelievers any residence-dweller!
27. Surely in case You leave them behind, they will lead Your bondmen into error, and will beget none except the most- disbelieving impious.
28. Lord, Forgive me and my parents and whoever enters my home as believer, and male believers and female believers; and do not increase the unjust ones except in annihilation!”

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72. Surat Al-Jinn (The Jinn)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Say, “It has been revealed to me that a batch of the jinn listened; then they said, ‘Surely we have heard a wondrous Qur’an,
2. Guiding to right-mindedness; so we believe in it, and we will never associate with our Lord anyone.

3. And (we believe) that He-Supremely Exalted be our Lord's Dignity- in no way has He taken to Him either a female companion or a child.
4. And that the foolish (ones) among us used to speak against Allah unjudiciously.
5. And that we surmised that humankind and the jinn would never speak against Allah a lie.
6. And that (certain) men of the humankind used to take refuge with (certain) men of the jinn; so they increased them in oppression.
7. And that they surmised, as you (The pronoun is plural) also surmised, that Allah would never make anyone to rise again.
8. And that we contacted the heaven, yet we found it filled with very strict guards and flaming (meteors).
9. And that we used to sit (there) on seats for (over)hearing; yet whoever listens now finds a flaming (meteor) (closely) observing him.
10. And that we do not realize whether evil is willed for whoever are in the earth, or whether their Lord wills for them rectitude.
11. And that among us are the righteous, and among us are lesser than that; (i.e., besides that) we have been of discrete roads.
12. And that we surmised that we can never defy Allah in the earth, and we can never defy Him by escaping.
13. And that as soon as we heard the guidance, we believed in it; so whoever believes in his Lord, then he fears neither depreciation nor oppression.
14. And that among us are the Muslims, and among us are the inequitable. So whoever have surrendered (to Allah), then those are they who earnestly sought rectitude.
15. And as for the inequitable, then they are firewood for Hell.”
16. And that if they had gone straight on the right mode (of life), indeed We would have made them to drink copious water.
17. That We may tempt them therein; and whoever veers away from the Remembrance of his Lord, He will insert him into a mounting torment.
18. And that the mosques belong to Allah; so do not invoke, along with Allah, anyone.
19. And that as soon as the bondman of Allah rose up invoking Him, they almost densely packed upon him.
20. Say, “Surely I invoke only my Lord, and I do not associate with Him anyone.”
21. Say, “Surely I possess (no power) over you, either for harm or for rectitude.”
22. Say, “Surely never can anyone give me neighborly (protection) from Allah, and never can I find, apart from Him, any shielding,
23. Excepting a proclamation from Allah and His Messages. And whoever disobeys Allah and His Messenger, then surely for him is the Fire of Hell. They are eternally (abiding) therein forever.
24. Until, when they see that which they are promised, then they will soon know who is weaker in vindicators and fewer in numbers.”
25. Say, “Decidedly, I do not realize whether that which you are promised is near or even whether my Lord will set for it a (distant) span;
26. (He is) The Knower of the Unseen, so He does not disclose His Unseen to anyone,
27. Excepting to such a Messenger as He is Divinely Satisfied with. Then surely He dispatches (Literally: between his two hands) before (Literally: inserts) him and behind him observers.
28. That He may know they have already proclaimed the Messages of their Lord. And He has encompassed (all) that is closely (kept) with them, and He has enumerated everything in numbers.”

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73. Surat Al-Muzzammil (Enwrapped)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. O you enwrapped (in your raiment).
2. Rise up (to pray during) the night, except a little,
3. A half of it, or diminish a little thereof,
4. Or increase thereto; and recite the Qur'an (in a distinct) recitation.
5. Surely We will soon cast upon you a weighty Saying.
6. Surely (prayer) by night is more intense in performance and more upright in (devotional) oration.
7. Surely in the daytime you have long employment.
8. And remember the Name of your Lord, and devote yourself to Him with complete devotion.
9. The Lord of the east and the west; there is no god except He; so take Him to yourself for an Ever-Trusted Trustee.
10. And (endure) patiently what they (The disbelievers) say, and forsake them with a becoming forsaking.
11. And leave Me away (to deal) with the beliers, the ones endowed with (earthly) comfort, and give them more leisure for a little (while).
12. Surely, close to Us are manacles and a (raging) Hell,
13. And food that chokes, (Literally: comprising choking) and a painful torment,
14. On the Day when the earth and the mountains will be in commotion, and the mountains become a heap of sand let loose.
15. Surely We have sent to you a Messenger as a witness over you, as We sent to Firaawn (Pharaoh) a Messenger,
16. Yet Firaawn disobeyed the Messenger, so We took him (away) a baneful (The root of the Arabic word implies death by droning) taking,
17. So, in case you disbelieve, how will you protect yourselves against a Day that will make the- newborn hoary-headed?
18. Whereby the heaven will be rent asunder; His promise has (always) been performed.
19. Surely this is a Reminder; so let him who decides take for (himself) to his Lord a way!
20. Surely your Lord knows that you (rise) up (for prayer) nearly two thirds of the night, and (sometimes) a half of it, and (sometimes) a third of it, and a section of the ones with you (also rise for prayer); and Allah determines (precisely) the night and the daytime. He knows that you (The believers, This and the following pronouns are plural) will never enumerate it; so He has relented towards you. Then read of the Qur'an that which is easy (for you). He knows that (some) of you are sick, and others striking in the earth, (i.e., traveling) seeking a share of the Grace of Allah, and others fighting in the way of Allah. So read of it that which is easy (for you). And keep up the prayer, and bring the Zakat, and lend to Allah a fair loan. And whatever charity you will forward to your selves, you will find (it) in the Providence of Allah; it will be more charitable (i.e., better) and more magnificent in reward. And ask the forgiveness of Allah; surely Allah is Ever-Forgiving, Ever-Merciful.

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74. Surat Al-Muddaththir (Shrouded)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. O you shrouded (in your mantle),
2. Rise up (and) so warn!

