

تفسير معاني

القرآن الكريم

Interpretation of the meanings of

THE NOBLE QUR'AN

IN THE ENGLISH LANGUAGE

باللغة الإنجليزية

A Summarized Version of At-Tabari,
Al-Qurtubi and Ibn Kathir
with comments from Sahih Al-Bukhari
Summarized in One Volume

By

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Interpretation of the Meaning of The Noble Quran

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(Web Editor: I have changed the Arabic word Allah for the English word God for clarity's sake.)

1. this number [1] indicates the replacement of (Peace be upon Him) or (Peace be upon them) or (Peace be upon You).

Surah 1 - Al-Fatihah

In the Name of God, the Most Beneficent, the Most Merciful.

1. In the Name of God, the Most Beneficent, the Most Merciful.
2. All the praises and thanks be to God, the Lord of the 'Alamîn (mankind, jinns and all that exists).
3. The Most Beneficent, the Most Merciful.
4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
6. Guide us to the Straight Way
7. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

Surah 2 - Al-Baqarah

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân and none but God (Alone) knows their meanings].

2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious and righteous persons who fear God much (abstain from all kinds of sins and evil deeds which He has forbidden) and love God much (perform all kinds of good deeds which He has ordained)].

3. Who believe in the *Ghaib* and perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of what we have provided for them [i.e. give *Zakât*, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in God's Cause -- *Jihâd*, etc.].

4. And who believe in (the Qur'ân and the *Sunnah*) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the *Taurât* (Torah) and the *Injeel* (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).

5. They are on (true) guidance from their Lord, and they are the successful.

6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them,

they will not believe.

7. God has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting God's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

8. And of mankind, there are some (hypocrites) who say: "We believe in God and the Last Day" while in fact they believe not.

9. They (think to) deceive God and those who believe, while they only deceive themselves, and perceive (it) not!

10. In their hearts is a disease (of doubt and hypocrisy) and God has increased their disease. A painful torment is theirs because they used to tell lies.

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

12. Verily! They are the ones who make mischief, but they perceive not.

13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad Peace be upon him , *Al-Ansâr* and *Al-Muhajirûn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayâtîn* (devils -- polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking."

15. God mocks at them and gives them increase in their wrong-doings to wander blindly.

16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, God took away their light and left them in darkness. (So) they could not see.

18. They are deaf, dumb, and blind, so they return not (to the Right Path).

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But God ever encompasses the disbelievers (i.e. God will gather them all together).

20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if God willed, He could have taken away their hearing and their sight. Certainly, God has power over all things.

21. O mankind! Worship your Lord (God), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious -- see V.2:2).

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto God (in worship) while you know (that He Alone has the right to be worshipped).

23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad Peace be upon him), then produce a *Sûrah* (chapter) of the like thereof and call your witnesses (supporters and

helpers) besides God, if you are truthful.

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwâjun Mutahharatun* (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.

26. Verily, God is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did God intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to God).

27. Those who break God's Covenant after ratifying it, and sever what God has ordered to be joined (as regards God's Religion of Islâmic Monotheism, and to practise its legal laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

28. How can you disbelieve in God? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

29. He it is Who created for you all that is on earth. Then He *Istawâ*

(rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything.

30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, -- while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (God) said: "I know that which you do not know."

31. And He taught Adam all the names (of everything) , then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

32. They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to God).

35. And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the *Zâlimûn* (wrong-doers)."

36. Then the *Shaitân* (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

37. Then Adam received from his Lord Words . And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

39. But those who disbelieve and belie Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.

40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me.

41. And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (*Tafsir At-Tabarî*, Vol. I, Page 253).

42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is God's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth) .

43. And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and *Irka'* (i.e. bow down or submit yourselves with obedience to God) along with *Ar-Raki'ûn*.

44. Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to God) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the *Taurât* (Torah)]! Have you then no sense?

45. And seek help in patience and *As-Salât* (the prayer) and truly it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in God -- those who obey God with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].

46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the '*Alamîn* (mankind and jinns) (of your time period, in the past).

48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).

51. And (remember) when We appointed for Mûsa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were *Zâlimûn* (polytheists and wrong-doers, etc.).

52. Then after that We forgave you so that you might be grateful.

53. And (remember) when We gave Mûsa (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright.

54. And (remember) when Mûsa (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

55. And (remember) when you said: "O Mûsa (Moses)! We shall never believe in you till we see God plainly." But you were seized with a thunderbolt (lightning) while you were looking.

56. Then We raised you up after your death, so that you might be grateful.

57. And We shaded you with clouds and sent down on you *Al-Manna* and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall

increase (reward) for the good-doers."

59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers *Rijzan* (a punishment) from the heaven because of their rebelling against God's Obedience. (*Tafsir At-Tabarî*, Vol. I, Page 305).

60. And (remember) when Mûsa (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which God has provided and do not act corruptly, making mischief on the earth."

61. And (remember) when you said, "O Mûsa (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fûm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of God. That was because they used to disbelieve the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to God, i.e. commit crimes and sins).

62. Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in God and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve .

63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so

that you may become *Al-Muttaqûn* (the pious -- see V.2:2).

64. Then after that you turned away. Had it not been for the Grace and Mercy of God upon you, indeed you would have been among the losers.

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqûn* (the pious -- see V.2:2).

67. And (remember) when Mûsa (Moses) said to his people: "Verily, God commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take God's Refuge from being among *Al-Jâhilûn* (the ignorants or the foolish)."

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."

69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders.' "

70. They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if God wills, we will be guided."

71. He [Mûsa (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except

bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.

72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But God brought forth that which you were hiding.

73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus God brings the dead to life and shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of God. And God is not unaware of what you do.

75. Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of God [the Taurât (Torah)], then they used to change it knowingly after they understood it?

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what God has revealed to you [Jews, about the description and the qualities of Prophet Muhammad Peace be upon him, that which are written in the Taurât (Torah)] , that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?

77. Know they (Jews) not that God knows what they conceal and what they reveal?

78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

79. Then woe to those who write the Book with their own hands and then say, "This is from God," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.

80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad Peace be upon him to them): "Have you taken a covenant from God, so that God will not break His Covenant? Or is it that you say of God what you know not?"

81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

82. And those who believe (in the Oneness of God – Islâmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but God (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masâkîn* (the poor), [*Tafsir At-Tabarî*, Vol. 10, Page 158 (Verse 9:60)] and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him], and perform *As-Salât* (*lqâmat-as-Salât*), and give *Zakât*. Then you slid back, except a few of you, while you are backsliders. (*Tafsir Al-Qurtubî*, Vol. 2, Page 392).

84. And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And God is not unaware of what you do.

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

87. And indeed, We gave Mûsa (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Iesa (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rûh-ul-Qudus* [Jibrael (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed.

88. And they say, "Our hearts are wrapped (i.e. do not hear or understand God's Word)." Nay, God has cursed them for their disbelief, so little is that which they believe.

89. And when there came to them (the Jews), a Book (this Qur'ân) from God confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked God (for coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of God be on the disbelievers.

90. How bad is that for which they have sold their own selves, that they should disbelieve in that which God has revealed (the Qur'ân), grudging that God should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

91. And when it is said to them (the Jews), "Believe in what God has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad¹): "Why then have you killed the Prophets of God aforetime, if you indeed have been believers?"

92. And indeed Mûsa (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zâlimûn* (polytheists and wrong-doers).

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word). They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."

94. Say to (them): "If the home of the Hereafter with God is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And God is All-Aware of the *Zâlimûn* (polytheists and wrong-doers).

96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who -- ascribe partners to God

(and do not believe in Resurrection -- Magians, pagans, and idolaters, etc.). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And God is All-Seer of what they do.

97. Say (O Muhammad¹): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by God's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

98. "Whoever is an enemy to God, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, God is an enemy to the disbelievers."

99. And indeed We have sent down to you manifest *Ayât* (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but *Fâsiqûn* (those who rebel against God's Command).

100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! the truth is most of them believe not.

101. And when there came to them a Messenger from God (i.e. Muhammad Peace be upon him) confirming what was with them, a party of those who were given the Scripture threw away the Book of God behind their backs as if they did not know!

102. They followed what the *Shayâtin* (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the *Shayâtin* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone

(such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by God's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

103. And if they had believed, and guarded themselves from evil and kept their duty to God, far better would have been the reward from their Lord, if they but knew!

104. O you who believe! Say not (to the Messenger Peace be upon him) *Râ'ina* but say *Unzuma* (Do make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)

105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikûn* (the disbelievers in the Oneness of God, idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But God chooses for His Mercy whom He wills. And God is the Owner of Great Bounty.

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that God is able to do all things?

107. Know you not that it is God to Whom belongs the dominion of the heavens and the earth? And besides God you have neither any *Walî* (protector or guardian) nor any helper.

108. Or do you want to ask your Messenger (Muhammad Peace be upon him) as Mûsa (Moses) was asked before (i.e. show us openly

our Lord?) And he who changes Faith for disbelief, verily, he has gone astray from the right way.

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad Peace be upon him is God's Messenger) has become manifest unto them. But forgive and overlook, till God brings His Command. Verily, God is Able to do all things.

110. And perform *As-Salât (Iqâmat-as-Salât)*, and give *Zakât*, and whatever of good (deeds that God loves) you send forth for yourselves before you, you shall find it with God. Certainly, God is All-Seer of what you do.

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad Peace be upon him), "Produce your proof if you are truthful."

112. Yes, but whoever submits his face (himself) to God (i.e. follows God's Religion of Islâmic Monotheism) and he is a *Muhsin* (good-doer i.e. performs good deeds totally for God's sake only without any show off or to gain praise or fame, etc., and in accordance with the *Sunnah* of God's Messenger Muhammad Peace be upon him) then his reward is with his Lord (God), on such shall be no fear, nor shall they grieve. [See *Tafsir Ibn Kathîr*, Vol.1, Page 154].

113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. God will judge between them on the Day of Resurrection about that wherein they have been differing.

114. And who is more unjust than those who forbid that God's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in God's Mosques and strive for their ruin? It was not fitting that such should themselves enter them (God's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

115. And to God belong the east and the west, so wherever you turn yourselves or your faces there is the Face of God (and He is High above, over His Throne). Surely! God is All-Sufficient for His creatures' needs, All-Knowing.

116. And they (Jews, Christians and pagans) say: God has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" -- and it is.

118. And those who have no knowledge say: "Why does not God speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.

119. Verily, We have sent you (O Muhammad ¹) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

120. Never will the Jews nor the Christians be pleased with you (O

Muhammad Peace be upon him) till you follow their religion. Say: "Verily, the Guidance of God (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad¹) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against God neither any *Walî* (protector or guardian) nor any helper.

121. Those (who embraced Islâm from Banî Israel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones that believe therein. And whoso disbelieves in it (the Qur'ân), those are they who are the losers. (*Tafsir Al-Qurtubî*. Vol. 2, Page 95).

122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the '*Alamîn* (mankind and jinns) (of your time-period, in the past).

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

124. And (remember) when the Lord of Ibrâhim (Abraham) [i.e., God] tried him with (certain) Commands, which he fulfilled. He (God) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind." [Ibrâhim (Abraham)] said, "And of my offspring (to make leaders)." (God) said, "My Covenant (Prophethood, etc.) includes not *Zâlimûn* (polytheists and wrong-doers)."

125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqâm* (place) of Ibrâhim (Abraham) [or the stone on which Ibrâhim (Abraham) stood while he was building the

Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawâf* of the Ka'bah at Makkah), and We commanded Ibrâhim (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikâf*), or bowing or prostrating themselves (there, in prayer).

126. And (remember) when Ibrâhim (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in God and the Last Day." He (God) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

127. And (remember) when Ibrâhim (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the *Ka'bah* at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."

128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *Manâsik* (all the ceremonies of pilgrimage -- *Hajj* and *'Umrah*, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

129. "Our Lord! Send amongst them a Messenger of their own (and indeed God answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and *Al-Hikmah* (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise."

130. And who turns away from the religion of Ibrâhim (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We

chose him in this world and verily, in the Hereafter he will be among the righteous.

131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the '*Alamîn* (mankind, jinns and all that exists)."

132. And this (submission to God, Islâm) was enjoined by Ibrâhim (Abraham) upon his sons and by Ya'qûb (Jacob), (saying), "O my sons! God has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims -- Islâmic Monotheism)."

133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (Allah -- God), the *Ilâh* (God) of your fathers, Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)."

134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them, O Muhammad Peace be upon him), "Nay, (We follow) only the religion of Ibrâhim (Abraham), *Hanifâ* [Islâmic Monotheism, i.e. to worship none but God (Alone)], and he was not of *Al-Mushrikûn* (those who worshipped others along with God -- see V.2:105)."

136. Say (O Muslims), "We believe in God and that which has been sent down to us and that which has been sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and to *Al-Asbât* [the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsa (Moses) and 'Iesa (Jesus), and that which has

been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

137. So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So God will suffice you against them. And He is the All-Hearer, the All-Knower.

138. [Our *Sibghah* (religion) is] the *Sibghah* (Religion) of God (Islâm) and which *Sibghah* (religion) can be better than God's? And we are His worshippers. [*Tafsir Ibn Kathîr*.]

139. Say (O Muhammad Peace be upon him to the Jews and Christians), "Dispute you with us about God while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)."

140. Or say you that Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does God (knows better...; that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad Peace be upon him when he comes, written in their Books. (See Verse 7:157)] he has from God? And God is not unaware of what you do."

141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

142. The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their *Qiblah* [prayer

direction (towards Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad) "To God belong both, east and the west. He guides whom He wills to a Straight Way."

143. Thus We have made you [true Muslims -- real believers of Islâmic Monotheism, true followers of Prophet Muhammad and his *Sunnah* (legal ways)], a *Wasat* (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad¹) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom God guided. And God would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, God is full of kindness, the Most Merciful towards mankind.

144. Verily! We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid- al-Harâm* (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And God is not unaware of what they do.

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have

received of knowledge (from God), then indeed you will be one of the *Zâlimûn* (polytheists, wrong-doers, etc.).

146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad¹ or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it -- [i.e. the qualities of Muhammad which are written in the Taurât (Torah) and the Injeel (Gospel)].

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, God will bring you together (on the Day of Resurrection). Truly, God is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Harâm* (at Makkah), that is indeed the truth from your Lord. And God is not unaware of what you do.

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Harâm* (at Makkah), and wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! -- And so that I may complete My Blessings on you and that you may be guided.

151. Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad) of your own, reciting to you Our Verses (the Qur'ân) and sanctifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* - jurisprudence), and teaching you that which you used not to

know.

152. Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

153. O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly! God is with *As-Sâbirin* (the patient ones, etc.).

154. And say not of those who are killed in the Way of God, "They are dead." Nay, they are living, but you perceive (it) not.

155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirin* (the patient ones, etc.).

156. Who, when afflicted with calamity, say: "Truly! To God we belong and truly, to Him we shall return."

157. They are those on whom are the *Salawât* (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.

158. Verily! *As-Safâ* and *Al-Marwah* (two mountains in Makkah) are of the Symbols of God. So it is not a sin on him who perform *Hajj* or '*Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawâf*) between them (*As-Safâ* and *Al-Marwah*). And whoever does good voluntarily, then verily, God is All-Recogniser, All-Knower.

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by God and cursed

by the cursers.

160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of God and of the angels and of mankind, combined.

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.

163. And your *Ilâh* (God) is One *Ilâh* (Allah – God), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.

164. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which God sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayât* (proofs, evidences, signs, etc.) for people of understanding.

165. And of mankind are some who take (for worship) others besides God as rivals (to God). They love them as they love God. But those who believe, love God more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to God and that God is Severe in punishment.