3. And so your Lord magnify,
4. And so your clothes purify,
5. And so defilement forsake!
6. And be not bountiful, (hoping) to gain more,
7. And to your Lord (endure) patiently!
8. So when Trumpet is sounded (Literally: trumpeted).
9. Upon that Day then it will be a difficult Day.
10. For the disbelievers, other than being easy.
11. Leave Me with him whom I created alone,
12. And set up (Literally: made) for him extensive wealth,
13. And sons always in presence,
14. And made (life) smooth for him in an accessible (way).
15. Thereafter he expects that I increase (My favors).
16. Not at all! Surely he has been stubborn to Our signs.
17. I will soon oppress him to a (hard) mounting (in calamities).
18. Surely he did think and he determined!
19. So, may he be slain, how he determined!
20. Again, (Literally: Thereafter) may he be slain, how he determined!
21. Thereafter he looked (round);
22. Thereafter he frowned, and he scowled;
23. Thereafter he withdrew, and he waxed proud.
24. So he said, "Decidedly this is nothing except sorcery, transmitted relics.
25. Decidedly this is nothing except the speech of mortals."
26. I shall soon roast him in Saqar.
27. And what makes you realize what Saqar is?
28. It neither spares (i.e., no survivors remain) nor leaves (anything) behind,
29. Shriveling mortals,
30. Over it are nineteen.
31. And in no way have We made the Wardens (Literally: companions) of the Fire except Angels, and in no way have We made their (right) number except as a temptation for the ones who have disbelieved, (and) that the ones to whom the Book has been brought may have certitude, and that the ones who have believed may increase in belief, and that the ones to whom the Book has been brought and the believers may not be suspicious, and that the ones in whose hearts there is sickness and the disbelievers may say, "What would Allah intend by this as a similitude?" Thus does Allah lead into error whomever He decides, and He guides whomever He decides, and in no way does anyone know the hosts of your Lord except He. And in no way is it anything except a Reminding to the mortals.
32. Not at all! And (by) the moon,
33. And the night as it with draws,
34. And the morning when it shines (forth),
35. Surely it is indeed one of the greatest things,
36. As a warning to mortals,
37. To whomever of you who decides to go forward or postpone (i.e., performing righteous deeds or falling into evil).
38. Every self will be pledged for whatever it has earned.
39. Except the companions of the Right.

40. In Gardens they will ask one another (questions).
41. Concerning the criminals,
42. “What inserted you into Saqar?”
43. They will say, “We were not of the ones who prayed,
44. And we did not feed the indigent,
45. And we used to wade with the waders, (i.e., wade in vaintalk).
46. And we used to cry lies to the Day of Doom.
47. Until the Certitude came up to us.”
48. So in no way will the intercession of the intercessors profit them.
49. Then what is it with them that they are veering away from the Reminder.
50. As if they were stampeding reddish asses,
51. Fleeing from a fierce beast? (Or: animal)
52. No indeed, every person of them would like scrolls spread open to be brought him.
53. Not at all! No indeed, (but) they do not fear the Hereafter.
54. Not at all! Surely it is a Reminder.
55. So whoever decides will remember it.
56. And in no way will they remember, except that Allah decides. He is The Source (Literally: The only Qualified One) of piety and The Source of forgiveness.

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75.Surat Al-Qiyamah (The Resurrection)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. No! I swear by the Day of the Resurrection.
2. And no! I swear by the self, constantly self-blaming.
3. Does man reckon that We will never gather his bones?
4. Yes indeed, We are (always) Determiners over molding (again) his finger-tips.
5. No indeed, but man would (like) to act impiously in the (life) before him.
6. He asks, “When will be the Day of the Resurrection?”
7. Yet, when the sight (Literally: the beholding) is dazed,
8. And the moon eclipses, (Or: cave in).
9. And the sun and the moon are gathered together,
10. Upon that Day man will say, “Where to flee?” (Literally: Where is the fleeing?).
11. Not at all, no subterfuge!
12. To your Lord upon that day will be the repository!
13. Upon that Day man will be fully informed of whatever he forwarded and deferred.
14. No indeed, (but) man is a demonstration against himself,
15. Even though he cast forth his (ready) excuses.
16. Do not move your tongue with it (The Qur’an) to hasten on with it;
17. Surely upon Us is the gathering of it and its all-evident reading.
18. So when We have read it, then closely follow its all-evident reading.
19. Thereafter surely upon Us is its evident (exposition).
20. Not at all! No indeed, (but) you (i.e., mankind) love the hasty (world).
21. And leave behind the Hereafter.
22. Faces upon that Day will be blooming,

23. Looking towards their Lord;
24. And faces upon that Day shall be scowling,
25. Expecting that a (back-breaking) calamity is going to be performed upon them.
26. Not at all! When it reaches the clavicles,
27. And it is said, "Who is an enchanter?"
28. And he expects that it is the parting,
29. And shank is entwined with shank,
30. To your Lord upon that Day will be the driving.
31. So he neither sincerely (believed) nor prayed,
32. But he cried lies, and turned away;
33. Thereafter he went to his family striding haughtily.
34. (It is) more appropriate to you, then more appropriate! (i.e., punishment).
35. Thereafter (it is) more appropriate for you, then more appropriate!
36. Does man reckon that he will be left in vain?
37. Was he not a spermdrop ejaculated?
38. Thereafter he was a clot (i.e., a leach-like clot). So He created, then He molded,
39. So He made him of two spouses, the male and the female.
40. Is He (Literally: That) not (always) Determiner over giving life to the dead?

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76. Surat Al-Insan (Man)

The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Has there come upon man a while of (an) era when he was not a thing to be remembered?
2. Surely We created man from a sperm-drop, a mingling, trying him; so We made him constantly hearing, constantly beholding.
3. Surely We have guided him upon the way, whether he be thankful or most disbelieving.
4. Surely We have readied for the disbelievers chains and shackles and a Blaze.
5. Surely the benign will drink of a cup whose blend is camphor,
6. A spring whereat drink the bondmen of Allah, making it to gush forth with plenteous gushing (i.e., abundantly).
7. They fulfill (their) vows and fear a Day whose evil is spread all over;
8. And they give food (Literally: feed with food) for the love of Him, (Or: love of it) to the indigent, (and) the orphan, and the captive.
9. "Surely we feed you only for the Face of Allah. We would not have any recompense from you, nor thankfulness.
10. Surely we fear from our Lord a most frowning Day most inauspicious."
11. So, Allah has protected them from the evil of that Day and has granted (Literally: made them receive) them bloom and pleasure.
12. And He has recompensed them for (enduring) patiently with a Garden and silk.
13. Reclining therein upon couches, therein they will see neither sun nor bitter cold;
14. And the shades thereof will be close upon them, and its picked fruits brought meekly low with all meekness.
15. And there will be passed round for them vessels of silver and goblets that were (designed) of crystals,
16. Crystals of silver that they have determined its (measure), an exact determination.

17. And they are given to drink therein a cup whose blend is ginger.
18. Therein is a spring whose name is (called) Salsabîl.
19. And eternalized all-young men go round them; when you see them, you reckon them as strewn pearls,
20. And when you see (them) hence, you see bliss and a great kingdom.
21. Their upper (covering) will be green clothes of sarcenet and brocade, and they are ornamented with bracelets of silver, and their Lord will give them to drink a drink most pure.
22. Surely (it will be said), “This is duly yours as a recompense, and your endeavor is (also) to be thanked.”
23. Surely We, Ever We, have been sending down the Qur’an on you, a successive sending down.
24. So (endure) patiently under the Judgment of your Lord, and do not obey one of them, vicious or most disbelieving;
25. And remember the Name of your Lord before sunrise and before sunset.
26. And (part) of the night; so prostrate yourself to Him, and extol Him through the long night.
27. Surely these (people) love the hasty (world) and leave behind them a heavy Day.
28. We, Ever We, created them, and We have upheld their frames; and when We (so) decide, We will exchange their likes, an (easy) exchange.
29. Surely this is a Reminder; so whoever decides, (may) take (to himself) a way to his Lord.
30. And in no way can you (Literally: mankind) decide unless Allah (so) decides; surely Allah has been Ever-Knowing, Ever-Wise.
31. He causes whomever He decides to enter into His mercy; and for the unjust (ones) He has prepared a painful torment.

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77. Surat Al-Mursalat (The Emissaries)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the emissaries in a (continual) series with benevolence,
2. Then (by) tempests (storming) tempestuously,
3. And (by) the spreaders spreading,
4. Then (by) the ones who separate with a (distinct) separation,
5. Then (by) the ones casting a Remembrance,
6. Excusing or warning,
7. Surely that which you are promised is indeed befalling!
8. So when the stars will be obliterated,
9. And when the heaven will be riven,
10. And when the mountains will be crushed,
11. And when the Messengers' (time) is fixed-
12. To whichever Day is (this) term appointed?
13. To the Day of Verdict.
14. And what makes you realize what the Day of Verdict is?
15. Upon that Day woe to the beliers!
16. Did We not cause the earliest people to perish;
17. Thereafter We make the later generations follow them up?
18. Thus We perform against the criminals.
19. Upon that Day woe to the beliers!

20. Did We not create you of a contemptible water,
21. Then We made it in an established reposing,
22. Till a known (term) determined?
23. So We determined; so Excellent the Determiners are We!
24. Upon that Day woe to the beliers!
25. Have We not made the earth a receptacle.
26. For the living and the dead?
27. And We made therein lofty anchorages, (i.e., mountains) and We made you to drink water grateful (to taste).
28. Upon that Day woe to the beliers!
29. Go off to what you used to cry as lies!
30. Go off to a three-pronged (Literally: comprising three prongs) shade.
31. With no plenteous shade and of no avail against the flames;
32. Surely it throws up sparks like palace (s) (Or: dry faggots).
33. As if they were yellow (heaps) of cables (Or: golden herds).
34. Upon that Day woe to the beliers!
35. This is the Day they will not pronounce (a word),
36. Nor be permitted to, then excuse themselves.
37. Upon that Day woe to the beliers!
38. This is the Day of Verdict: We have gathered you and the earliest (people);
39. So, if (ever) you have any plotting, then plot against Me!
40. Upon that Day woe to the beliers!
41. Surely the pious will be in shades and springs,
42. And such fruits as they crave.
43. "Eat and drink, rejoicing with wholesome appetite, for whatever you were doing."
44. Thus surely We recompense the fair-doers.
45. Upon that Day woe to the beliers!
46. "Eat and enjoy (your life) a little: surely you are criminals".
47. Upon that Day woe to the beliers!
48. And when it is said to them, "Bow down!" They do not bow down.
49. Upon that Day woe to the beliers!
50. So, in whichever discourse after (this) do they believe?

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78. Surat An-Naba (The Tidings)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Of what do they ask one another (questions)?
2. Of the tremendous tidings, (The Arabic word is singular).
3. Concerning which they (continue) differing among themselves.
4. Not at all! They will soon know!
5. Thereafter, not at all! They will soon know!
6. Have We not made the earth as a cradling, (Or: level lands).
7. And the mountains as bulwarks?
8. And We created you in pairs,

9. And We have made your sleep for repose,
10. And We have made the night for a garment,
11. And We have made the daytime for (earning) a livelihood.
12. And We have built above you seven strong (heavens),
13. And We have made a glowing luminary.
14. And We have sent down from the clouds (i.e., rain clouds) pressing forth water cascading.
15. That We may bring out thereby grain and growth,
16. And gardens entwined.
17. Surely the Day of Verdict has been (set) as a fixed time,
18. The Day when the Trumpet will be blown; then you will come up in troops,
19. And the heaven is opened, (and) so has become gates,
20. And the mountains are made to travel, (and) so have become a mirage.
21. Surely Hell has been observing, (i.e., in expectation of the criminals).
22. For the inordinate (as) a resorting,
23. Lingerin therein for epochs.
24. They will not taste therein either coolness or any drink.
25. Except scalding water and (overflowing) pus,
26. An agreeable recompense.
27. Surely they did not hope for a reckoning,
28. And they cried lies to Our signs with constant cries (of lies).
29. And everything We have enumerated in a Book.
30. "So taste! We will never increase you in anything except in torment."
31. Surely for the pious there is a place of triumph,
32. Enclosed orchards, and vineyards,
33. And youthful virgins, like of age,
34. And a cup brimful.
35. Therein they will hear no idle talk nor cry of lies.
36. (It is for) recompense from your Lord, a gift, a reckoning,
37. (From) the Lord of the heavens and the earth and whatever is between them, The All-Merciful; they possess (no power) of addressing Him.
38. On the Day when the Spirit and the Angels rise up in ranks, they will not speak, except him (to) whom The All-Merciful has given permission and who speaks (Literally: says) right.
39. That is the True Day. So whoever decides, should seek a resorting to his Lord (i.e., by doing righteous deeds).
40. Surely We have warned you of a near torment on the Day when a person will look at whatever his hands have forwarded, and the disbeliever will say, "Oh, would that I were dust!"