166. When those who were followed, disown (declare themselves

innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus God will show them their deeds as regrets for them. And they will never get out of the Fire .

168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you an open enemy.

169. [*Shaitân* (Satan)] commands you only what is evil and *Fahshâ* (sinful), and that you should say against God what you know not.

170. When it is said to them: "Follow what God has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided?

171. And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.

172. O you who believe (in the Oneness of God -- Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to God, if it is indeed He Whom you worship.

173. He has forbidden you only the *Maytatah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than God (or has been slaughtered for idols, etc., on which God's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor

transgressing due limits, then there is no sin on him. Truly, God is Oft-Forgiving, Most Merciful.

174. Verily, those who conceal what God has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. God will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

176. That is because God has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.

177. It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to God, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in God, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*lqâmat-as-Salât*), and gives the *Zakât*, and who fulfill their covenant when they make it, and who are *As-Sâbirin* (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn* (pious -- see V.2:2).

178. O you who believe! *Al-Qisâs* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment

of the blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

179. And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqûn* (the pious -- see V.2:2).

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqûn* (the pious -- see V.2:2).

181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, God is All-Hearer, All-Knower.

182. But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, God is Oft-Forgiving, Most Merciful.

183. O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn* (the pious -- see V.2:2).

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.

185. The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. God intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify God [i.e. to say *Takbîr* (*Godu-Akbar*; God is the Most Great) on seeing the crescent of the months of Ramadân and Shawwâl] for having guided you so that you may be grateful to Him.

186. And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

187. It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Lîbas* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with her -- as in Verse 7:189) *Tafsir At-Tabarî*], for you and you are the same for them. God knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which God has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *l'tikâf* (i.e. confining oneself in a mosque for prayers and

invocations leaving the worldly activities) in the mosques. These are the limits (set) by God, so approach them not. Thus does God make clear His *Ayât* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, God's set limits, orders, etc.) to mankind that they may become *Al-Muttaqûn* (the pious -- see V.2:2).

188. And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

189. They ask you (O Muhammad) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not *Al-Birr* (piety, righteousness, etc.) that you enter the houses from the back but *Al-Birr* (is the quality of the one) who fears God. So enter houses through their proper doors, and fear God that you may be successful.

190. And fight in the Way of God those who fight you, but transgress not the limits. Truly, God likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd*, but it was supplemented by another (V.9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid-al-Harâm* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

192. But if they cease, then God is Oft-Forgiving, Most Merciful.

193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with God) and (all and every kind of) worship is for God (Alone). But if they cease, let there be no

transgression except against *Az-Zâlimûn* (the polytheists, and wrong-doers, etc.)

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisâs*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear God, and know that God is with *Al-Muttaqûn* (the pious -- see V.2:2) .

195. And spend in the Cause of God (i.e. *Jihâd* of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of God), and do good. Truly, God loves *Al-Muhsinûn* (the good-doers).

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad¹), the *Hajj* and '*Umrah* (i.e. the pilgrimage to Makkah) for God. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity -- feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the '*Umrah* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qirân*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid-al-Harâm* (i.e. non-resident of Makkah). And fear God much and know that God is Severe in punishment.

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* therein by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) God knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwâ* (piety, righteousness, etc.). So fear Me, O men of understanding!

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave 'Arafât, remember God (by glorifying His Praises, i.e. prayers and invocations, etc.) at the *Mash'ar-il-Harâm*. And remember Him (by invoking God for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.

199. Then depart from the place whence all the people depart and ask God for His Forgiveness. Truly, God is Oft-Forgiving, Most-Merciful.

200. So when you have accomplished your *Manasik* [(i.e. *Ihrâm*, *Tawâf* of the Ka'bah and *As-Safâ* and *Al-Marwah*), stay at 'Arafât, Muzdalifah and Mina, *Ramy* of *Jamarât*, (stoning of the specified pillars in *Mina*) slaughtering of *Hady* (animal, etc.)]. Remember God as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

202. For them there will be allotted a share for what they have earned. And God is Swift at reckoning.

203. And remember God during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey God (fear Him), and know that you will surely be gathered unto Him.

204. And of mankind there is he whose speech may please you (O Muhammad), in this worldly life, and he calls God to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.

205. And when he turns away (from you "O Muhammad "), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and God likes not mischief.

206. And when it is said to him, "Fear God", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

207. And of mankind is he who would sell himself, seeking the Pleasure of God. And God is full of Kindness to (His) slaves.

208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily! He is to you a plain enemy.

209. Then if you slide back after the clear signs (Prophet Muhammad and this Qur'ân, and Islâm) have come to you, then know that God is All-Mighty, All-Wise.

210. Do they then wait for anything other than that God should come to them in the shadows of the clouds and the angels? (Then) the

case would be already judged. And to God return all matters (for decision).

211. Ask the Children of Israel how many clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes God's Favour after it had come to him, [e.g. renounces the Religion of God (Islâm) and accepts *Kufr* (disbelief),] then surely, God is Severe in punishment.

212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey God's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And God gives (of His Bounty, Blessings, Favours, Honours, etc. on the Day of Resurrection) to whom He wills without limit.

213. Mankind were one community and God sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then God by His Leave guided those who believed to the truth of that wherein they differed. And God guides whom He wills to a Straight Path.

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of God?" Yes! Certainly, the Help of God is near!

215. They ask you (O Muhammad) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and *Al-Masâkin* (the poor) and the wayfarers, and whatever

you do of good deeds, truly, God knows it well.

216. *Jihâd* (holy fighting in God's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. God knows but you do not know.

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with God is to prevent mankind from following the Way of God, to disbelieve in Him, to prevent access to *Al-Masjid-al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

218. Verily, those who have believed, and those who have emigrated (for God's Religion) and have striven hard in the Way of God, all these hope for God's Mercy. And God is Oft-Forgiving, Most-Merciful.

219. They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus God makes clear to you His Laws in order that you may give thought."

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your

brothers. And God knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if God had wished, He could have put you into difficulties. Truly, God is All-Mighty, All-Wise."

221. And do not marry *Al-Mushrikât* (idolatresses, etc.) till they believe (worship God Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to *Al-Mushrikûn* till they believe (in God Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater, etc.), even though he pleases you. Those (*Al-Mushrikûn*) invite you to the Fire, but God invites (you) to Paradise and Forgiveness by His Leave, and makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

222. They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as God has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, God loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

223. Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask God to bestow upon you pious offspring) before you for your own selves. And fear God, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad).

224. And make not God's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And God is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

225. God will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And God is Oft-Forgiving, Most-Forbearing.

226. Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, God is Oft-Forgiving, Most Merciful.

227. And if they decide upon divorce, then God is All-Hearer, All-Knower.

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what God has created in their wombs, if they believe in God and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And God is All-Mighty, All-Wise.

229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by God (e.g. to deal with each other on a fair basis). Then if you fear that they would not be

able to keep the limits ordained by God, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by God, so do not transgress them. And whoever transgresses the limits ordained by God, then such are the *Zâlimûn* (wrong-doers, etc.).

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by God. These are the limits of God, which He makes plain for the people who have knowledge.

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of God as a jest, but remember God's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and *Al-Hikmah* (the Prophet's *Sunnah* - legal ways -- Islâmic jurisprudence, etc.) whereby He instructs you. And fear God, and know that God is All-Aware of everything.

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in God and the Last Day. That is more virtuous and purer for you. God knows and you know not.

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's

food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear God and know that God is All-Seer of what you do.

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And God is Well-Acquainted with what you do.

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, God knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law (e.g. you can say to her, "If one finds a wife like you, he will be happy"). And do not consummate the marriage until the term prescribed is fulfilled. And know that God knows what is in your minds, so fear Him. And know that God is Oft-Forgiving, Most Forbearing.

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqwā* (piety, right-ousness, etc.). And do not forget liberality between yourselves. Truly, God is All-Seer of what you do.

238. Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer -- 'Asr). And stand before God with obedience [and do not speak to others during the *Salât* (prayers)].

239. And if you fear (an enemy), perform *Salât* (pray) on foot or riding. And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before).

240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And God is All-Mighty, All-Wise. [The order of this Verse has been cancelled (abrogated) by Verse 4:12].

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqûn* (the pious -- see V.2:2).

242. Thus God makes clear His *Ayât* (Laws) to you, in order that you may understand.

243. Did you (O Muhammad) not think of those who went forth from

their homes in thousands, fearing death? God said to them, "Die". And then He restored them to life. Truly, God is full of Bounty to mankind, but most men thank not.

244. And fight in the Way of God and know that God is All-Hearer, All-Knower.

245. Who is he that will lend to God a goodly loan so that He may multiply it to him many times? And it is God that decreases or increases (your provisions), and unto Him you shall return.

246. Have you not thought about the group of the Children of Israel after (the time of) Musâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in God's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in God's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And God is All-Aware of the *Zâlimûn* (polytheists and wrong-doers).

247. And their Prophet (Samuel) said to them, "Indeed God has appointed Talût (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, God has chosen him above you and has increased him abundantly in knowledge and stature. And God grants His Kingdom to whom He wills. And God is All-Sufficient for His creatures' needs, All-Knower."

248. And their Prophet (Samuel) said to them: Verily! The sign of His Kingdom is that there shall come to you *At-Tâbût* (a wooden box), wherein is *Sakinah* (peace and reassurance) from your Lord and a remnant of that which Musâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed

believers.

249. Then when Talût (Saul) set out with the army, he said: "Verily! God will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalût (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by God's Leave?" And God is with *As-Sâbirin* (the patient ones, etc.).

250. And when they advanced to meet Jalût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people."

251. So they routed them by God's Leave and Dawûd (David) killed Jalût (Goliath), and God gave him [Dawûd (David)] the kingdom [after the death of Talût (Saul) and Samuel] and *Al-Hikmah* (Prophethood), and taught him of that which He willed. And if God did not check one set of people by means of another, the earth would indeed be full of mischief. But God is full of Bounty to the '*Alamîn*' (mankind, jinns and all that exists).

252. These are the Verses of God, We recite them to you (O Muhammad) in truth, and surely, you are one of the Messengers (of God).

253. Those Messengers! We preferred some to others; to some of them God spoke (directly); others He raised to degrees (of honour); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rûh-ul-Qudus* [Jibrael (Gabriel)]. If God had willed, succeeding generations would

not have fought against each other, after clear Verses of God had come to them, but they differed -- some of them believed and others disbelieved. If God had willed, they would not have fought against one another, but God does what He likes.

254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zâlimûn* (wrong-doers, etc.).

255. God! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursî* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursî*.]

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tâghût* and believes in God, then he has grasped the most trustworthy handhold that will never break. And God is All-Hearer, All-Knower.

257. God is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Tâghût* [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

258. Have you not looked at him who disputed with Ibrâhim (Abraham) about his Lord (God), because God had given him the kingdom? When Ibrâhim (Abraham) said (to him): "My Lord (God) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhim (Abraham) said, "Verily! God causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And God guides not the people, who are *Zâlimûn* (wrong-doers, etc.).

259. Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will God ever bring it to life after its death?" So God caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that God is Able to do all things."

260. And (remember) when Ibrâhim (Abraham) said, "My Lord! Show me how You give life to the dead." He (God) said: "Do you not believe?" He [Ibrâhim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that God is All-Mighty, All-Wise."

261. The likeness of those who spend their wealth in the Way of God, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. God gives manifold increase to whom He pleases. And God is All-Sufficient for His creatures' needs,

262. Those who spend their wealth in the Cause of God, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

263. Kind words and forgiving of faults are better than *Sadaqah* (charity) followed by injury. And God is Rich (Free of all wants) and He is Most-Forbearing.

264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in God, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And God does not guide the disbelieving people.

265. And the likeness of those who spend their wealth seeking God's Pleasure while they in their own selves are sure and certain that God will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And God is All-Seer of (knows well) what you do.

266. Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does God make clear His *Ayât* (proofs, evidences, verses) to you that you may give thought.

267. O you who believe! Spend of the good things which you have

(legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that God is Rich (Free of all wants), and Worthy of all praise.

268. *Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ* (evil deeds, illegal sexual intercourse, sins etc.); whereas God promises you Forgiveness from Himself and Bounty, and God is All-Sufficient for His creatures' needs, All-Knower.

269. He grants *Hikmah* to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

270. And whatever you spend for spendings (e.g., in *Sadaqah* - charity, etc. for God's Cause) or whatever vow you make, be sure God knows it all. And for the *Zâlimûn* (wrong-doers, etc.) there are no helpers.

271. If you disclose your *Sadaqât* (alms-giving), it is well, but if you conceal it, and give it to the poor, that is better for you. (God) will forgive you some of your sins. And God is Well-Acquainted with what you do.

272. Not upon you (Muhammad) is their guidance, but God guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking God's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

273. (Charity is) for *Fuqarâ* (the poor), who in God's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich

because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely God knows it well.

274. Those who spend their wealth (in God's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

275. Those who eat *Ribâ* (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribâ* (usury)," whereas God has permitted trading and forbidden *Ribâ* (usury). So whosoever receives an admonition from his Lord and stops eating *Ribâ* (usury) shall not be punished for the past; his case is for God (to judge); but whoever returns [to *Ribâ* (usury)], such are the dwellers of the Fire -- they will abide therein.

276. God will destroy *Ribâ* (usury) and will give increase for *Sadaqât* (deeds of charity, alms, etc.) And God likes not the disbelievers, sinners.

277. Truly those who believe, and do deeds of righteousness, and perform *As-Salât* (*lqâmat-as-Salât*), and give *Zakât*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

278. O you who believe! Be afraid of God and give up what remains (due to you) from *Ribâ* (usury) (from now onward), if you are (really) believers.

279. And if you do not do it, then take a notice of war from God and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital

sums).

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.

281. And be afraid of the Day when you shall be brought back to God. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as God has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear God, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with God; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of God; and God teaches you. And God is the All-Knower of each and everything.

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging); then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and

let him be afraid of God, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And God is All-Knower of what you do.

284. To God belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, God will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And God is Able to do all things.

285. . The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in God, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" -- and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

286. God burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."

Surah 3 - Al-Imran

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings].
2. God! *Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists.
3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad) with truth, confirming what came before it. And he sent down the Taurât (Torah) and the Injeel (Gospel).
4. Aforetime, as a guidance to mankind, And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God, for them there is a severe torment; and God is All-Mighty, All-Able of Retribution.
5. Truly, nothing is hidden from God, in the earth or in the heavens.
6. He it is Who shapes you in the wombs as He pleases. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
7. It is He Who has sent down to you (Muhammad) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments, etc.), *Al-Farâ'id* (obligatory duties) and *Al-Hudud*

(legal laws for the punishment of thieves, adulterers, etc.)); and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save God. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsir At-Tabarī*).

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

9. Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, God never breaks His Promise".

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against God; and it is they who will be fuel of the Fire.

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), so God seized (destroyed) them for their sins. And God is Severe in punishment.

12. Say (O Muhammad) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest."

13. There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr): One was fighting in the Cause of God, and as for the other (they) were disbelievers. They

(the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And God supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsir At-Tabari*)

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but God has the excellent return (Paradise with flowing rivers, etc.) with Him.

15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqûn* (the pious -- see V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwâjun Mutahharatun* (purified mates or wives) [i.e. they will have no menses, urine, or stool, etc.], And God will be pleased with them. And God is All-Seer of the (His) slaves".

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."

17. (They are) those who are patient ones, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to God. Those who spend [give the *Zakât* and alms in the Way of God] and those who pray and beg God's Pardon in the last hours of the night.

18. God bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. *Lâ ilâh illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

19. Truly, the religion with God is Islâm. Those who were given the

Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of God, then surely, God is Swift in calling to account.

20. So if they dispute with you (Muhammad) say: "I have submitted myself to God (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to God in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and God is All-Seer of (His) slaves.

21. Verily! Those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God and kill the Prophets without right, and kill those men who order just dealings, ... announce to them a painful torment.

22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of God to settle their dispute, then a party of them turn away, and they are averse.

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.

25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.

26. Say (O Muhammad): "O God! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).

28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by God in any way, except if you indeed fear a danger from them. And God warns you against Himself (His Punishment), and to God is the final return.

29. Say (O Muhammad): "Whether you hide what is in your breasts or reveal it, God knows it, and He knows what is in the heavens and what is in the earth. And God is Able to do all things."

30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And God warns you against Himself (His Punishment) and God is full of Kindness to the (His) slaves.

31. Say (O Muhammad to mankind): "If you (really) love God then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), God will love you and forgive you of your sins. And God is Oft-Forgiving, Most Merciful."

32. Say (O Muhammad): "Obey God and the Messenger (Muhammad)." But if they turn away, then God does not like the disbelievers.

33. God chose Adam, Nûh (Noah), the family of Ibrâhim (Abraham) and the family of 'Imrân above the *'Alamîn* (mankind and jinns) (of their times).

34. Offspring, one of the other, and God is the All-Hearer, All-Knower.

35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing."

36. Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child," -- and God knew better what she delivered, -- "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (God) for her and for her offspring from *Shaitan* (Satan), the outcast."

37. So her Lord (God) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered *Al-Mihrâb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from God." Verily, God provides sustenance to whom He wills, without limit."

38. At that time Zakariyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

39. Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): "God gives you glad tidings of Yahya (John), confirming (believing in) the Word from God [i.e. the creation of 'Iesa (Jesus), the Word from God ("Be!" -- and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."

40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" God said: "Thus God does what He wills."

41. He said: "O my Lord! Make a sign for me." God said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning."

42. And (remember) when the angels said: "O Maryam (Mary)! Verily, God has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the *'Alamîn* (mankind and jinns) (of her lifetime)."

43. O Mary! "Submit yourself with obedience to your Lord (God, by worshipping none but Him Alone) and prostrate yourself, and *Irkā'i* (bow down etc.) along with *Ar-Râki'ûn* (those who bow down etc.)."

44. This is a part of the news of the *Ghaib* (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

45. (Remember) when the angels said: "O Maryam (Mary)! Verily, God gives you the glad tidings of a Word ["Be!" -- and he was! i.e. 'Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honour

in this world and in the Hereafter, and will be one of those who are near to God."

46. "He will speak to the people in the cradle and in manhood, and he will be one of the righteous."

47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for God creates what He wills. When He has decreed something, He says to it only: "Be!" and it is.

48. And He (God) will teach him ['Iesa (Jesus)] the Book and *Al-Hikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurât (Torah) and the Injeel (Gospel).

49. And will make him ['Iesa (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by God's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by God's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear God and obey me.

51. Truly! God is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.

52. Then when 'Iesa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in God's Cause?" *Al-Hawâriûn* (the disciples) said: "We are the helpers of God; we believe in God, and bear witness that we are Muslims (i.e. we submit to God)."

53. Our Lord! We believe in what You have sent down, and we follow the Messenger ['lesa (Jesus)]; so write us down among those who bear witness (to the truth i.e. *Lâ ilâha ill-God* - none has the right to be worshipped but God).

54. And they (disbelievers) plotted [to kill 'lesa (Jesus)], and God planned too. And God is the Best of the planners.

55. And (remember) when God said: "O 'lesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'lesa (Jesus) is God's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but God) superior to those who disbelieve [in the Oneness of God, or disbelieve in some of His Messengers, e.g. Muhammad , 'lesa (Jesus), Mûsa (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

57. And as for those who believe (in the Oneness of God) and do righteous good deeds, God will pay them their reward in full. And God does not like the *Zâlimûn* (polytheists and wrong-doers).

58. This is what We recite to you (O Muhammad) of the Verses and the Wise Reminder (i.e. the Qur'ân).

59. Verily, the likeness of 'lesa (Jesus) before God is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" -- and he was.

60. (This is) the truth from your Lord, so be not of those who doubt.
61. Then whoever disputes with you concerning him ['Iesa (Jesus)] after (all this) knowledge that has come to you, [i.e. 'Iesa (Jesus)] being a slave of God, and having no share in Divinity) say: (O Muhammad) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves -- then we pray and invoke (sincerely) the Curse of God upon those who lie."
62. Verily! This is the true narrative [about the story of 'Iesa (Jesus)], and, *Lâ ilâha ill-God* (none has the right to be worshipped but God, the One and the Only True God, Who has neither a wife nor a son). And indeed, God is the All-Mighty, the All-Wise.
63. And if they turn away (and do not accept these true proofs and evidences), then surely, God is All-Aware of those who do mischief.
64. Say (O Muhammad¹): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but God, and that we associate no partners with Him, and that none of us shall take others as lords besides God. Then, if they turn away, say: "Bear witness that we are Muslims."
65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhim (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?
66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is God Who knows, and you know not.
67. Ibrâhim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanifa* (Islâmic Monotheism -- to worship none but

God Alone) and he was not of *Al-Mushrikûn* (See V.2:105).

68. Verily, among mankind who have the best claim to Ibrâhim (Abraham) are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And God is the *Walî* (Protector and Helper) of the believers.

69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.

70. O people of the Scripture! (Jews and Christians): "Why do you disbelieve in the *Ayât* of God, [the Verses about Prophet Muhammad present in the *Taurât* (Torah) and the *Injeel* (Gospel)] while you (yourselves) bear witness (to their truth)."

71. O people of the Scripture (Jews and Christians): "Why do you mix truth with falsehood and conceal the truth while you know?"

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back.

73. And believe no one except the one who follows your religion. Say (O Muhammad): "Verily! Right guidance is the Guidance of God" and do not believe that anyone can receive like that which you have received (of Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord. Say (O Muhammad): "All the bounty is in the Hand of God; He grants to whom He wills. And God is All-Sufficient for His creatures' needs, the All-Knower."

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and God is the Owner of Great Bounty.

75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Cantar* (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against God while they know it.

76. Yes, whoever fulfils his pledge and fears God much; verily, then God loves those who are *Al-Muttaqûn* (the pious -- see V.2:2).

77. Verily, those who purchase a small gain at the cost of God's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will God speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from God," but it is not from God; and they speak a lie against God while they know it.

79. It is not (possible) for any human being to whom God has given the Book and *Al-Hukma* (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: "Be my worshippers rather than God's." On the contrary (he would say): "Be you *Rabbaniyun* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."

80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to God's Will? (*Tafsir At-Tabarî*).

81. And (remember) when God took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of God, etc.), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him." God said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

82. Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from God's Obedience).

83. Do they seek other than the religion of God (the true Islâmic Monotheism worshipping none but God Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

84. Say (O Muhammad): "We believe in God and in what has been sent down to us, and what was sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsa (Moses), 'Iesa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (God) we have submitted (in Islâm)."

85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.

86. How shall God guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad) is true and after clear proofs had come unto them? And God guides not the people who are *Zâlimûn* (polytheists and wrong-doers).

87. They are those whose recompense is that on them (rests) the

Curse of God, of the angels, and of all mankind.

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).

89. Except for those who repent after that and do righteous deeds. Verily, God is Oft-Forgiving, Most Merciful.

90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad) -- never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.

91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

92. By no means shall you attain *Al-Birr* (piety, righteousness, etc., it means here God's Reward, i.e. Paradise), unless you spend (in God's Cause) of that which you love; and whatever of good you spend, God knows it well.

93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad): "Bring here the Taurât (Torah) and recite it, if you are truthful."

94. Then after that, whosoever shall invent a lie against God, ... such shall indeed be the *Zâlimûn* (disbelievers).

95. Say (O Muhammad): "God has spoken the truth; follow the religion of Ibrâhim (Abraham) *Hanifa* (Islâmic Monotheism, i.e. he

used to worship God Alone), and he was not of *Al-Mushrikûn*." (See V.2:105)

96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Alamîn* (the mankind and jinns).

97. In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhim (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to God, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of God], then God stands not in need of any of the *'Alamîn* (mankind and jinns).

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of God (proofs, evidences, verses, lessons, signs, revelations, etc.) while God is Witness to what you do?"

99. Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of God, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad as a Messenger of God and Islâm (God's Religion, i.e. to worship none but Him Alone)]? And God is not unaware of what you do."

100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

101. And how would you disbelieve, while unto you are recited the Verses of God, and among you is His Messenger (Muhammad)? And whoever holds firmly to God, (i.e. follows Islâm God's Religion,

and obeys all that God has ordered, practically), then he is indeed guided to a Right Path.

102. O you who believe! Fear God (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm (as Muslims) with complete submission to God.

103. And hold fast, all of you together, to the Rope of God (i.e. this Qur'ân), and be not divided among yourselves, and remember God's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus God makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.

105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

107. And for those whose faces will become white, they will be in God's Mercy (Paradise), therein they shall dwell forever.

108. These are the Verses of God: We recite them to you (O Muhammad) in truth, and God wills no injustice to the '*Alâmîn*' (mankind and jinns).

109. And to God belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to God.

110. You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in God. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are *Al-Fâsiqûn* (disobedient to God -- and rebellious against God's Command).

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from God, and from men; they have drawn on themselves the Wrath of God, and destruction is put over them. This is because they disbelieved in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God and killed the Prophets without right. This is because they disobeyed (God) and used to transgress beyond bounds (in God's disobedience, crimes and sins).

113. Not all of them are alike; a party of the people of the Scripture

stand for the right, they recite the Verses of God during the hours of the night, prostrating themselves in prayer.

114. They believe in God and the Last Day; they enjoin *Al-Ma'rûf* (Islâmic Monotheism, and following Prophet Muhammad) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad); and they hasten in (all) good works; and they are among the righteous.

115. And whatever good they do, nothing will be rejected of them; for God knows well those who are *Al-Muttaqûn* (the pious -- see V.2:2).

116. Surely, those who reject Faith (disbelieve in Muhammad as being God's Prophet and in all that which he has brought from God), neither their properties, nor their offspring will avail them aught against God. They are the dwellers of the Fire, therein they will abide. (*Tafsir At-Tabarî*, Vol. 4, Page 58).

117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of God, including Christ and Muhammad). God wronged them not, but they wronged themselves.

118. O you who believe! Take not as (your) *Bitânah* (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayât* (proofs, evidences, verses) if you understand.

119. Lo! You are the ones who love them but they love you not, and

you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, God knows what is in the breasts (all the secrets)."

120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqûn* (the pious -- see V.2:2), not the least harm will their cunning do to you. Surely, God surrounds all that they do.

121. And (remember) when you (Muhammad) left your household in the morning to post the believers at their stations for the battle (of Uhud). And God is All-Hearer, All-Knower.

122. When two parties from among you were about to lose heart, but God was their *Walî* (Supporter and Protector). And in God should the believers put their trust.

123. And God has already made you victorious at Badr, when you were a weak little force. So fear God much [abstain from all kinds of sins and evil deeds which He has forbidden and love God much, perform all kinds of good deeds which He has ordained] that you may be grateful.

124. (Remember) when you (Muhammad) said to the believers, "Is it not enough for you that your Lord (God) should help you with three thousand angels; sent down?"

125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."

126. God made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from God, the All-Mighty, the All-Wise.

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

128. Not for you (O Muhammad , but for God) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zâlimûn* (polytheists, disobedients, and wrong-doers, etc.).

129. And to God belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And God is Oft-Forgiving, Most Merciful.

130. O you who believe! Eat not *Ribâ* (usury) doubled and multiplied, but fear God that you may be successful.

131. And fear the Fire, which is prepared for the disbelievers.

132. And obey God and the Messenger (Muhammad) that you may obtain mercy.

133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for *Al-Muttaqûn* (the pious -- see V.2:2).

134. Those who spend [in God's Cause -- deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, God loves *Al-Muhsinûn* (the good-doers).

135. And those who, when they have committed *Fahishah* (illegal sexual intercourse etc.) or wronged themselves with evil, remember

God and ask forgiveness for their sins; -- and none can forgive sins but God -- And do not persist in what (wrong) they have done, while they know.

136. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to God's Orders).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of God, and disobeyed Him and His Messengers).

138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious -- see V.2:2).

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that God may test those who believe, and that He may take martyrs from among you. And God likes not the *Zâlimûn* (polytheists and wrong-doers).

141. And that God may test (or purify) the believers (from sins) and destroy the disbelievers.

142. Do you think that you will enter Paradise before God tests those of you who fought (in His Cause) and (also) tests those who are *As-Sâbirin* (the patient ones, etc.)?

143. You did indeed wish for death (*Ash-Shahâdah* - martyrdom) before you met it. Now you have seen it openly with your own eyes.

144. Muhammad¹ is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to God, and God will give reward to those who are grateful.

145. And no person can ever die except by God's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.

146. And many a Prophet (i.e. many from amongst the Prophets) fought (in God's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in God's Way, nor did they weaken nor degrade themselves. And God loves *As-Sâbirin* (the patient ones, etc.).

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."

148. So God gave them the reward of this world, and the excellent reward of the Hereafter. And God loves *Al-Muhsinûn* (the good-doers -- see the footnote of V.3:134).

149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

150. Nay, God is your *Maulâ* (Patron, Lord, Helper and Protector, etc.), and He is the Best of helpers.

151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with God, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Zâlimûn* (polytheists and wrong-doers).

152. And God did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and God is Most Gracious to the believers.

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad) was in your rear calling you back. There did God give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And God is Well-Aware of all that you do.

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet¹) and thought wrongly of God -- the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad): "Indeed the affair belongs wholly to God." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that God might test what is in your breasts; and to *Mahis* that which was in your hearts (sins), and God is All-

Knower of what is in (your) breasts

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But God, indeed, has forgiven them. Surely, God is Oft-Forgiving, Most Forbearing.

156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that God may make it a cause of regret in their hearts. It is God that gives life and causes death. And God is All-Seer of what you do.

157. And if you are killed or die in the Way of God, forgiveness and mercy from God are far better than all that they amass (of worldly wealths, etc.).

158. And whether you die, or are killed, verily, unto God you shall be gathered.

159. And by the Mercy of God, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (God's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in God, certainly, God loves those who put their trust (in Him).

160. If God helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in God (Alone) let believers put their trust.

161. It is not for any Prophet to take illegally a part of booty (*Ghulul*),

and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, -- and they shall not be dealt with unjustly.

162. Is then one who follows (seeks) the good Pleasure of God (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of God (by taking a part of the booty illegally -- *Ghulul*)? -- his abode is Hell, -- and worst, indeed is that destination!

163. They are in varying grades with God, and God is All-Seer of what they do.

164. Indeed God conferred a great favour on the believers when He sent among them a Messenger (Muhammad¹) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.

165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And God has power over all things.

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of God, in order that He might test the believers.

167. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of God or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly

have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And God has full knowledge of what they conceal.

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."

169. Think not of those who are killed in the Way of God as dead. Nay, they are alive, with their Lord, and they have provision.

170. They rejoice in what God has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

171. They rejoice in a Grace and a Bounty from God, and that God will not waste the reward of the believers.

172. Those who answered (the Call of) God and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared God, there is a great reward.

173. Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "God (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

174. So they returned with Grace and Bounty from God. No harm touched them; and they followed the good Pleasure of God. And God is the Owner of Great Bounty.

175. It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliyâ'* [supporters and friends (polytheists, disbelievers in the Oneness of God and in His Messenger, Muhammad)], so fear them not, but fear Me, if you are (true) believers.

176. And let not those grieve you (O Muhammad) who rush with haste to disbelieve; verily, not the least harm will they do to God. It is God's Will to give them no portion in the Hereafter. For them there is a great torment.