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79. Surat An-Naziat (The Pluckers)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the pluckers drowning, (i.e., Angels plucking the disbelievers).
2. And (by) the brisk (angels acting) briskly,
3. And (by) the swimmers swimming (serenely), (Or: gliding; horses racing; celestial bodies racing).
4. Then (by) the outstrippers outstripping (smoothly),

5. Then (by) the directors (conducting) according to His Command.
6. On the Day when the (first) commotion commoves,
7. Followed by the subsequent (commotion),
8. Hearts upon that Day will be agitated,
9. Their beholdings (i.e., eyesights) will be submissive.
10. They will say, "will we surely be turned back to our former state? (Some interpret the Arabic to mean "in the grave" or "gravediggers").
11. Even when we are decayed bones?"
12. They will say, "Lo, that then would be a losing recurrence!"
13. Yet, surely it shall be only one scaring (Cry),
14. Then, only then, are they wakeful (for Judgment) (i.e. for Hell or watchful place).
15. Has there come up to you the discourse of Mūsû? (Moses).
16. As his Lord called out to him in the supremely holy valley, Tuwa:
17. "Go to Firaawn; (Pharaoh) surely he has grown tyrannical (Or: inordinate).
18. So say (to him), 'Would you (be ready) to cleanse yourself,
19. And that I should guide you to your Lord, then you will be apprehensive of (Him)?"
20. So he (Moses) showed him (Pharaoh) the greatest sign,
21. Yet he (Pharaoh) cried lies and disobeyed,
22. Thereafter he withdrew in a (hasty) endeavor.
23. So he mustered and called out,
24. Then he said, "I am your lord, most exalted!"
25. Then Allah took him (away) with the torture of the Hereafter and the First (life).
26. Surely in that is indeed a lesson for him who is apprehensive!
27. Are you harder in creation than the heaven? He built it!
28. He raised up its vault, then He molded it,
29. And He bedimmed its night and brought out its forenoon.
30. And the earth, after that He flattened it (for life).
31. There from He brought out its water, and its pasture.
32. And the mountains He made steady, (i.e., made them anchorages).
33. An enjoyment for you and your cattle.
34. So when the Greatest Catastrophe comes,
35. On the Day when man will remind himself (of) whatever he has endeavored (to achieve),
36. And Hell-Fire is brought forth for whoever sees,
37. Then, as for him who was inordinate.
38. And preferred the present life, (Literally: lowly life, i.e., the life of this world).
39. Then surely Hell-Fire will be the (only) abode.
40. And as for him who feared the station of his Lord (i.e., punishment from his lord) and forbade the self (its) prejudices,
41. Then surely the Garden will be the (only) abode.
42. They ask you about the Hour: when will it have its berthing? (Literally: anchorage; i.e., when will it be).
43. Wherein are you (concerned) with the Reminding of it?
44. To your Lord is the ultimate (knowledge) of it.
45. Surely you are only the warner of him who is apprehensive of it.
46. It will be as if, on the Day they see it, they have not lingered except for a nightfall or its forenoon.

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80. Surat Abasa (He Frowned)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. He (The prophet) frowned and turned away,
2. That the blind man came to him.
3. And what makes you (The prophet) realize whether he (The blind man (Abdullah ibn Umm Maktûm)) would possibly (try) to cleanse himself.
4. Or that he would constantly remember, and the Reminding would profit him?
5. (But) as for him who thinks himself self- sufficient,
6. To him then you (are eager) to attend,
7. And in no way is it up to you (if) he should not (try to) cleanse himself.
8. And as for him who has come to you endeavoring (to cleanse himself),
9. And he is apprehensive (of his Lord),
10. Then of him you were being unmindful.
11. Not at all! Surely it is a Reminder.
12. So, whoever decides will remember it.
13. (It is) in Scrolls high-honored,
14. Upraised, purified.
15. By the hands of (serene) Scribes,
16. Honorable, benign.
17. Slain be man! How disbelieving he is!
18. Of whichever thing did He create him?
19. Of a sperm drop He created him; so He determined him.
20. Thereafter the way He eased for him,
21. Thereafter He makes him to die, so He entombs him,
22. Thereafter when He (so) decides, He makes him rise again.
23. Not at all! (Man) has not as yet performed what He has commanded him!
24. So, let (man) look into his food;
25. (For) that We poured water in abundance, (Literally: with abundant pouring)
26. Thereafter We clove the earth in fissures, (Literally: in cloven "fissures").
27. So, therein We caused (the) grain to grow,
28. And vines, and clover, (Or: reeds).
29. And olives and palm trees,
30. And enclosed orchards with dense trees,
31. And fruits, and grass, (Or: fodder)
32. An enjoyment for you and your cattle (°Ancam includes cattle, camels, sheep and goats).
33. Then when the Blast comes,
34. On the Day when a person will flee from his brother,
35. And his mother, and his father,
36. And his female companion, and his seeds, (Or: sons).
37. Upon that Day every (single) person of them will have an affair that will preoccupy him.
38. (Some) faces upon that Day will be shining,
39. Laughing, (happy) at the glad tidings.

- 40. And (some) faces upon that Day will be (covered) by resentment,
- 41. Oppressed by gloom.
- 42. Those are they (who) are the persistent, impious disbelievers.

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81. Surat At-Takwîr (The Rolling)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

- 1. When the sun will be rolled, (i.e., folded; compressed).
- 2. And when the stars will be turbid,
- 3. And when the mountains will be made to travel,
- 4. And when the (she-camels) ten-months with young are untended,
- 5. And when the savage beasts will be mustered,
- 6. And when the seas will be seething,
- 7. And when the (inner) selves will be paired, (i.e., joined to their bodies)
- 8. And when the female infant buried alive will be asked.
- 9. For whichever guilty deed she was killed,
- 10. And when the Scrolls will be unrolled,
- 11. And when the heaven will be scraped off,
- 12. And when the Hell-Fire will be set blazing,
- 13. And when the Garden will be drawn within reach-
- 14. (Then) a self will know whatever it has presented.
- 15. Then no! swear by the constant sinkers,
- 16. The running “stars”, the constant sinkers,
- 17. And by the night when it darkens, (Or: swarms)
- 18. And by the morning when it breathes,
- 19. Surely it is indeed the Saying of an honorable Messenger (The Angel Jibrîl “Gabriel”)
- 20. Owing power, established in the Providence of The Owner of the Throne,
- 21. Obeyed there, (and) devoted.
- 22. And in no way is your companion (The Prophet) a madman.
- 23. And indeed he (The Prophet) already saw him (The Angel Jibrîl “Gabriel”) on the evident horizon,
- 24. And in no way is he reluctant with the Unseen (i.e., the Prophet saw Jibrîl).
- 25. And in no way is it the saying of an outcast Shaytan (Ever-vicious “one”, i.e., devil)
- 26. Where then are you (The pronoun is plural) going?
- 27. Decidedly it is nothing except a Remembrance to the worlds
- 28. For whomever of you who decides to go straight;
- 29. And in no way can you decide except “when” Allah “so” decides, The Lord of the worlds.

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82. Surat Al-Infitar (The Rending)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

- 1. When the heaven will be rent asunder,
- 2. And when the planets will be strewn,
- 3. And when the seas will be made to gush forth,
- 4. And when the tombs will be scattered away-

5. A self will know whatever it has forwarded and deferred.
6. O you man! What has deluded you concerning your Ever-Honorable Lord,
7. Who created you, then molded you, then proportioned you?
8. In whichever fashion He (so) decides, He compounds you.
9. Not at all! No indeed, (but) you cry lies to the Doom.
10. And surely there are indeed over you Preservers,
11. Honorable Writers,
12. (Who) know whatever you perform.
13. Surely the constantly benign will indeed be in Bliss,
14. And surely the constantly impious will indeed be in Hell-Fire,
15. Roasting therein on the Day of Doom.
16. And in no way will they be absent from it.
17. And what makes you realize what the Day of Doom is?
18. Again, (Literally: Thereafter) what makes you realize what the Day of Doom is?
19. A Day when no self will possess anything (to help) another self; and the Command upon that Day belongs to Allah.

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83. Surat Al-Mutaffifin (The Stinters)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Woe to the stinters.
2. Who, when they measure against mankind, (i.e., when they take from others) take full (measure),
3. And when they measure for them or weigh for them, (i.e., when they give to others) they cause them loss.
4. Do those not expect that they will be made to rise again.
5. To a tremendous Day,
6. The Day when mankind will rise up before The Lord of the worlds?
7. Not at all! Surely the Book of the constantly impious is indeed in Sijjîn.
8. And what makes you realize what Sijjîn is?
9. (It is) a Book imprinted.
10. Woe upon that Day to the beliers.
11. Who cry lies to the Day of Doom.
12. And in no way does anyone cry lies to it except every constantly vicious transgressor.
13. When Our ayat (Verses, signs) are recited to him, he says, "Myths of the earliest (people)!"
14. Not at all! No indeed, (but) whatever they were earning has overlaid on their hearts.
15. Not at all! Surely upon that Day they will indeed be curtained from their Lord;
16. Thereafter surely they will indeed be roasting in Hell-Fire.
17. Thereafter it will be said (to them), "This is what you cried lies to."
18. Not at all! Surely the Book of the constantly-benign is indeed in cIlliyî (i.e., the most exalted places)
19. And what makes you realize what cIlliyî is?
20. (It is) a Book imprinted,
21. The near-stationed (i.e., the Angels stationed near to Allah) witness it.
22. Surely the constantly-benign will indeed be in Bliss,
23. On couches looking (about).

24. You recognize in their faces the bloom of Bliss.
25. They will be given to drink of sealed nectar.
26. Whose sealing is musk; for this then let the competitors compete-
27. And whose blend is of Tasnîm,
28. A spring at which drink the near-stationed (i.e., the Angels stationed near Allah).
29. Surely the ones who are (guilty of) crimes used to laugh at the ones who believed,
30. And when they passed by them (they used) to wink one to another.
31. And when they turned over (to their families), they turned over jesting,
32. And when they saw them, they said, "Surely these (people) are indeed erring."
33. And in no way were they sent preservers over them.
34. So Today the ones who believed are laughing at the steadfast disbelievers,
35. On couches, looking (down upon them).
36. Have the steadfast disbelievers been requited for what they were performing?

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84. Surat Al-Inshiqaq (The Cleaving)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. When the heaven will be cloven.
2. And will listen (submissively) to its Lord- and it will be truly bound to (do so)-
3. And when the earth will be widely extended,
4. And will cast forth what is in it and will void itself,
5. And will listen (submissively) to its Lord- and it will be truly bound to (do so)-
6. O you man, surely you are exerting yourself to your Lord with great exertion, then you will be meeting Him.
7. So, as for him who is brought his Book in his right (hand),
8. Then he will eventually be reckoned an easy reckoning,
9. And he will turn over (Ingalaba: Literally: turn over) to his family pleased.
10. And as for him who is brought his Book beyond his back,
11. Then he will call for detriment,
12. And he will roast at a Blaze.
13. Surely he (once lived) among his family, pleased;
14. Surely he surmised he would never recede (Or: return).
15. Yes indeed, his Lord has been Ever-Beholding (of) him.
16. Yet no! I swear by the twilight,
17. And the night and whatever load it has,
18. And the moon when it grows full-
19. Indeed you will definitely ride state after state (i.e., travel from one stage "of life" to another).
20. For what reason then do they not believe?
21. And when the Qur'an is read to them, they do not prostrate themselves?*
22. No indeed, (but) the ones who have disbelieved are crying lies,
23. And Allah knows best whatever they heedfully harbor (in their breasts).
24. So give them tidings of a painful torment,
25. Except the ones who have believed and done deeds of righteousness- they will have a reward bountifully unailing.

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85. Surat Al-Burūj (The Constellations)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the heaven comprising the constellations,
2. And (by) the promised Day,
3. And (by the) witness and the witnessed-
4. Slain were (i.e., Those who dug a trench, in which they burnt the believers) the companions of the Trench,
5. Of the fire comprising (abounding) fuel,
6. As they were seated over it.
7. And were (themselves) witnesses of what they performed against the believers.
8. And in no way did they seek vengeance on them except that they believed in Allah, The Ever-Mighty, The Ever-Praiseworthy,
9. Who has the Kingdom of the heavens and the earth, and Allah is Ever-Present Witness over everything.
10. Surely the ones who tempted the male believers and the female believers, (and) thereafter they have not repented, then they will have the torment of Hell, and they will (also) have the torment of the burning.
11. Surely the ones who have believed and done deeds of righteousness will have Gardens from beneath which rivers run; that is the great triumph.
12. Surely your Lord's assault is strict indeed.
13. Surely He, Ever He, starts and He brings (you) back.
14. And He is The Ever-Forgiving, The Ever-Affectionate,
15. The Owner of the Throne, The Ever-Glorious,
16. The Sublime Performer of whatever He wills.
17. Has the discourse about the hosts come up to you,
18. Firaawn (Pharaoh) and Thamūd?
19. No indeed, (but) the ones who have disbelieved are (imputing) lies.
20. And Allah is beyond them Supremely Encompassing.
21. No indeed, (but) it is an Ever-Glorious Qur'an,
22. In a preserved Tablet.