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to God. For them, there is a painful torment.

178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

179. God will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will God disclose to you the secrets of the *Ghaib* (unseen), but God chooses of His Messengers whom He pleases. So believe in God and His Messengers. And if you believe and fear God, then for you there is a great reward.

180. And let not those who covetously withhold of that which God has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to God belongs the heritage of the heavens and the earth; and God is Well-Acquainted with all that you do.

181. Indeed, God has heard the statement of those (Jews) who say: "Truly, God is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

182. This is because of that (evil) which your hands have sent before you. And certainly, God is never unjust to (His) slaves.

183. Those (Jews) who said: "Verily, God has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"

184. Then if they reject you (O Muhammad), so were Messengers rejected before you, who came with *Al-Baiyinât* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to God, but if you persevere patiently, and become *Al-Muttaqûn* (the pious – see V.2:2) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts].

187. (And remember) when God took a covenant from those who

were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment.

189. And to God belongs the dominion of the heavens and the earth, and God has power over all things.

190. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

191. Those who remember God (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the *Zâlimûn* (polytheists and wrong-doers) find any helpers.

193. "Our Lord! Verily, we have heard the call of one (Muhammad) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with *Al-Abrâr* (those who are obedient to God and follow strictly His Orders).

194. "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from God, and with God is the best of rewards."

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from God; and that which is with God is the Best for *Al-Abrâr* (those who are obedient to God and follow strictly His Orders).

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in God and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before God. They do not sell the Verses of God for a little price, for them is a reward with their Lord. Surely, God is Swift in account.

200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently

at the places from where the enemy can attack you, and fear God, so that you may be successful.

Surah 4 - An-Nisa'

In the Name of God, the Most Beneficent, the Most Merciful.

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear God through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) . Surely, God is Ever an All-Watcher over you.

2. And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

3. And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

4. And give to the women (whom you marry) their *Mahr* (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as God has made it lawful).

5. And give not unto the foolish your property which God has made a means of support for you , but feed and clothe them therewith, and speak to them words of kindness and justice.

6. And try orphans (as regards their intelligence) until they reach the

age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and God is All-Sufficient in taking account.

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large -- a legal share.

8. And when the relatives and the orphans and *Al-Masâkin* (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear God and speak right words.

10. Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!

11. God commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by God.

And God is Ever All-Knower, All-Wise.

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from God; and God is Ever All-Knowing, Most-Forbearing.

13. These are the limits (set by) God (or ordinances as regards laws of inheritance), and whosoever obeys God and His Messenger (Muhammad) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

14. And whosoever disobeys God and His Messenger (Muhammad), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or God ordains for them some (other) way.

16. And the two persons (man and woman) among you who commit illegal sexual intercourse, punish them both. And if they repent (promise God that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds,

leave them alone. Surely, God is Ever the One Who accepts repentance, (and He is) Most Merciful.

17. God accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom God will forgive and God is Ever All-Knower, All-Wise.

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.

19. O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open illegal sexual intercourse. And live with them honourably. If you dislike them, it may be that you dislike a thing and God brings through it a great deal of good.

20. But if you intend to replace a wife by another and you have given one of them a *Cantar* (of gold i.e. a great amount) as *Mahr*, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?

21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?

22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters,

your brother's daughters, your sister's daughters, your foster mother who gave you suck, your foster milk suckling sisters, your wives' mothers, your step daughters under your guardianship, born of your wives to whom you have gone in -- but there is no sin on you if you have not gone in them (to marry their daughters), -- the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, God is Oft-Forgiving, Most Merciful.

24. Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. Thus has God ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, God is Ever All-Knowing, All-Wise.

25. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and God has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and God is Oft-Forgiving, Most Merciful.

26. God wishes to make clear (what is lawful and what is unlawful) to

you, and to show you the ways of those before you, and accept your repentance, and God is All-Knower, All-Wise.

27. God wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.

28. God wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, God is Most Merciful to you.

30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for God.

31. If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

32. And wish not for the things in which God has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask God of His Bounty. Surely, God is Ever All-Knower of everything.

33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiya* – wills, etc.). Truly, God is Ever a Witness over all things.

34. Men are the protectors and maintainers of women, because God

has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to God and to their husbands), and guard in the husband's absence what God orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, God is Ever Most High, Most Great.

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, God will cause their reconciliation. Indeed God is Ever All-Knower, Well-Acquainted with all things.

36. Worship God and join none with Him in worship, and do good to parents, kinsfolk, orphans, *Al-Masâkin* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, God does not like such as are proud and boastful;

37. Those who are miserly and enjoin miserliness on other men and hide what God has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.

38. And (also) those who spend of their substance to be seen of men, and believe not in God and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has!

39. And what loss have they if they had believed in God and in the Last Day, and they spend out of what God has given them for sustenance? And God is Ever All-Knower of them.

40. Surely! God wrongs not even of the weight of an atom (or a small ant) , but if there is any good (done), He doubles it, and gives from Him a great reward.

41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?

42. On that day those who disbelieved and disobeyed the Messenger (Muhammad) will wish that they were buried in the earth, but they will never be able to hide a single fact from God.

43. O you who believe! Approach not *As-Salât* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janâba*, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*) . Truly, God is Ever Oft-Pardoning, Oft-Forgiving.

44. Have you not seen those who were given a portion of the book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path.

45. God has full knowledge of your enemies, and God is Sufficient as a *Walî* (Protector), and God is Sufficient as a Helper.

46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O

Muhammad) and disobey," and "Hear and let you (O Muhammad) hear nothing." And *Râ'ina* with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper, but God has cursed them for their disbelief, so they believe not except a few.

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes, etc.) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of God is always executed.

48. Verily, God forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with God in worship, he has indeed invented a tremendous sin.

49. Have you not seen those who claim sanctity for themselves. Nay - but God sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a *Fatîlâ* (A scaly thread in the long slit of a date-stone).

50. Look, how they invent a lie against God, and enough is that as a manifest sin.

51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghût* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

52. They are those whom God has cursed, and he whom God curses, you will not find for him (any) helper,

53. Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqîra* (speck on the back of a date-stone).

54. Or do they envy men (Muhammad and his followers) for what God has given them of His Bounty? Then We had already given the family of Ibrâhim (Abraham) the Book and *Al-Hikmah* (*As-Sunnah* - Divine Inspiration to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

55. Of them were (some) who believed in him (Muhammad), and of them were (some) who averted their faces from him (Muhammad); and enough is Hell for burning (them).

56. Surely! Those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, God is Ever Most Powerful, All-Wise.

57. But those who believe (in the Oneness of God -- Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjun Mutahharatun* [purified mates or wives (having no menses, stools, urine, etc.)] and We shall admit them to shades wide and ever deepening (Paradise) .

58. Verily! God commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (God) gives you! Truly, God is Ever All-Hearer, All-Seer.

59. O you who believe! Obey God and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And)

if you differ in anything amongst yourselves, refer it to God and His Messenger¹, if you believe in God and in the Last Day. That is better and more suitable for final determination.

60. Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tâghût* (false judges, etc.) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray.

61. And when it is said to them: "Come to what God has sent down and to the Messenger (Muhammad¹)," you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion.

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by God, "We meant no more than goodwill and conciliation!"

63. They (hypocrites) are those of whom God knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in God, worship Him, obey Him, and be afraid of Him) to reach their inner-selves.

64. We sent no Messenger, but to be obeyed by God's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged God's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found God All-Forgiving (One Who accepts repentance), Most Merciful.

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them)

with full submission.

66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

67. And indeed We should then have bestowed upon them a great reward from Ourselves.

68. And indeed We should have guided them to a Straight Way.

69. And whoso obeys God and the Messenger (Muhammad), then they will be in the company of those on whom God has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are!

70. Such is the Bounty from God, and God is Sufficient as All-Knower.

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

72. There is certainly among you he who would linger behind (from fighting in God's Cause). If a misfortune befalls you, he says, "Indeed God has favoured me in that I was not present among them."

73. But if a bounty (victory and booty) comes to you from God, he would surely say -- as if there had never been ties of affection between you and him -- "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of God, and whoso fights in the Cause of God, and is killed or gets victory, We shall bestow on him a great reward.

75. And what is wrong with you that you fight not in the Cause of God, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

76. Those who believe, fight in the Cause of God, and those who disbelieve, fight in the cause of *Tâghût* (Satan, etc.). So fight you against the friends of *Shaitân* (Satan); Ever feeble indeed is the plot of *Shaitân* (Satan).

77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, but when the fighting was ordained for them, behold! a section of them fear men as they fear God or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears God, and you shall not be dealt with unjustly even equal to the *Fatîlâ* (a scallid thread in the long slit of a date-stone).

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from God," but if some evil befalls them, they say, "This is from you (O Muhammad)." Say: "All things are from God," so what is wrong with these people that they fail to understand any word?

79. Whatever of good reaches you, is from God, but whatever of evil

befalls you, is from yourself. And We have sent you (O Muhammad) as a Messenger to mankind, and God is Sufficient as a Witness.

80. He who obeys the Messenger (Muhammad), has indeed obeyed God, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them.

81. They say: "We are obedient," but when they leave you (Muhammad), a section of them spend all night in planning other than what you say. But God records their nightly (plots). So turn aside from them (do not punish them), and put your trust in God. And God is Ever All-Sufficient as a Disposer of affairs.

82. Do they not then consider the Qur'ân carefully? Had it been from other than God, they would surely have found therein much contradictions.

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of God upon you, you would have followed *Shaitân* (Satan), save a few of you.

84. Then fight (O Muhammad) in the Cause of God, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that God will restrain the evil might of the disbelievers. And God is Stronger in Might and Stronger in punishing.

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And God is Ever All-Able to do (and also an All-Witness to) everything.

86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, God is Ever a Careful Account Taker of all things.

87. God! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than God?

88. Then what is the matter with you that you are divided into two parties about the hypocrites? God has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom God has made to go astray? And he whom God has made to go astray, you will never find for him any way (of guidance).

89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliyâ'* (protectors or friends) from them, till they emigrate in the Way of God (to Muhammad). But if they turn back (from Islâm), take (hold) of them and kill them wherever you find them, and take neither *Auliyâ'* (protectors or friends) nor helpers from them.

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had God willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then God has opened no way for you against them.

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold) of them and kill them

wherever you find them. In their case, We have provided you with a clear warrant against them.

92. It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. *Diya*) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money -- *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from God. And God is Ever All-Knowing, All-Wise.

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of God are upon him, and a great punishment is prepared for him.

94. O you who believe! When you go (to fight) in the Cause of God, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with God. Even as he is now, so were you yourselves before till God conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. God is Ever Well-Aware of what you do.

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of God with their wealth and their lives. God has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, God has promised good (Paradise), but God has

preferred those who strive hard and fight, above those who sit (at home) by a huge reward;

96. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And God is Ever Oft-Forgiving, Most Merciful.

97. Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of God spacious enough for you to emigrate therein?" Such men will find their abode in Hell – What an evil destination!

98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

99. For these there is hope that God will forgive them, and God is Ever Oft Pardoning, Oft-Forgiving.

100. He who emigrates (from his home) in the Cause of God, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto God and His Messenger, and death overtakes him, his reward is then surely incumbent upon God. And God is Ever Oft-Forgiving, Most Merciful.

101. And when you (Muslims) travel in the land, there is no sin on you if you shorten your *Salât* (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.

102. When you (O Messenger Muhammad) are among them, and lead them in *As-Salât* (the prayer), let one party of them stand up [in *Salât* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the

other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, God has prepared a humiliating torment for the disbelievers.

103. When you have finished *As-Salât* (the prayer -- congregational), remember God standing, sitting down, and lying down on your sides, but when you are free from danger, perform *As-Salât* (*Iqâmat-as-Salât*). Verily, the prayer is enjoined on the believers at fixed hours.

104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from God (for the reward, i.e. Paradise) that for which they hope not, and God is Ever All-Knowing, All-Wise.

105. Surely, We have sent down to you (O Muhammad) the Book (this Qur'ân) in truth that you might judge between men by that which God has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous.

106. And seek the Forgiveness of God, certainly, God is Ever Oft-Forgiving, Most Merciful.

107. And argue not on behalf of those who deceive themselves. Verily, God does not like anyone who is a betrayer of his trust, and indulges in crime.

108. They may hide (their crimes) from men, but they cannot hide (them) from God, for He is with them (by His Knowledge), when they plot by night in words that He does not approve, And God ever

encompasses what they do.

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against God, or who will then be their defender?

110. And whoever does evil or wrongs himself but afterwards seeks God's Forgiveness, he will find God Oft-Forgiving, Most Merciful.

111. And whoever earns sin, he earns it only against himself. And God is Ever All-Knowing, All-Wise.

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of God and His Mercy been upon you (O Muhammad), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. God has sent down to you the Book (The Qur'ân), and *Al-Hikmah* (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's *Sunnah* - legal ways), and taught you that which you knew not. And Ever Great is the Grace of God unto you (O Muhammad¹).

114. There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in God's Cause), or *Ma'rûf* (Islâmic Monotheism and all the good and righteous deeds which God has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of God, We shall give him a great reward.

115. And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and

follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell -- what an evil destination.

116. Verily! God forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with God, has indeed strayed far away.

117. They (all those who worship others than God) invoke nothing but female deities besides Him (God), and they invoke nothing but *Shaitân* (Satan), a persistent rebel!

118. God cursed him. And he [*Shaitân* (Satan)] said: "I will take an appointed portion of your slaves;

119. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by God." And whoever takes *Shaitân* (Satan) as a *Walî* (protector or helper) instead of God, has surely suffered a manifest loss.

120. He [*Shaitan* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitan's* (Satan) promises are nothing but deceptions.

121. The dwelling of such (people) is Hell, and they will find no way of escape from it.

122. But those who believe (in the Oneness of God -- Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. God's Promise is the Truth, and whose words can be truer than those of God? (Of course, none).

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides God.

124. And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of God (Muslim), such will enter Paradise and not the least injustice, even to the size of a *Naqîra* (speck on the back of a date-stone), will be done to them.

125. And who can be better in religion than one who submits his face (himself) to God (i.e. follows God's Religion of Islâmîc Monotheism); and he is a *Muhsin* (a good-doer -- see V.2:112). And follows the religion of Ibrâhim (Abraham) *Hanîfa* (Islâmîc Monotheism -- to worship none but God Alone). And God did take Ibrâhim (Abraham) as a *Khalîl* (an intimate friend).

126. And to God belongs all that is in the heavens and all that is in the earth. And God is Ever Encompassing all things.

127. They ask your legal instruction concerning women, say: God instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, God is Ever All-Aware of it.

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, God is Ever Well-Acquainted with what you do.

129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear God by keeping away from all that is wrong, then God is Ever Oft-Forgiving, Most Merciful.

130. But if they separate (by divorce), God will provide abundance for everyone of them from His Bounty. And God is Ever All-Sufficient for His creatures' need, All-Wise.

131. And to God belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear God, and keep your duty to Him, But if you disbelieve, then unto God belongs all that is in the heavens and all that is in the earth, and God is Ever Rich (Free of all wants), Worthy of all praise.

132. And to God belongs all that is in the heavens and all that is in the earth. And God is Ever All-Sufficient as a Disposer of affairs.

133. If He wills, He can take you away, O people, and bring others. And God is Ever All-Potent over that.

134. Whoever desires a reward in this life of the world, then with God (Alone and none else) is the reward of this worldly life and of the Hereafter. And God is Ever All-Hearer, All-Seer.

135. O you who believe! Stand out firmly for justice, as witnesses to God, even though it be against yourselves, or your parents, or your kin, be he rich or poor, God is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, God is Ever Well-Acquainted with what you do.