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86. Surat At-Tariq (The Night Visitant)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the heaven and the Night Visitant! (Or: "The Morning Star; literally: The Rapper).
2. And what makes you realize what the Night Visitant is? (Or: "The Morning Star; literally: The Rapper).
3. The Piercing Star!
4. Decidedly over every self there is assuredly a Preserver.
5. So let man look into what he was created from;
6. He was created from effusive water,
7. Going out between the loins (Or: backbone) and the breastbones.

8. Surely He is indeed Determiner over his return (to life).
9. On the Day when secret thoughts and actions are tried,
10. Then in no way will he have any power or any vindicator.
11. By the heaven comprising the returning (rain) (Or: the rotating rain),
12. And by the earth comprising crevices (producing verdure),
13. Surely (the Qur'an) is indeed a Verdict address (Literally: a decisive Saying).
14. And in no way is it mere joking.
15. Surely they are plotting (evil) plots,
16. And I am plotting (vengeful) plots.
17. So give the disbelievers (more) leisure; give them leisure awhile.

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87. Surat Al-Aala (The Most Exalted)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Extol The Name of your Lord, The Most Exalted,
2. Who created; so He molded;
3. And Who determined; so He guided;
4. And Who brought out the pasturage,
5. Then He made it a dark (Or: stubble including all pasturage) stubble.
6. We will soon make you read so you will not forget,
7. Excepting whatever Allah decides; surely He knows audible speech and what is concealed.
8. And We will ease you to the Easiest (way).
9. So remind, in case the Reminding profits.
10. He who is apprehensive will constantly remember,
11. And the most wretched will avoid it,
12. (He) who will roast in the Greatest Fire,
13. Thereafter he will neither die therein, nor live.
14. He has already prospered who has cleansed himself.
15. And who remembers the Name of his Lord, so he prays.
16. No indeed, (but) you prefer the present life, (Literally: the lowly life, i.e., the life of this world).
17. And the Hereafter is more charitable (i.e., better) and more enduring.
18. Surely this is in the earliest Scrolls,
19. The Scrolls of Ibrahîm and Mûsa (Abraham and Moses respectively).

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88. Surat Al-Ghashiyah (The Enveloper)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Has the discourse of the Enveloper come up to you?
2. Faces upon that day will be submissive,
3. Laboring, toiling,
4. Roasting at a Fire burning hot.
5. Watered from a duly (Or: hot) (boiling) spring.
6. No food will be brought for them except from darîc, (Or: cactus thorn).
7. Not to plum pen and of no avail against hunger.

8. (Other) faces upon that day will be blissful,
9. With their endeavor satisfied,
10. In an exalted Garden,
11. Therein they do not hear any idle (word).
12. Therein is a running spring,
13. Therein are upraised settees,
14. And goblets set forth,
15. And cushions ranged,
16. And carpets outspread.
17. Will they then not look at the camels, how they have been created,
18. And at the heaven, how it has been raised up,
19. And at the mountains, how they have been set up,
20. And at the earth, how it has been encrusted? (i.e., provided with a surface or crust).
21. So remind them! Surely you are only a constant Reminder;
22. You are not in any way a dominator over them,
23. Except for him who has turned away and disbelieved,
24. Then Allah will torment him with the greatest torment.
25. Surely, to Us is their coming back,
26. Thereafter surely upon Us is their reckoning.

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89. Surat Al-Fajr (The Dawn)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the dawn,
2. And (by) the ten nights, (Commonly understood to be the First ten night of the pilgrimage).
3. And (by) the Even and the Odd,
4. And (by) the night when it departs, (Or: sets forth passing away).
5. Is there in that an oath for a sensible person? (Literally: person owning sense).
6. Have you not seen how your Lord has done with Aad,
7. ۞Iram comprising the columns, (i.e., It is the city of Aad, who were stalwart and huge buildings).
8. The like of which was not created in the lands?
9. And (with) Thamūd? who carved out the rocks in the valley,
10. And (with) Firaawn, (Pharaoh) owning the bulwarks? (Or: stakes).
11. (They) who tyrannized in the lands,
12. So they worked much corruption therein,
13. Then your Lord poured on them the scourge of torment?
14. Surely your Lord is indeed Ever-Observing.
15. Then, as for man, just when his Lord tries him, so He honors him, and showers His favors on him, then he says, "My Lord has honored me."
16. And just when He tries him, so He determines for him the right estimate of his provision, then he says, "My Lord has degraded me."
17. Not at all! No indeed, (but) you do not honor the orphan,
18. And you do not urge one another on (offering) food to the indigent,
19. And you eat the heritage with indiscriminate eating,

20. And you love wealth with an ardent love.
21. Not at all, When the earth is pounded (into powder), pounding, pounding,
22. And your Lord comes, and the Angels rank on rank,
23. And Hell is made to come (face to face) upon that Day, man will remember, upon that Day, and however will the Reminding (avail) him?
24. He will say, "Oh would that I had forwarded some good for my (future) life!"
25. So, upon that Day none will torment as He torments, (Literally: "as" His tormenting).
26. And none will bind (as) His binding.
27. O you self (that is) composed,
28. Return to your Lord satisfied with Supreme Satisfaction!
29. So enter among My bondmen!
30. And enter My Garden!

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90. Surat Al-Balad (The Country)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. No! I swear by this country, - (Or: city)
2. And you (i.e., the Prophet) are an inhabitant of this country.
3. And (I swear) (by) the begetter and what he begot.
4. Indeed We already created man in suffering.
5. Does he reckon that no one can ever determine over him?
6. He says, "I have consumed stacked wealth."
7. Does he reckon that none has seen him?
8. Have We not made for him two eyes,
9. And a tongue, and two lips,
10. And guided him on the two highways (of good and evil)?
11. Yet he has not rushed along the uneven (Or: steep) track.
12. And what makes you realize what the uneven track is?
13. It is the freeing of a slave, (Literally: the untying of a neck)
14. Or feeding upon a day of famine.
15. An orphan of (Literally: owning) near relationship,
16. Or an indigent man in starvation; (Literally: in dusty circumstances)
17. Thereafter he is one of the ones who believed, and enjoined one another to have patience, and enjoined one another to do merciful deeds.
18. Those are the companions of the position of Rightness.
19. And the ones who disbelieve in Our signs, they are the companions of the position of sinister (befalling); (Or: the Hand)
20. Over them is a Fire without any outlet (Literally: vaulted/over).