136. O you who believe! Believe in God, and His Messenger (Muhammad), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in God, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; God will not forgive them, nor guide them on the (Right) Way.

138. Give to the hypocrites the tidings that there is for them a painful torment.

139. Those who take disbelievers for *Auliya'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to God belongs all honour, power and glory.

140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of God being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, God will collect the hypocrites and disbelievers all together in Hell,

141. Those (hypocrites) who wait and watch about you; if you gain a victory from God, they say: "Were we not with you," but if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" God will judge between you (all) on the Day of Resurrection. And never will God grant to the disbelievers a way (to triumph) over the believers.

142. Verily, the hypocrites seek to deceive God, but it is He Who deceives them. And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember God but little.

143. (They are) swaying between this and that, belonging neither to these nor to those, and he whom God sends astray, you will not find for him a way (to the truth -- Islâm).

144. O you who believe! Take not for *Auliya'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer God a manifest proof against yourselves?

145. Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to God, and purify their religion for God (by worshipping none but God, and do good for God's sake only, not to show-off), then they will be with the believers. And God will grant to the believers a great reward.

147. Why should God punish you if you have thanked (Him) and have believed in Him. And God is Ever All-Appreciative (of good), All-Knowing.

148. God does not like that the evil should be uttered in public except by him who has been wronged. And God is Ever All-Hearer, All-Knower.

149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, ... verily, God is Ever Oft-Pardoning, All-Powerful.

150. Verily, those who disbelieve in God and His Messengers and wish to make distinction between God and His Messengers (by believing in God and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.

151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

152. And those who believe in God and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and God is Ever Oft-Forgiving, Most Merciful.

153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed they asked Mûsa (Moses) for even greater than that, when they said: "Show us God in public," but they were struck with thunder clap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsa (Moses) a clear proof of authority.

154. And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works on) the Sabbath (Saturday)." And We took from them a firm covenant .

155. Because of their breaking the covenant, and of their rejecting the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" -- nay, God has set a seal upon their hearts because of their disbelief, so they believe not but a little.

156. And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse);

157. And because of their saying (in boast), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of God," -- but they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Iesa (Jesus), son of Maryam (Mary)]:

158. But God raised him ['Iesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And God is Ever All-Powerful, All-Wise.

159. And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Iesa (Jesus), son of Maryam (Mary), as only a Messenger of God and a human being], before his ['Iesa (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Iesa (Jesus)] will be a witness against them.

160. For the wrong-doing of the Jews, We made unlawful to them certain good foods which has been lawful to them, and for their hindering many from God's Way;

161. And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery, etc.). And We have prepared for the disbelievers among them a painful torment.

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you

(Muhammad) and what was sent down before you, and those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and believe in God and in the Last Day, it is they to whom We shall give a great reward.

163. Verily, We have inspired you (O Muhammad) as We inspired Nûh (Noah) and the Prophets after him; We (also) inspired Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and *Al-Asbât* [the twelve sons of Ya'qûb (Jacob)], 'Iesa (Jesus), Ayub (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon), and to Dawûd (David) We gave the Zabûr (Psalms).

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, -- and to Mûsa (Moses) God spoke directly.

165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against God after the Messengers. And God is Ever All-Powerful, All-Wise.

166. But God bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad), He has sent it down with His Knowledge, and the angels bear witness. And God is All-Sufficient as a Witness.

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad and his message of true Islâmic Monotheism written with them in the Taurât (Torah) and the Injeel (Gospel)] and prevent (mankind) from the Path of God (Islâmic Monotheism), they have certainly strayed far away. (*Tafsir Al-Qurtubî*). (See V.7:157)

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islâmic Monotheism written with them in the Taurât (Torah) and the Injeel

(Gospel)], God will not forgive them, nor will He guide them to any way, -- (*Tafsir Al-Qurtubî*).

169. Except the way of Hell, to dwell therein forever, and this is ever easy for God.

170. O mankind! Verily, there has come to you the Messenger (Muhammad) with the truth from your Lord, so believe in him, it is better for you. But if you disbelieve, then certainly to God belongs all that is in the heavens and the earth. And God is Ever All-Knowing, All-Wise.

171. O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of God aught but the truth. The Messiah 'Isa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of God and His Word, ("Be!" -- and he was) which He bestowed on Maryam (Mary) and a spirit (*Rûh*) created by Him; so believe in God and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For God is (the only) One *Ilâh* (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And God is All-Sufficient as a Disposer of affairs.

172. The Messiah will never be proud to reject to be a slave to God, nor the angels who are near (to God). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

173. So, as for those who believed (in the Oneness of God -- Islâmic Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty. But as for those who refuse His worship and were proud, He will punish them with a painful torment . And they will not find for themselves besides God any protector or helper.

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad) from your Lord, and We sent down to you a manifest light (this Qur'ân).

175. So, as for those who believed in God and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.

176. . They ask you for a legal verdict. Say: "God directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does God makes clear to you (His Law) lest you go astray. And God is the All-Knower of everything."

Surah 5 - Al-Ma'idah

In the Name of God, the Most Beneficent, the Most Merciful.

1. O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrâm* for *Hajj* or '*Umrah* (pilgrimage). Verily, God commands that which He wills.

2. O you who believe! Violate not the sanctity of the Symbols of God, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security], nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrâm* (of *Hajj* or '*Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid-al-Harâm* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear God. Verily, God is Severe in punishment.

3. Forbidden to you (for food) are: *Al-Maytatah* (the dead animals -- cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than God, or has been slaughtered for idols, etc., or on which God's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns -- and that which has been (partly) eaten

by a wild animal -- unless you are able to slaughter it (before its death) -- and that which is sacrificed (slaughtered) on *An-Nusub* (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is *Fisqun* (disobedience of God and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, God is Oft-Forgiving, Most Merciful.

4. They ask you (O Muhammad¹) what is lawful for them (as food). Say: "Lawful unto you are *At-Tayyibât* [all kind of *Halâl* (lawful-good) foods which God has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by God; so eat of what they catch for you, but pronounce the Name of God over it, and fear God. Verily, God is Swift in reckoning."

5. Made lawful to you this day are *At-Tayyibât* [all kinds of *Halâl* (lawful) foods, which God has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.)]. The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due *Mahr* (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of God and in all the other Articles of Faith [i.e. His (God's), Angels, His Holy

Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.

6. O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles . If you are in a state of *Janâba* (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. God does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.

7. And remember God's Favour upon you and His Covenant with which He bound you when you said: "We hear and we obey." And fear God. Verily, God is All-Knower of the secrets of (your) breasts.

8. O you who believe! Stand out firmly for God and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear God. Verily, God is Well-Acquainted with what you do.

9. God has promised those who believe (in the Oneness of God – Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).

10. They who disbelieve and deny our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

11. O you who believe! Remember the Favour of God unto you when

some people desired (made a plan) to stretch out their hands against you, but (God) withheld their hands from you. So fear God. And in God let believers put their trust.

12. Indeed God took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And God said: "I am with you if you perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and believe in My Messengers; honour and assist them, and lend to God a good loan. Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

13. So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, God loves *Al-Muhsinûn* (good-doers -- see V.2:112).

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded God's Book, disobeyed God's Messengers and His Orders and transgressed beyond bounds in God's disobedience), and God will inform them of what they used to do.

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from God a light (Prophet Muhammad) and a plain Book (this Qur'ân).

16. Wherewith God guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islâmic Monotheism).

17. Surely, in disbelief are they who say that God is the Messiah, son of Maryam (Mary) . Say (O Muhammad): "Who then has the least power against God, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to God belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And God is Able to do all things.

18. And (both) the Jews and the Christians say: "We are the children of God and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to God belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all).

19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner. " But now has come unto you a bringer of glad tidings and a warner. And God is Able to do all things.

20. And (remember) when Mûsa (Moses) said to his people: "O my people! Remember the Favour of God to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the '*Alamîn* (mankind and jinns, in the past)."

21. "O my people! Enter the holy land (Palestine) which God has

assigned to you, and turn not back (in flight) for then you will be returned as losers."

22. They said: "O Mûsa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."

23. Two men of those who feared (God and) on whom God had bestowed His Grace [they were Joshua and Kâlab (Caleb)] said: "Assault them through the gate, for when you are in, victory will be yours, and put your trust in God if you are believers indeed."

24. They said: "O Mûsa (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

25. He [Mûsa (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fâsiqûn* (rebellious and disobedient to God)!"

26. (God) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to God)."

27. And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam [Hâbil (Abel) and Qâbil (Cain)] in truth; when each offered a sacrifice (to God), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." The former said: "Verily, God accepts only from those who are *Al-Muttaqûn* (the pious -- see V.2:2)."

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear God; the Lord of the

Alamîn (mankind, jinns, and all that exists)."

29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the *Zâlimûn* (polytheists and wrong-doers)."

30. So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

31. Then God sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

32. Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land -- it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by God by committing the major sins) in the land!.

33. The recompense of those who wage war against God and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that God is Oft-Forgiving, Most Merciful.

35. O you who believe! Do your duty to God and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.

36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.

37. They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.

38. Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from God. And God is All-Powerful, All-Wise.

39. But whosoever repents after his crime and does righteous good deeds (by obeying God), then verily, God will pardon him (accept his repentance). Verily, God is Oft-Forgiving, Most Merciful.

40. Know you not that to God (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And God is Able to do all things.

41. O Messenger (Muhammad)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies -- listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever God wants to put in *Al-Fitnah* [error, because of his rejecting the Faith], you can do nothing for him against God. Those are the ones whose hearts God does not want to purify (from

disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad¹), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, God loves those who act justly.

43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of God; yet even after that, they turn away. For they are not (really) believers.

44. Verily, We did send down the Taurât (Torah) [to Mûsa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to God's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurât (Torah) after those Prophets] for to them was entrusted the protection of God's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what God has revealed, such are the *Kâfirûn* (i.e. disbelievers – of a lesser degree as they do not act on God's Laws).

45. And We ordained therein for them: "Life for life , eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which God has revealed, such are the *Zâlimûn* (polytheists and wrong-doers – of a lesser degree).

46. And in their footsteps, We sent 'lesa (Jesus), son of Maryam (Mary) , confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light

and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqûn* (the pious – see V.2:2).

47. Let the people of the Injeel (Gospel) judge by what God has revealed therein. And whosoever does not judge by what God has revealed (then) such (people) are the *Fâsiqûn* (the rebellious i.e. disobedient (of a lesser degree) to God).

48. And We have sent down to you (O Muhammad) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and *Mohayminan* (trustworthy in highness and a witness) over it (old Scriptures) . So judge between them by what God has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If God willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to God; then He will inform you about that in which you used to differ.

49. . And so judge (you O Muhammad) between them by what God has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that which God has sent down to you. And if they turn away, then know that God's Will is to punish them for some sins of theirs. And truly, most of men are *Fâsiqûn* (rebellious and disobedient to God).

50. Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than God for a people who have firm Faith.

51. O you who believe! Take not the Jews and the Christians as *Auliâ'* (friends, protectors, helpers, etc.), they are but *Auliâ'* to one another. And if any amongst you takes them as *Auliâ'*, then surely

he is one of them. Verily, God guides not those people who are the *Zâlimûn* (polytheists and wrong-doers and unjust).

52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps God may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by God that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.

54. O you who believe! Whoever from among you turns back from his religion (Islâm), God will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of God, and never afraid of the blame of the blamers. That is the Grace of God which He bestows on whom He wills. And God is All-Sufficient for His creatures' needs, All-Knower.

55. Verily, your *Walî* (Protector or Helper) is God, His Messenger, and the believers, -- those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and they bow down (submit themselves with obedience to God in prayer).

56. And whosoever takes God, His Messenger, and those who have believed, as Protectors, then the party of God will be the victorious.

57. O you who believe! Take not for *Auliya'* (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear God if you indeed are true

believers.

58. And when you proclaim the call for *As-Salât* [call for the prayer (*Adhân*)], they take it (but) as a mockery and fun; that is because they are a people who understand not.

59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in God, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fâsiqûn* [rebellious and disobedient (to God)]?"

60. Say (O Muhammad to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from God: those (Jews) who incurred the Curse of God and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped *Tâghût* (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And God knows all what they were hiding.

62. And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things [as bribes and *Ribâ* (usury), etc.]. Evil indeed is that which they have been doing.

63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

64. The Jews say: "God's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed

for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from God increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, God extinguished it; and they (ever) strive to make mischief on earth. And God does not like the *Mufsidûn* (mischief-makers).

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad) and warded off evil (sin, ascribing partners to God) and had become *Al-Muttaqûn* (the pious -- see V.2:2) We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad like 'Abdullâh bin Salâm), but many of them do evil deeds.

67. O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. God will protect you from mankind. Verily, God guides not the people who disbelieve.

68. Say (O Muhammad) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad) from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

69. Surely, those who believe (in the Oneness of God, in His Messenger Muhammad and all that was revealed to him from God), those who are the Jews and the Sabians and the Christians, -- whosoever believed in God and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.

70. Verily, We took the covenant of the Children of Israel and sent them Messengers. Whenever there came to them a Messenger with what they themselves desired not -- a group of them they called liars, and others among them they killed.

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that God turned to them (with Forgiveness); yet again many of them became blind and deaf. And God is the All-Seer of what they do.

72. Surely, they have disbelieved who say: "God is the Messiah ['Iesa (Jesus)], son of Maryam (Mary)." But the Messiah ['Iesa (Jesus)] said: "O Children of Israel! Worship God, my Lord and your Lord." Verily, whosoever sets up partners in worship with God, then God has forbidden Paradise for him, and the Fire will be his abode . And for the *Zâlimûn* (polytheists and wrong-doers) there are no helpers.

73. Surely, disbelievers are those who said: "God is the third of the three (in a Trinity)." But there is no *ilâh* (god) (none who has the right to be worshipped) but One *Ilâh* (God -God). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.

74. Will they not repent to God and ask His Forgiveness? For God is Oft-Forgiving, Most Merciful.

75. The Messiah ['Iesa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddiqah* [i.e. she believed in the words of God and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while God does not eat). Look how We make the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth).

76. Say (O Muhammad to mankind): "How do you worship besides God something which has no power either to harm or to benefit you? But it is God Who is the All-Hearer, All-Knower."

77. Say (O Muhammad): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawûd (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (God and the Messengers) and were ever transgressing beyond bounds.

79. They used not to forbid one another from the *Munkar* (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do.

80. You see many of them taking the disbelievers as their *Auliya'* (protectors and helpers). Evil indeed is that which their own selves have sent forward before them, for that (reason) God's Wrath fell upon them and in torment they will abide.

81. And had they believed in God, and in the Prophet (Muhammad)

and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliyâ'* (protectors and helpers), but many of them are the *Fâsiqûn* (rebellious, disobedient to God).

82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikûn* (see V.2:105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.

84. "And why should we not believe in God and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad and his Companions)."

85. So because of what they said, God rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of good-doers.

86. But those who disbelieved and belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.

87. O you who believe! Make not unlawful the *Taiyibât* (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which God has made lawful to you, and transgress not. Verily, God does not like the transgressors.

88. And eat of the things which God has provided for you, lawful and good, and fear God in Whom you believe.

89. God will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masâkin* (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn . And protect your oaths (i.e. do not swear much) . Thus God make clear to you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Ansâb* , and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of *Shaitân's* (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful .

91. *Shaitân* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of God and from *As-Salât* (the prayer). So, will you not then abstain?

92. And obey God and the Messenger (Muhammad), and beware (of even coming near to drinking or gambling or *Al-Ansâb*, or *Al-Azlâm*, etc.) and fear God. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.

93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear God (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear God and believe, and once again fear God

and do good deeds with *Ihsân* (perfection). And God loves the good-doers.

94. O you who believe! God will certainly make a trial of you with something in (the matter of) the game that is well within reach of your hands and your lances, that God may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.

95. O you who believe! Kill not game while you are in a state of *Ihrâm* for *Hajj* or '*Umrah* (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkin* (poor persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. God has forgiven what is past, but whosoever commits it again, God will take retribution from him. And God is All-Mighty, All-Able of Retribution.

96. Lawful to you is (the pursuit of) water-game and its use for food -- for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of *Ihrâm* (for *Hajj* or '*Umrah*). And fear God to Whom you shall be gathered back.

97. God has made the Ka'bah, the Sacred House, an asylum of security and *Hajj* and '*Umrah* (pilgrimage) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that God has knowledge of all that is in the heavens and all that is in the earth, and that God is the All-Knower of each and everything.

98. Know that God is Severe in punishment and that God is Oft-Forgiving, Most Merciful.

99. The Messenger's duty [i.e. Our Messenger Muhammad whom We have sent to you, (O mankind)] is but to convey (the Message). And God knows all that you reveal and all that you conceal.

100. Say (O Muhammad): "Not equal are *Al-Khabîth* (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and *At-Taiyib* (all that is good as regards things, deeds, beliefs, persons, foods, etc.), even though the abundance of *Al-Khabîth* (evil) may please you." So fear God much [(abstain from all kinds of sins and evil deeds which He has forbidden) and love God much (perform all kinds of good deeds which He has ordained)], O men of understanding in order that you may be successful.

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. God has forgiven that, and God is Oft-Forgiving, Most Forbearing.

102. Before you, a community asked such questions, then on that account they became disbelievers.

103. God has not instituted things like *Bahîrah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it) or a *Sâ'ibah* (a she-camel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it), or a *Wasîlah* (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) or a *Hâm* (a stallion-camel freed from work for their idols, after it had finished a number of copulations assigned for it, all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who

disbelief invent lies against God, and most of them have no understanding.

104. And when it is said to them: "Come to what God has revealed and unto the Messenger (Muhammad for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.

105. O you who believe! Take care of your ownelves, [do righteous deeds, fear God much (abstain from all kinds of sins and evil deeds which He has forbidden) and love God much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden) no hurt can come to you from those who are in error. The return of you all is to God, then He will inform you about (all) that which you used to do.

106. O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are travelling through the land and the calamity of death befalls you. Detain them both after *As-Salât* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by God (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of God, for then indeed we should be of the sinful."

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by God (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-

doers."

108. That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear God and listen (with obedience to Him). And God guides not the people who are *Al-Fâsiqûn* (the rebellious and disobedient).

109. On the Day when God will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)? They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen, etc.)."

110. (Remember) when God will say (on the Day of Resurrection). "O 'Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Rûh-ul-Qudus* [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.' "

111. And when I (God) put in the hearts of *Al-Hawârîeen* (the disciples) [of 'Iesa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."

112. (Remember) when *Al-Hawârîûn* (the disciples) said: "O 'Iesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a

table spread (with food) from heaven?" 'Iesa (Jesus) said: "Fear God, if you are indeed believers."

113. They said: "We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses."

114. 'Iesa (Jesus), son of Maryam (Mary), said: "O God, our Lord! Send us from heaven a table spread (with food) that there may be for us -- for the first and the last of us -- a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers."

115. God said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the '*Ālamîn* (mankind and jinns)."

116. And (remember) when God will say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides God?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.

117. "Never did I say to them aught except what You (God) did command me to say: 'Worship God, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

118. "If You punish them, they are Your slaves, and if You forgive

them, verily You, only You are the All-Mighty, the All-Wise ."

119. God will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) -- they shall abide therein forever. God is pleased with them and they with Him. That is the great success (Paradise).

120. To God belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

Surah 6 - Al-An'am

In the Name of God, the Most Beneficent, the Most Merciful.

1. All praises and thanks be to God, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.

2. He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).

3. And He is God (to be worshipped Alone) in the heavens and on the earth, He knows what you conceal and what you reveal, and He knows what you earn (good or bad).

4. And never an *Ayah* (sign) comes to them from the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

5. Indeed, they rejected the truth (the Qur'ân and Muhammad) when it came to them, but there will come to them the news of that (the torment) which they used to mock at.

6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.

7. And even if We had sent down unto you (O Muhammad) a

Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"

8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e. the Message of Prophet Muhammad).

10. And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.

11. Say (O Muhammad): "Travel in the land and see what was the end of those who rejected truth."

12. Say (O Muhammad): "To whom belongs all that is in the heavens and the earth?" Say: "To God. He has prescribed Mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who destroy themselves will not believe [in God as being the only *Ilâh* (God), and Muhammad as being one of His Messengers, and in Resurrection, etc.].

13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

14. Say (O Muhammad): "Shall I take as a *Walî* (helper, protector, etc.) any other than God, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to God

(as Muslims)." And be not you (O Muhammad) of the *Mushrikûn* [polytheists, pagans, idolaters and disbelievers in the Oneness of God].

15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."

16. Who is averted from (such a torment) on that Day, (God) has surely been Merciful to him. And that would be the obvious success.

17. And if God touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.

18. And He is the Irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things.

19. Say (O Muhammad): "What thing is the most great in witness?" Say: "God (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides God there are other *alihâ* (gods)?" Say "I bear no (such) witness!" Say: "But in truth He (God) is the only one *Ilâh* (God). And truly I am innocent of what you join in worship with Him."

20. Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad¹ as a Messenger of God, and they also know that there is no *Ilâh* (God) but God and Islâm is God's Religion), as they recognize their own sons. Those who destroy themselves will not believe . (*Tafsir At-Tabarî*)

21. And who does more wrong than he who invents a lie against God or rejects His *Ayât* (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the *Zâlimûn* (polytheists and wrong-doers, etc.) shall never be successful.

22. And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with God)?"

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By God, our Lord, we were not those who joined others in worship with God."

24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

26. And they prevent others from him (from following Prophet Muhammad) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not.

27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"

28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."

30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."

31. They indeed are losers who denied their Meeting with God , until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqûn* (the pious -- see V.2:2). Will you not then understand?

33. We know indeed the grief which their words cause you (O Muhammad): it is not you that they deny, but it is the Verses (the Qur'ân) of God that the *Zâlimûn* (polytheists and wrong-doers) deny.

34. Verily, (many) Messengers were denied before you (O Muhammad), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of God. Surely there has reached you the information (news) about the Messengers (before you).

35. If their aversion (from you, O Muhammad and from that with which you have been sent) is hard on you, (and you cannot be patient from their harm to you), then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign (and

you cannot do it, so be patient). And had God willed, He could have gathered them together (all) unto true guidance, so be not you one of those who are *Al-Jâhilûn* (the ignorant).

36. It is only those who listen (to the Message of Prophet Muhammad), will respond (benefit from it), but as for the dead (disbelievers), God will raise them up, then to Him they will be returned (for their recompense).

37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "God is certainly Able to send down a sign, but most of them know not."

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

39. Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in darkness. God sends astray whom He wills and He guides on the Straight Path whom He wills.

40. Say (O Muhammad): "Tell me if God's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than God? (Reply) if you are truthful!"

41. Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!

42. Verily, We sent (Messengers) to many nations before you (O Muhammad). And We seized them with extreme poverty (or loss in wealth) and loss in health with calamities so that they might believe

with humility.

43. When Our Torment reached them, why then did they not believe with humility? But their hearts became hardened, and *Shaitân* (Satan) made fair-seeming to them that which they used to do.

44. So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

45. So the roots of the people who did wrong were cut off. And all the praises and thanks be to God, the Lord of the '*Alamîn* (mankind, jinns, and all that exists).

46. Say (to the disbelievers): "Tell me, if God took away your hearing and your sight, and sealed up your hearts, who is there -- an *ilâh* (a god) other than God who could restore them to you?" See how variously We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.

47. Say: "Tell me, if the punishment of God comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zâlimûn* (polytheists and wrong-doing people)?"

48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.

49. But those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief (and for their belying the Message of Muhammad). [*Tafsir Al-Qurtubî*].

50. Say (O Muhammad): "I don't tell you that with me are the treasures of God, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? will you not then take thought?"

51. And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear God and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the *Zâlimûn* (unjust).

53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that God has favoured from amongst us?" Does not God know best those who are grateful?

54. When those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "*Salâmun 'Alaikum*" (peace be on you); your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying God), then surely, He is Oft-Forgiving, Most Merciful.

55. And thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the *Mujrimûn* (criminals, polytheists, sinners), may become manifest.

56. Say (O Muhammad): "I have been forbidden to worship those

whom you invoke (worship) besides God." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

57. Say (O Muhammad): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny (the truth that has come to me from God). I have not gotten what you are asking for impatiently (the torment). The decision is only for God, He declares the truth, and He is the Best of judges."

58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but God knows best the *Zâlimûn* (polytheists and wrong-doers, etc.)."

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

60. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do.

61. He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you , until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

62. Then they are returned to God, their *Maulâ* [True Master (God),

the Just Lord (to reward them)]. Surely, His is the judgement and He is the Swiftest in taking account.

63. Say (O Muhammad): "Who rescues you from the darkness of the land and the sea (dangers like storms), when you call upon Him in humility and in secret (saying): If He (God) only saves us from this (danger), we shall truly be grateful."

64. Say (O Muhammad): "God rescues you from it and from all (other) distresses, and yet you worship others besides God."

65. Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the *Ayât* (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.

66. But your people (O Muhammad) have denied it (the Qur'ân) though it is the truth. Say: "I am not responsible for your affairs."

67. For every news there is a fact, i.e. for everything there is an appointed term (and it is also said that for every deed there is a recompense) and you will come to know.

68. And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if *Shaitân* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zâlimûn* (polytheists and wrong-doers, etc.).

69. Those who fear God, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may avoid that (mockery at the

Qur'ân). [The order of this Verse was cancelled (abrogated) by the Verse 4:140].

70. And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides God, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

71. Say (O Muhammad): "Shall we invoke others besides God (false deities), that can do us neither good nor harm, and shall we turn on our heels after God has guided us (to true Monotheism)? -- like one whom the *Shayâtin* (devils) have made to go astray, confused (wandering) through the earth, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, God's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the '*Âlamîn* (mankind, jinns and all that exists);

72. And to perform *As-Salât* (*lqâmat-as-Salât*)", and to be obedient to God and fear Him, and it is He to Whom you shall be gathered.

73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", -- and it shall become. His Word is the truth. His will be the dominion on the Day when the trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

74. And (remember) when Ibrâhim (Abraham) said to his father Azar: "Do you take idols as *âlihâ* (gods)? Verily, I see you and your people

in manifest error. "

75. Thus did we show Ibrâhim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.

76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people."

78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with God.

79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanifa* (Islâmic Monotheism, i.e. worshipping none but God Alone) and I am not of *Al-Mushrikûn* (see V.2:105)".

80. His people disputed with him. He said: "Do you dispute with me concerning God while He has guided me, and I fear not those whom you associate with God in worship. (Nothing can happen to me) except when my Lord (God) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?

81. And how should I fear those whom you associate in worship with God (though they can neither benefit nor harm), while you fear not that you have joined in worship with God things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

82. It is those who believe (in the Oneness of God and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides God), for them (only) there is security and they are the guided.

83. And that was Our Proof which We gave Ibrâhim (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.

84. And We bestowed upon him Ishâque (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dawûd (David), Sulaimân (Solomon), Ayub (Job), Yûsuf (Joseph), Mûsa (Moses), and Hârûn (Aaron). Thus do We reward the good-doers.

85. And Zakariyâ (Zachariya), and Yahya (John) and 'Iesa (Jesus) and Iliyâs (Elias), each one of them was of the righteous.

86. And Ismâ'il (Ishmael) and Al-Yas'â (Elisha), and Yûnus (Jonah) and Lout (Lot), and each one of them We preferred above the '*Alamîn* (mankind and jinns) (of their times).

87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path.

88. This is the Guidance of God with which He guides whomsoever He will of His slaves. But if they had joined in worship others with God, all that they used to do would have been of no benefit to them.

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad) who are not disbelievers therein.

90. They are those whom God had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ân). It is only a reminder for the '*Âlamîn* (mankind and jinns)."

91. They (the Jews, Quraish pagans, idolaters, etc.) did not estimate God with an estimation due to Him when they said: "Nothing did God send down to any human being (by inspiration)." Say (O Muhammad): "Who then sent down the Book which Mûsa (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much). And you (believers in God and His Messenger Muhammad), were taught (through the Qur'ân) that which neither you nor your fathers knew." Say: "God (sent it down)." Then leave them to play in their vain discussions. (*Tafsir Al-Qurtubî*, Vol.7, Page 37).

92. And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in (the Qur'ân), and they are constant in guarding their *Salât* (prayers).

93. And who can be more unjust than he who invents a lie against God, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what God has revealed." And if you could but see when the *Zâlimûn* (polytheists and wrong-doers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against God other than the truth. And you used to reject His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect! "

94. And truly you have come unto Us alone (without wealth,

companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with God. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.

95. Verily! It is God Who causes the seed-grain and the fruit-stone (like date-stone, etc.) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is God, then how are you deluded away from the truth?

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.

97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayât* (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know.

98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'ân) for people who understand.

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.

100. Yet, they join the jinns as partners in worship with God, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him.

101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything .

102. Such is God, your Lord! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakîl* (Trustee, Disposer of affairs, Guardian, etc.) over all things.

103. No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.

104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad) am not a watcher over you.

105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

106. Follow what has been inspired to you (O Muhammad) from your Lord, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikûn*.

107. Had God willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you set over them to dispose of their affairs.

108. And insult not those whom they (disbelievers) worship besides God, lest they insult God wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

109. And they swear their strongest oaths by God, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with God and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?"

110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless God willed, but most of them behave ignorantly.

112. And so We have appointed for every Prophet enemies -- *Shayâtin* (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (*Tafseer Qurtubi*, Vol.7, Page 67)

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds, etc.).

114. [Say (O Muhammad)] "Shall I seek a judge other than God while it is He Who has sent down unto you the Book (The Qur'ân),

explained in detail." Those unto whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.

116. And if you obey most of those on earth, they will mislead you far away from God's Path. They follow nothing but conjectures, and they do nothing but lie.

117. Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided ones.

118. So eat of that (meat) on which God's Name has been pronounced (while slaughtering the animal), if you are believers in His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

119. And why should you not eat of that (meat) on which God's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

121. Eat not (O believers) of that (meat) on which God's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of God). And certainly, the

Shayâtin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maytatah* (a dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists) [because they (devils and their friends) made lawful to you to eat that which God has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides God is polytheism].

122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not.

124. And when there comes to them a sign (from God) they say: "We shall not believe until we receive the like of that which the Messengers of God had received." God knows best with whom to place His Message. Humiliation and disgrace from God and a severe torment will overtake the criminals (polytheists, sinners, etc.) for that which they used to plot.

125. And whomsoever God wills to guide, He opens his breast to Islâm, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus God puts the wrath on those who believe not.

126. And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed.

127. For them will be the home of peace (Paradise) with their Lord. And He will be their *Walî* (Helper and Protector) because of what they used to do.

128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinns! Many did you mislead of men," and their *Auliyâ'* (friends and helpers, etc.) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as God may will. Certainly your Lord is All-Wise, All-Knowing."

129. And thus We do make the *Zâlimûn* (polytheists and wrong-doers, etc.) *Auliyâ'* (supporters and helpers) one to another (in committing crimes etc.), because of that which they used to earn.

130. O you assembly of jinns and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

131. This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with God) while their people were unaware (so the Messengers were sent).

132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.

133. And your Lord is Rich (Free of all wants), full of Mercy, if He will, He can destroy you, and in your place make whom He will as your

successors, as He raised you from the seed of other people.