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91. Surat Ash-Shams (The Sun)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the sun and its forenoon radiance,
2. And (by) the moon when it ensues it.

3. And (by) the daytime when it manifests it,
4. And (by) the night when it envelops it,
5. And (by) the heaven and That (i.e., The Command) which built it,
6. And (by) the earth and That (i.e., The Command) which spread it (even),
7. And (by) the self and That (i.e., The Command) which molded it,
8. So He inspired it to its impiety and piety!
9. He has already prospered who has cleansed it.
10. And he has already been disappointed who stunts it.
11. Thamūd cried lies in their ordinance,
12. As the most wretched of them deputed himself.
13. Then the Messenger of Allah said to them, “The she-camel of Allah! And (do not hinder) her drinking.”
14. Yet they cried lies to him. So they hamstrung her; then their Lord devastated them for their guilty (deed), so He leveled it (i.e., destroyed the whole country).
15. And He does not fear its Ultimate Outcome.

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92. Surat Al-Layl (The Night)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the night when it envelops,
2. And (by) the day when it manifests itself,
3. And (by) That (i.e., the present life) which created the male and the female,
4. Surely your endeavor is indeed to diverse (ends).
5. So, as for him who gives, and is pious,
6. And sincerely (believes) in the fairest (reward),
7. Then We will soon ease him to the Easiest.
8. And as for him who is miserly, and thinks himself self-sufficient,
9. And cries lies to the fairest (reward),
10. Then We will soon ease him to the (great) Difficulty.
11. And in no way will his wealth avail him when he topples (to death).
12. Surely upon Us (rests) indeed the guidance,
13. And surely to Us (belong) indeed the Hereafter and the First (i.e., the present life).
14. So I have warned you of a Fire that blazes fiercely,
15. Whereat none except the most wretched will be roasted-
16. (He) who cried lies and turned away-
17. And which the most pious will soon be made to avoid-
18. (He) who brings (forth) his wealth to cleanse himself.
19. And in no way has anyone in his presence any favor to be recompensed,
20. Except for seeking the Face of his Lord, The Most Exalted.
21. And indeed he will eventually be satisfied.

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93. Surat Ad-Duha (The Forenoon)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the forenoon,
2. And (by) the night when it (comes) with its dark stillness!
3. In no way has your Lord disregarded you, and in no way has He disfavored you.
4. And indeed the Hereafter will be more charitable (i.e., better) for you than the First (i.e., the present life).
5. And indeed your Lord will eventually give you so that you will be satisfied.
6. Did He not find you an orphan, so He gave (you) an abode,
7. And He found you erring, so He guided (you),
8. And He found you in want, so He enriched (you)?
9. Then, as for the orphan, then do not subdue (him),
10. And as for the beggar, then do not scold (him);
11. And as for your Lord's favor, then discourse about it! (i.e., proclaim it).

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94. Surat Ash-Sharh (Expanding)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Have We not expanded your breast for you,
2. And laid aside from you your encumbrance.
3. Which weighed down your back,
4. And did We not raise for you your remembrance?
5. So surely with difficulty comes ease,
6. Surely with difficulty comes ease.
7. So when you are at leisure, (i.e., not o) then labor,
8. And to your Lord then be desirous (i.e., of His Grace).

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95. Surat At-Tîn (The Fig)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the fig and the olive,
2. And (by) Tûr Sînîn (Mount Sinai).
3. And (by) this devoted (Or: secure, i.e., the city of Makkah) Country!
4. Indeed We already created man in the fairest stature;
5. Thereafter We turned him back to the basest of the base,
6. Except the ones who have believed and done deeds of righteousness; so (these) will have a reward bountifully unending.
7. Then what will cry you lies hereafter as to the Doom? (Or: the Religion)
8. Is not Allah The Most Judicious of Judges?

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96. Surat Al- Alaq (The Clot)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Read: In the Name of your Lord Who created,
2. Created man from clots.

3. Read: And your Lord is The Most Honorable,
4. Who taught by the pen.
5. He taught man what he did not know.
6. Not at all! Surely man does indeed (grow) inordinate.
7. That he sees himself becoming self-sufficient.
8. Surely to your Lord is the Returning.
9. Have you seen him who forbids.
10. A bondman when he prays?
11. Have you seen in case he is upon guidance
12. Or he commands (people) to piety?
13. Have you seen in case he cries lies and turns away?
14. Does he not know that Allah sees?
15. Not at all! Indeed in case he does not refrain, We will indeed trail him by the forelock,
16. A lying, sinful forelock.
17. So let him call upon his assembly!
18. We will call upon the guards of Hell.
19. Not at all! Do not obey him, and prostrate yourself, and draw near (to Allah).
[A prostration is to be performed here]

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97. Surat Al-Qadr (Determination)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Surely We sent it down on the Night of Determination;
2. And what makes you realize what the Night of Determination is?
3. The Night of Determination is more charitable (i.e., better) than a thousand months.
4. The Angels and the Spirit keep coming down therein, by the permission of their Lord, with (Literally: from) every Command.
5. Peace it is, till the rising of the dawn.

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98. Surat Al-Bayyinah (The Supreme Evidence)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. (The ones) who have disbelieved among the population of the Book (Or: family of the Book; i.e., the Jews and Christians) and the associators (Those who associate others with Allah) could not have left off (erring) until the Supreme Evidence came up to them-
2. A Messenger from Allah, reciting Scrolls purified,
3. Therein are ever-upright Books.
4. And in no way did the ones to whom the Book was brought (become) disunited, except ever after the Supreme Evidence came up to them.
5. And in no way were they commanded anything except to worship Allah, making the religion His faithfully (and) unswerving, and to keep up prayer, and bring the Zakat; (i.e., pay the poor-dues) and that is the Religion most upright.
6. Surely (the ones) who have disbelieved among the population of the Book (Or: family of the Book; i.e., the Jews and Christians) and the associators (Those who associate others with Allah) will be in

the Fire of Hell, eternally (abiding) therein; those are they who are the most evil beings (Literally: Initiated creatures).

7. Surely (the ones) who have believed and done deeds of righteousness, those are they who are the most charitable (i.e., best) of beings.
8. Their recompense is with their Lord: Gardens of Adn (Eden) from beneath which rivers run, eternally (abiding) therein forever. Allah is satisfied with them, and they are satisfied with Him. That is for him who is apprehensive of his Lord.

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99. Surat Az-Zalzalah (The Earth quaking)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. When the earth is quaked with its (final) earthquake,
2. And the earth brings out its heavy (burdens),
3. And man says, "What is it with it?"
4. Upon that Day it will discourse (i.e., proclaim) about its tidings.
5. That your Lord has revealed to it.
6. Upon that Day mankind will go forward in diverse (groups) to be shown their deeds.
7. So whoever does an atom's weight of charity will see it,
8. And whoever does an atom's weight of evil will see it.

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100. Surat Al-adiyat (The Chargers)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the snorting chargers,
2. Then (by) the strikers (of fire) in sparks,
3. Then (by) the morning raiders,
4. So, they stir therewith a trail (of dust),
5. Then they push forward therewith into the midst of the (enemy) gathering-
6. Surely man is indeed ungrateful to his Lord;
7. And surely he is indeed a constant witness to that;
8. And surely he is indeed constantly (passionate) in his love for charity (i.e., good things).
9. So, does he not know (that), when whatever is in the tombs is scattered away.
10. And whatever is in the breasts is sought out,
11. Surely upon that Day their Lord is indeed of them Ever-Cognizant?

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101. Surat Al-Qariaah (The Smiter)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. The Smiter!
2. What is the Smiter?
3. And what makes you realize what the Smiter is?
4. The Day (whereon) mankind will be like disseminated moths,
5. And the mountains will be like carded wool tufts,

6. Then, as for him whose scales weigh heavy, (i.e., with good deeds).
7. So he will be in a satisfied livelihood.
8. And, as for him whose scales weigh light, (i.e., with deeds).
9. Then his home is the bottom of Hell (Literally: his mother is tumbling into Hell).
10. And what makes you realize what it is?
11. (It is) a Fire burning hot.

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102. Surat At-Takathur (Multiplying)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. (Gross) multiplying diverts you.
2. Till you visit the cemeteries.
3. Not at all! (But) eventually you will know.
4. Again (Literally: Thereafter) not at all! (But) eventually you will know.
5. Not at all! (But) if you know with the knowledge of certitude,
6. Indeed you will definitely see Hell-Fire.
7. (Again), (Literally: Thereafter) indeed you will definitely see it with the eye of certitude,
8. Thereafter indeed you will definitely be questioned upon that Day concerning (the worldly) bliss.

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103. Surat Al-Asr (The Afternoon)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. And (by) the afternoon! (Or: time).
2. Surely man is indeed in (sheer) loss,
3. Except the ones who have believed, and done deeds of righteousness, and enjoin each other to the Truth, and enjoin each other to patience.

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104. Surat Al-Humazah (The Slanderer)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Woe to every persistent slanderer, persistent defamer,
2. Who has gathered wealth and counted it over.
3. He reckons that his wealth has made him eternal!
4. Not at all! Indeed he will definitely be flung off into the Crusher.
5. And what makes you realize what the Crusher is?
6. (It is) the Fire of Allah kindled,
7. Which views the heart-sights.
8. Surely it is vaulted over (i.e., with no outlet) upon them,
9. In pillars widely extended.

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105. Surat Al-Fil (The Elephant)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Have you not seen how your Lord performed with the companions (i.e., owners) of the elephant?
2. Did He not make their plotting go into great error?
3. And He sent upon them baleful birds (in flocks),
4. Throwing against them stones of baked clay;
5. So He made them like green blades eaten (up).

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106. Surat Quraysh

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. For the (customary) accord (Or: joining together) of Quraysh,
2. Their (customary) accord for the winter and summer caravan-
3. So let them worship The Lord of this House,
4. Who has fed them against hunger and secured them from fear.

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107. Surat Al-Maûn (Kindnesses)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Have you seen him who cries lies to the Doom?
2. That is the one who repulses the orphan
3. And does not urge the (offering) of food to the indigent.
4. So woe to the ones who pray,
5. Who are they that are unmindful of their prayer,
6. Who are they that show off,
7. And (refuse and) prevent (small) kindnesses.

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108. Surat Al-Kawthar (Abundance)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Surely We have given you the Abundance;
2. So pray to your Lord and slaughter (the sacrifice).
3. Surely your antagonist is he who is without offspring (Literally: curtailed).

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109. Surat Al-Kafirûn (The Disbelievers)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Say, "O you disbelievers,
2. I do not worship what you worship,
3. Nor are you worshipping what I worship,
4. Nor am I worshipping what you have worshiped.
5. Nor are you worshipping what I worship.
6. To you is your religion, and to me is my religion!"

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110. Surat An-Nasr (Victory)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. When comes the victory of Allah, and the Conquest,
2. And you see mankind entering the Religion of Allah in troops,
3. So extol with the praise of your Lord, and ask Him forgiveness; surely He has (always) been Superbly Relenting.

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111. Surat Al-Masad (Palm Fibers)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Would the hands of [ؓ]Abu Lahab be cut up, (i.e., perish) and would he be cut up (too)!
2. In no way did his wealth avail him, neither whatever he earned;
3. He will roast at a flaming Fire, (Literally: fire comprising flame).
4. And his wife, the constant bearer of firewood,
5. Upon her (long) neck she will have a rope of palm-fibers.

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112. Surat Al-Ikhlās (Faithfulness)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Say, “He is Allah, The Only One,
2. Allah, The Everlasting Sovereign (The Arabic word is sometimes taken to mean all that is mentioned in verses 3 and 4).
3. He has not begotten and has not been begotten,
4. And to Him none could be co-equal.”

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113. Surat Al-Falaq (Daybreak)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Say, “I take refuge with The Lord of the Daybreak, (Literally: the Splitting “of the day”).
2. From the evil of whatever He has created,
3. And from the evil of a dusky night when it overspreads (its gloom),
4. And from the evil of the women who spit on the knots, (i.e., perform malignant witchcraft).
5. And from the evil of an envier when he envies.”

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114. Surat An-Nas (Mankind)

In The Name of Allah, The All-Merciful, The Ever-Merciful.

1. Say, “I take refuge with The Lord of mankind,
2. The King of mankind,

3. The God of mankind.
4. From the evil of the constantly slinking whisperer,
5. Who whispers in the breasts of mankind,
6. Of the jinn (creatures) and mankind.”