134. Surely, that which you are promised will verily come to pass, and you cannot escape (from the Punishment of God).

135. Say (O Muhammad): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zâlimûn* (polytheists and wrong-doers, etc.) will not be successful."

136. And they assign to God a share of the tilth and cattle which He has created, and they say: "This is for God according to their pretending, and this is for our (God's so-called) partners." But the share of their (God's so-called) "partners" reaches not God, while the share of God reaches their (God's so-called) "partners"! Evil is the way they judge!

137. And so to many of the *Mushrikûn* (polytheists -- see V.2:105) their (God's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if God had willed they would not have done so. So leave them alone with their fabrications.

138. And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of God is not pronounced; lying against Him (God). He will recompense them for what they used to fabricate.

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to God).

Verily, He is All-Wise, All-Knower. (*Tafsir At-Tabarî*, Vol. 8, Page 49).

140. Indeed lost are they who have killed their children, from folly, without knowledge, and have forbidden that which God has provided for them, inventing a lie against God. They have indeed gone astray and were not guided.

141. And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakât*, according to God's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance . Verily, He likes not *Al-Musrifûn* (those who waste by extravagance),

142. And of the cattle (are some) for burden (like camels etc.) and (some are) small (unable to carry burden like sheep, goats etc. for food, meat, milk, wool etc.). Eat of what God has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely he is to you an open enemy.

143. Eight pairs; of the sheep two (male and female) , and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."

144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when God ordered you such a thing? Then who does more wrong than one who invents a lie against God, to lead mankind astray without knowledge. Certainly God guides not the people who are *Zâlimûn* (polytheists and wrong-doers, etc.)."

145. Say (O Muhammad): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maytatah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than God (or has been slaughtered for idols, etc., or on which God's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of *Ribâ* (usury), etc.]. And verily, We are Truthful.

147. If they (Jews) belie you (Muhammad) say you: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are *Mujrimûn* (criminals, polytheists, sinners, etc.)."

148. Those who took partners (in worship) with God will say: "If God had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with God's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

149. Say: "With God is the perfect proof and argument, (i.e. the Oneness of God, the sending of His Messengers and His Holy

Books, etc. to mankind), had He so willed, He would indeed have guided you all."

150. Say: "Bring forward your witnesses, who can testify that God has forbidden this. Then if they testify, testify not you (O Muhammad) with them. And you should not follow the vain desires of such as treat Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord."

151. Say (O Muhammad): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty -- We provide sustenance for you and for them; come not near to *Al-Fawâhish* (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom God has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of God, This He commands you, that you may remember.

153. "And verily, this (i.e. God's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious -- see V.2:2)."

154. Then, We gave Mûsa (Moses) the Book [the Taurât (Torah)], to

complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.

155. And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear God (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell).

156. Lest you (pagan Arabs) should say: "The Book was only sent down to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them). [*Tafsir At-Tabari*, Vol. 8, Page 95]

158. Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects) , you (O Muhammad) have no concern in them in the least. Their affair is only with God, Who then will tell them

what they used to do.

160. Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to God and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to God and His Messenger) shall have only the recompense of the like thereof, and they will not be wronged.

161. Say (O Muhammad): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhim (Abraham), *Hanifa* [i.e. the true Islâmic Monotheism -- to believe in One God (God i.e. to worship none but God, Alone)] and he was not of *Al-Mushrikûn* (see V.2:105)."

162. Say (O Muhammad): "Verily, my *Salât* (prayer), my sacrifice, my living, and my dying are for God, the Lord of the '*Âlamîn* (mankind, jinns and all that exists).

163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims."

164. Say: "Shall I seek a lord other than God, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

Surah 7 - Al-A'raf

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Alif-Lâm-Mîm-Sâd*. [These letters are one of the miracles of the Qur'ân and none but God (Alone) knows their meanings].
2. (This is the) Book (the Qur'ân) sent down unto you (O Muhammad), so let not your breast be narrow therefrom, that you warn thereby, and a reminder unto the believers.
3. [Say (O Muhammad) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's *Sunnah*), and follow not any *Auliya'* (protectors and helpers, etc. who order you to associate partners in worship with God), besides Him (God). Little do you remember!
4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were sleeping for their afternoon rest.
5. No cry did they utter when Our Torment came upon them but this: "Verily, we were *Zâlimûn* (polytheists and wrong-doers, etc.)".
6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.
7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent.
8. And the weighing on that day (Day of Resurrection) will be the true

(weighing) . So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

9. And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.

11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except *Iblîs* (Satan), he refused to be of those who prostrate.

12. (God) said: "What prevented you (O *Iblîs*) that you did not prostrate, when I commanded you?" *Iblîs* said: "I am better than him (Adam), You created me from fire, and him You created from clay."

13. (God) said: "(O *Iblîs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."

14. (*Iblîs*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."

15. (God) said: "You are of those allowed respite."

16. (*Iblîs*) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.

17. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as

thankful ones (i.e. they will not be dutiful to You)."

18. (God) said (to *Iblîs*) "Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."

19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zâlimûn* (unjust and wrong-doers)."

20. Then *Shaitân* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."

21. And he [*Shaitân* (Satan)] swore by God to them both (saying): "Verily, I am one of the sincere well-wishers for you both."

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, *Shaitân* (Satan) is an open enemy unto you?"

23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

24. (God) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwa (Eve), and *Shaitân* (Satan), etc.]. On earth will be a dwelling-place for you and an enjoyment, -- for a time."

25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e.resurrected)."

26. O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God, that they may remember (i.e. leave falsehood and follow truth).

27. O Children of Adam! Let not *Shaitân* (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabîluhu* (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtîn* (devils) *Auliya'* (protectors and helpers) for those who believe not.

28. And when they commit a *Fâhisha* (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: "We found our fathers doing it, and God has commanded us of it." Say: "Nay, God never commands of *Fâhisha*. Do you say of God what you know not?

29. Say (O Muhammad): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but God and face the *Qiblah*, i.e. the Ka'bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for God's sake only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

30. A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayâtin* (devils) as *Auliya'* (protectors and helpers) instead of God, and consider that they are guided.

31. O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the *Tawâf* of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (God) likes not *Al-Musrifûn* (those who waste by extravagance).

32. Say (O Muhammad): "Who has forbidden the adoration with clothes given by God, which He has produced for his slaves, and *At-Taiyibât* [all kinds of *Halâl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayât* (Islâmic laws) in detail for people who have knowledge.

33. Say (O Muhammad): "(But) the things that my Lord has indeed forbidden are *Al-Fawâhish* (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with God for which He has given no authority, and saying things about God of which you have no knowledge."

34. And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment).

35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you, My Verses, then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve.

36. But those who reject Our *Ayât* (proofs, evidences, verses,

lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

37. Who is more unjust than one who invents a lie against God or rejects His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until, when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides God," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

38. (God) will say: "Enter you in the company of nations who passed away before you, of men and jinns, into the Fire." Every time a new nation enters, it curses its sister nation (that went before), until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."

40. Verily, those who belie Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimûn* (criminals, polytheists, sinners, etc.).

41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn* (polytheists and

wrong-doers, etc.).

42. But those who believed (in the Oneness of God -- Islâmic Monotheism), and worked righteousness -- We tax not any person beyond his scope, such are the dwellers of Paradise. They will abide therein.

43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to God, Who has guided us to this, never could we have found guidance, were it not that God had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true, what your Lord promised (warnings, etc.)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of God is on the *Zâlimûn* (polytheists and wrong-doers, etc.),"

45. Those who hindered (men) from the Path of God, and would seek to make it crooked, and they were disbelievers in the Hereafter.

46. And between them will be a barrier screen and on *Al-A'râf* (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "*Salâmun 'Alaikûm*" (peace be on you), and at that time they (men on *Al-A'râf*) will not yet have entered it

(Paradise), but they will hope to enter (it) with certainty.

47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zâlimûn* (polytheists and wrong-doers)."

48. And the men on *Al-A'râf* (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?"

49. Are they those, of whom you swore that God would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."

50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that God has provided you with." They will say: "Both (water and provision) God has forbidden to the disbelievers."

51. "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

52. Certainly, We have brought to them a Book (the Qur'ân) which We have explained in detail with knowledge, -- a guidance and a mercy to a people who believe.

53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first

life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their ownelves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides God) has gone away from them.

54. Indeed your Lord is God, Who created the heavens and the earth in Six Days, and then He *Istawâ* (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be God, the Lord of the '*Ālamîn* (mankind, jinns and all that exists)!

55. Invoke your Lord with humility and in secret. He likes not the aggressors.

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, God's Mercy is (ever) near unto the good-doers.

57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord, and that which is bad, brings forth nothing but a little with difficulty. Thus do We explain variously the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.

59. Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship God! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-God*: none has the right to be worshipped but God). Certainly, I fear for you the torment of a Great Day!"

60. The leaders of his people said: "Verily, we see you in plain error."

61. [Nûh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the '*Alamîn* (mankind, jinns and all that exists)!"

62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from God what you know not.

63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear God and that you may receive (His) Mercy?"

64. But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

65. And to 'Ad (people, We sent) their brother Hûd. He said: "O my people! Worship God! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-God*: none has the right to be worshipped but God). Will you not fear (God)?"

66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

67. (Hûd) said: "O my people! There is no foolishness in me, but (I

am) a Messenger from the Lord of the 'Alamîn (mankind, jinns and all that exists)!

68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you that he may warn you? And remember that He made you successors after the people of Nûh (Noah), and increased you amply in stature. So remember the graces (bestowed upon you) from God, so that you may be successful."

70. They said: "You have come to us that we should worship God Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful."

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named -- you and your fathers, with no authority from God? Then wait, I am with you among those who wait."

72. So We saved him and those who were with him by a Mercy from Us, and We cut the roots of those who belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and they were not believers.

73. And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship God! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-God*: none has the right to be worshipped but God). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of God is a sign unto you; so you leave her to graze in God's earth, and touch her not with harm, lest a painful torment

should seize you.

74. "And remember when He made you successors after 'Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from God, and do not go about making mischief on the earth."

75. The leaders of those who were arrogant among his people said to those who were counted weak -- to such of them as believed: "Know you that Sâlih (Saleh) is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."

76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."

77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of God)."

78. So the earthquake seized them, and they lay (dead), prostrate in their homes.

79. Then he [Sâlih (Saleh)] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."

80. And (remember) Lout (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the '*Alamîn*' (mankind and jinns)?"

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."

82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"
83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).
84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimûn* (criminals, polytheists, sinners, etc.).
85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship God! You have no other *Ilâh* (God) but Him. [*Lâ ilâha ill-God* (none has the right to be worshipped but God)]." Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order, that will be better for you, if you are believers.
86. "And sit not on every road, threatening, and hindering from the Path of God those who believe in Him. and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn* (mischief-makers, corrupts, liars).
87. "And if there is a party of you who believes in that with which I have been sent and a party who do not believe, so be patient until God judges between us, and He is the Best of judges."
88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it!
89. "We should have invented a lie against God if we returned to

your religion, after God has rescued us from it. And it is not for us to return to it unless God, our Lord, should will. Our Lord comprehends all things in His Knowledge. In God (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!"

91. So the earthquake seized them and they lay (dead), prostrate in their homes.

92. Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers.

93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."

94. And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health and calamities, so that they might humiliate themselves (and repent to God).

95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity, etc.)." So We seized them of a sudden while they were unaware.

96. And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from

the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.).

97. Did the people of the towns then feel secure against the coming of Our Punishment by night while they are asleep?

98. Or, did the people of the towns then feel secure against the coming of Our Punishment in the forenoon while they play?

99. Did they then feel secure against the Plan of God. None feels secure from the Plan of God except the people who are the losers.

100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

101. Those were the towns whose story We relate unto you (O Muhammad). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus God does seal up the hearts of the disbelievers (from each and every kind of religious guidance).

102. And most of them We found not (true) to their covenant, but most of them We found indeed *Fâsiqûn* (rebellious, disobedient to God).

103. Then after them We sent Mûsa (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn* (mischief-makers, corrupts, etc.).

104. And Mûsa (Moses) said: "O Fir'aun (Pharaoh)! I am a

Messenger from the Lord of the '*Ālamîn* (mankind, jinns and all that exists).

105. "Proper it is for me that I say nothing concerning God but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me."

106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, -- if you are one of those who tell the truth."

107. Then [Mûsa (Moses)] threw his stick and behold! it was a serpent, manifest!

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.

109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer;

110. "He wants to get you out of your land, so what do you advise?"

111. They said: "Put him and his brother off (for a time), and send callers (men) to the cities to collect (and) -

112. "That they bring up to you all well-versed sorcerers."

113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."

115. They said: "O Mûsa (Moses)! Either you throw (first), or shall we have the (first) throw?"

116. He [Mûsa (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.

117. And We inspired Mûsa (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed.

118. Thus truth was confirmed, and all that they did was made of no effect.

119. So they were defeated there and then, and were returned disgraced.

120. And the sorcerers fell down prostrate.

121. They said: "We believe in the Lord of the '*Ālamîn* (mankind, jinns and all that exists).

122. "The Lord of Mûsa (Moses) and Hârûn (Aaron)."

123. Fir'aun (Pharaoh) said: "You have believed in him [Mûsa (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.

124. "Surely, I will cut off your hands and your feet on opposite sides, then I will crucify you all."

125. They said: "Verily, we are returning to our Lord.

126. "And you take vengeance on us only because we believed in the *Ayât* (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."

127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsa (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

128. Mûsa (Moses) said to his people: "Seek help in God and be patient. Verily, the earth is God's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the *Muttaqûn* (pious -- see V.2:2)."

129. They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"

130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops, etc.), that they might remember (take heed).

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsa (Moses) and those with him. Be informed! Verily, their evil omens are with God but most of them know not.

132. They said [to Mûsa (Moses)]: "Whatever *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."

133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood: (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were

Mujrimûn (criminals, polytheists, sinners, etc.).

134. And when the punishment fell on them they said: "O Mûsa (Moses)! Invoke your Lord for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."

135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! They broke their word!

136. So We took retribution from them. We drowned them in the sea, because they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.

138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsa (Moses)! Make for us an *ilâhan* (a god) as they have *âliha* (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of God and what is obligatory upon you, i.e. to worship none but God Alone, the One and the Only God of all that exists)."

139. [Mûsa (Moses) added:] "Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain."

140. He said: "Shall I seek for you an *ilâhan* (a God) other than God,

while He has given you superiority over the '*Ālamîn*' (mankind and jinns of your time)."

141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

142. And We appointed for Mûsa (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsa (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey God and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischief-makers)."

143. And when Mûsa (Moses) came at the time and place appointed by Us, and his Lord spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." God said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mûsa (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."

144. (God) said: "O Mûsa (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."

145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fâsiqûn* (the rebellious, disobedient to God).

146. I shall turn away from My *Ayât* (verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.

147. Those who deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Do they expect to be rewarded with anything except what they used to do?

148. And the people of Mûsa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were *Zâlimûn* (wrong-doers).

149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

150. And when Mûsa (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zâlimûn* (wrong-doers)."

151. Mûsa (Moses) said: "O my Lord! Forgive me and my brother, and make us enter into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.

153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

154. And when the anger of Mûsa (Moses) was appeased, he took up the Tablets, and in their inscription was guidance and mercy for those who fear their Lord.

155. And Mûsa (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our *Walî* (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive.

156. And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqûn* (pious -- see V.2:2), and give *Zakât*; and those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs and revelations, etc.);

157. Those who follow the Messenger, the Prophet who can neither

read nor write (i.e. Muhammad) whom they find written with them in the Taurât (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16) , -- he commands them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful *At-Taiyibât* [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful *Al-Khabâ'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of God's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful .

158. Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of God -- to Whom belongs the dominion of the heavens and the earth. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in God and His Messenger (Muhammad), the Prophet who can neither read nor write (i.e. Muhammad) who believes in God and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel)] and also God's Word: "Be!" -- and he was, i.e. 'Iesa (Jesus) son of Maryam (Mary),], and follow him so that you may be guided. "

159. And of the people of Mûsa (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge men with truth and justice).

160. And We divided them into twelve tribes (as distinct) nations. We directed Mûsa (Moses) by inspiration, when his people asked him for water, (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs: each group knew its own place for water. We shaded them with the clouds and sent down upon them

Al-Manna and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O God) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers."

162. But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from heaven in return for their wrong-doings.

163. And ask them (O Muhammad) about the town that was by the sea, when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them for they used to rebel (see the Qur'ân: V.4:154).

164. And when a community among them said: "Why do you preach to a people whom God is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (God), and perhaps they may fear God."

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel (disobey God).

166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." (It is a severe warning to the mankind that they should not disobey what God commands them to do, and be far away from what He prohibits

them).

167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg God's Forgiveness).

168. And We have broken them (i.e. the Jews) up into various separate groups on the earth, some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to God's Obedience).

169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about God anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqûn* (the pious -- see V.2:2). Do not you then understand?

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât* (*lqâmat-as-Salât*), certainly, We shall never waste the reward of those who do righteous deeds.

171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear God and obey Him."

172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

173. Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with God, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bâtîl* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides God)?" (*Tafsir At-Tabarî*).

174. Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth).

175. And recite (O Muhammad) to them the story of him to whom We gave Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away, so *Shaitân* (Satan) followed him up, and he became of those who went astray.

176. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

177. Evil is the likeness of the people who reject Our *Ayât* (proofs, evidences, verses and signs, etc.), and used to wrong their ownelves.

178. Whomsoever God guides, he is the guided one, and whomsoever He sends astray, those! They are the losers.

179. And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

180. And (all) the Most Beautiful Names belong to God , so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.

182. Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

183. And I respite them; certainly My Plan is strong.

184. Do they not reflect? There is no madness in their companion (Muhammad). He is but a plain warner.

185. Do they not look in the dominion of the heavens and the earth and all things that God has created, and that it may be that the end of their lives is near. In what message after this will they then believe?

186. Whomsoever God sends astray, none can guide him; and He lets them wander blindly in their transgressions.

187. They ask you about the Hour (Day of Resurrection): "When will

be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with God (Alone) but most of mankind know not."

188. Say (O Muhammad): "I possess no power of benefit or hurt to myself except as God wills. If I had the knowledge of the *Ghaib* (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."

189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa (Eve)], in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked God, their Lord (saying): "If You give us a *Sâlih* (good in every aspect) child, we shall indeed be among the grateful."

190. But when He gave them a *Sâlih* (good in every aspect) child, they ascribed partners to Him (God) in that which He has given to them. High be God, Exalted above all that they ascribe as partners to Him. (*Tafsir At-Tabarî*, Vol.9, Page 148).

191. Do they attribute as partners to God those who created nothing but they themselves are created?

192. No help can they give them, nor can they help themselves.

193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

194. Verily, those whom you call upon besides God are slaves like you. So call upon them and let them answer you if you are truthful.

195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad): "Call your (so-called) partners (of God) and then plot against me, and give me no respite!

196. "Verily, my *Walî* (Protector, Supporter, and Helper, etc.) is God Who has revealed the Book (the Qur'ân), and He protects (supports and helps) the righteous.

197. "And those whom you call upon besides Him (God) cannot help you nor can they help themselves."

198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.

199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).

200. And if an evil whisper comes to you from *Shaitân* (Satan) then seek refuge with God. Verily, He is All-Hearer, All-Knower.

201. Verily, those who are *Al-Muttaqûn* (the pious -- see V.2:2), when an evil thought comes to them from *Shaitân* (Satan), they remember (God), and (indeed) they then see (aright).

202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.

203. And if you do not bring them a miracle [according to their (i.e. Quraish-pagans') proposal], they say: "Why have you not brought it?"

Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the *Imâm* (of a mosque) is leading the prayer (except *Sûrat Al-Fâtiha*), and also when he is delivering the Friday-prayer *Khutbah*]. [*Tafsir At-Tabari*, Vol.9, Pages 162-4]

205. And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.

206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him.

Surah 8 - Al-Anfal

In the Name of God, the Most Beneficent, the Most Merciful.

1. They ask you (O Muhammad) about the spoils of war. Say: "The spoils are for God and the Messenger." So fear God and adjust all matters of difference among you, and obey God and His Messenger (Muhammad), if you are believers.
2. The believers are only those who, when God is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);
3. Who perform *As-Salât* (*Iqâmat-as-Salât*) and spend out of that We have provided them.
4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).
5. As your Lord caused you (O Muhammad) to go out from your home with the truth, and verily, a party among the believers disliked it;
6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).
7. And (remember) when God promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but God willed to justify the truth by His Words and

to cut off the roots of the disbelievers (i.e. in the battle of Badr).

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimûn* (disbelievers, polytheists, sinners, criminals, etc.) hate it.

9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."

10. God made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from God. Verily, God is All-Mighty, All-Wise.

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil-suggestions, etc.) of *Shaitân* (Satan), and to strengthen your hearts, and make your feet firm thereby.

12. (Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

13. This is because they defied and disobeyed God and His Messenger. And whoever defies and disobeys God and His Messenger, then verily, God is Severe in punishment.

14. This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.

15. O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.

16. And whoever turns his back to them on such a day -- unless it be a stratagem of war, or to retreat to a troop (of his own), -- he indeed has drawn upon himself wrath from God. And his abode is Hell, and worst indeed is that destination!

17. You killed them not, but God killed them. And you (Muhammad) threw not when you did throw but God threw, that He might test the believers by a fair trial from Him. Verily, God is All-Hearer, All-Knower.

18. This (is the fact) and surely, God weakens the deceitful plots of the disbelievers.

19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, God is with the believers.

20. O you who believe! Obey God and His Messenger, and turn not away from him (i.e. Messenger Muhammad) while you are hearing.

21. And be not like those who say: "We have heard," but they hear not.

22. Verily! The worst of (moving) living creatures with God are the deaf and the dumb, those who understand not (i.e. the disbelievers).

23. Had God known of any good in them, He would indeed have made them listen, and even if He had made them listen, they would but have turned away, averse (to the truth).

24. O you who believe! Answer God (by obeying Him) and (His) Messenger when he¹ calls you to that which will give you life, and

know that God comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.

25. And fear the *Fitnah* (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that God is Severe in punishment.

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.

27. O you who believe! Betray not God and His Messenger, nor betray knowingly your *Amânât* (things entrusted to you, and all the duties which God has ordained for you).

28. And know that your possessions and your children are but a trial and that surely with God is a mighty reward.

29. O you who believe! If you obey and fear God, He will grant you *Furqân* a criterion [(to judge between right and wrong), or (*Makhraj*, i.e. making a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you, and God is the Owner of the Great Bounty.

30. And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and God too was planning, and God is the Best of the planners.

31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard this (the Qur'ân); if we wish we can say the like

of this. This is nothing but the tales of the ancients."

32. And (remember) when they said: "O God! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."

33. And God would not punish them while you (Muhammad) are amongst them, nor will He punish them while they seek (God's) Forgiveness.

34. And why should not God punish them while they stop (men) from *Al-Masjid-al-Harâm*, and they are not its guardians? None can be its guardian except *Al-Muttaqûn* (the pious -- see V.2:2), but most of them know not.

35. Their *Salât* (prayer) at the House (of God, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

36. Verily, those who disbelieve spend their wealth to hinder (men) from the Path of God, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.

37. In order that God may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one on another, heap them together and cast them into Hell. Those! it is they who are the losers.

38. Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded

(as a warning).

39. And fight them until there is no more *Fitnah* (disbelief and polytheism: i.e. worshipping others besides God) and the religion (worship) will all be for God Alone [in the whole of the world]. But if they cease (worshipping others besides God), then certainly, God is All-Seer of what they do.

40. And if they turn away, then know that God is your *Maulâ* (Patron, Lord, Protector and Supporter, etc.), (what) an Excellent *Maulâ*, and (what) an Excellent Helper!

41. And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to God, and to the Messenger, and to the near relatives [of the Messenger (Muhammad)], (and also) the orphans, *Al-Masâkin* (the poor) and the wayfarer, if you have believed in God and in that which We sent down to Our slave (Muhammad) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) -- And God is Able to do all things.

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that God might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, God is All-Hearer, All-Knower.

43. (And remember) when God showed them to you as few in your (i.e. Muhammad's) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have

disputed in making a decision. But God saved (you). Certainly, He is the All-Knower of what is in the breasts.

44. And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that God might accomplish a matter already ordained (in His Knowledge), and to God return all matters (for decision).

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of God much (both with tongue and mind), so that you may be successful.

46. And obey God and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, God is with those who are *As-Sâbirin* (the patient ones, etc.).

47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of God. and God is *Muhîttun* (encircling and thoroughly comprehending) all that they do.

48. And (remember) when *Shaitân* (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear God for God is Severe in punishment."

49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in God, then surely, God is All-

Mighty, All-Wise.

50. And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."

51. "This is because of that which your hands had forwarded. And verily, God is not unjust to His slaves."

52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them; they rejected the *Ayât* (proofs, verses, etc.) of God, so God punished them for their sins. Verily, God is All-Strong, Severe in punishment.

53. That is so because God will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, God is All-Hearer, All-Knower.

54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zâlimûn* (polytheists and wrong-doers, etc.).

55. Verily, The worst of moving (living) creatures before God are those who disbelieve , -- so they shall not believe.

56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear God.

57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

58. If you (O Muhammad) fear treachery from any people throw back

(their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly God likes not the treacherous.

59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from God's Punishment).

60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of God and your enemy, and others besides whom, you may not know but whom God does know. And whatever you shall spend in the Cause of God shall be repaid unto you, and you shall not be treated unjustly.

61. But if they incline to peace, you also incline to it, and (put your) trust in God. Verily, He is the All-Hearer, the All-Knower.

62. And if they intend to deceive you, then verily, God is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.

63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but God has united them. Certainly He is All-Mighty, All-Wise.

64. O Prophet (Muhammad)! God is Sufficient for you and for the believers who follow you.

65. O Prophet (Muhammad)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

66. Now God has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of God. And God is with *As-Sâbirin* (the patient ones, etc.).

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but God desires (for you) the Hereafter. And God is All-Mighty, All-Wise.

68. Were it not a previous ordainment from God, a severe torment would have touched you for what you took.

69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of God. Certainly, God is Oft-Forgiving, Most Merciful.

70. O Prophet! Say to the captives that are in your hands: "If God knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and God is Oft-Forgiving, Most Merciful."

71. But if they intend to betray you (O Muhammad), they have already betrayed God before. So He gave (you) power over them. And God is All-Knower, All-Wise.

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of God as well as those who gave (them) asylum and help, -- these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual

alliance, and God is the All-Seer of what you do.

73. And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one *Khalifah* – chief Muslim ruler for the whole Muslim world to make victorious God's Religion of Islâmic Monotheism), there will be *Fitnah* (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).

74. And those who believed, and emigrated and strove hard in the Cause of God (*Al-Jihâd*), as well as those who gave (them) asylum and aid; – these are the believers in truth, for them is forgiveness and *Rizqun Karîm* (a generous provision i.e. Paradise).

75. And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of God) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by God. Verily, God is the All-Knower of everything.

Surah 9 - Al-Taubah

In the Name of God, the Most Beneficent, the Most Merciful.

1. Freedom from (all) obligations (is declared) from God and His Messenger¹ to those of the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of God), with whom you made a treaty.

2. So travel freely (O *Mushrikûn* – see V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) God, and God will disgrace the disbelievers.

3. And a declaration from God and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah – the 12th month of Islâmic calendar) that God is free from (all) obligations to the *Mushrikûn* (see V.2:105) and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) God. And give tidings (O Muhammad) of a painful torment to those who disbelieve.

4. Except those of the *Mushrikûn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely God loves *Al-Mattaqûn* (the pious – see V.2:2).

5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the *Mushrikûn* (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform *As-Salât* (*lqâmat-as-Salât*), and give *Zakât*, then

leave their way free. Verily, God is Oft-Forgiving, Most Merciful.

6. And if anyone of the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of God) seeks your protection then grant him protection, so that he may hear the Word of God (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not.

7. How can there be a covenant with God and with His Messenger for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of God) except those with whom you made a covenant near *Al-Masjid-al-Harâm* (at Makkah)? So long, as they are true to you, stand you true to them. Verily, God loves *Al-Muttaqûn* (the pious -- see V.2:2).

8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fâsiqûn* (rebellious, disobedient to God).

9. They have purchased with the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God a little gain, and they hindered men from His Way; evil indeed is that which they used to do.

10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

11. But if they repent, perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, then they are your brethren in religion. (In this way) We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.

12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish -- pagans of Makkah) -- for surely their oaths are nothing to them -- so that they may stop (evil actions).

13. Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you first? Do you fear them? God has more right that you should fear Him, if you are believers.

14. Fight against them so that God will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

15. And remove the anger of their (believers') hearts. God accepts the repentance of whom He wills. God is All-Knowing, All-Wise.

16. Do you think that you shall be left alone while God has not yet tested those among you who have striven hard and fought and have not taken *Walījah* [(*Batanah* - helpers, advisors and consultants from disbelievers, pagans, etc.) giving openly to them their secrets] besides God and His Messenger, and the believers. God is Well-Acquainted with what you do.

17. It is not for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of God), to maintain the Mosques of God (i.e. to pray and worship God therein, to look after their cleanliness and their building, etc.), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.

18. The Mosques of God shall be maintained only by those who believe in God and the Last Day; perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and fear none but God. It is they who are

expected to be on true guidance.

19. Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid-al-Harâm* (at Makkah) as equal to the worth of those who believe in God and the Last Day, and strive hard and fight in the Cause of God? They are not equal before God. And God guides not those people who are the *Zâlimûn* (polytheists and wrong-doers).

20. Those who believed (in the Oneness of God -- Islâmic Monotheism) and emigrated and strove hard and fought in God's Cause with their wealth and their lives are far higher in degree with God. They are the successful.

21. Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

22. They will dwell therein forever. Verily, with God is a great reward.

23. O you who believe! Take not for *Auliyâ'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zâlimûn* (wrong-doers, etc.).

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than God and His Messenger, and striving hard and fighting in His Cause, then wait until God brings about His Decision (torment). And God guides not the people who are *Al-Fâsiqûn* (the rebellious, disobedient to God).

25. Truly God has given you victory on many battle fields, and on the

Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

26. Then God did send down His *Sakînah* (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

27. Then after that God will accept the repentance of whom He will. And God is Oft-Forgiving, Most Merciful.

28. O you who believe (in God's Oneness and in His Messenger (Muhammad)! Verily, the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of God, and in the Message of Muhammad) are *Najasun* (impure) . So let them not come near *Al-Masjid-al-Harâm* (at Makkah) after this year, and if you fear poverty, God will enrich you if He will, out of His Bounty. Surely, God is All-Knowing, All-Wise.

29. Fight against those who (1) believe not in God, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by God and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued.

30. And the Jews say: 'Uzair (Ezra) is the son of God, and the Christians say: Messiah is the son of God. That is a saying from their mouths. They imitate the saying of the disbelievers of old. God's Curse be on them, how they are deluded away from the truth!

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides God (by obeying them in things which they

made lawful or unlawful according to their own desires without being ordered by God), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One *Ilâh* (Allah – God) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) . Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."

32. They (the disbelievers, the Jews and the Christians) want to extinguish God's Light (with which Muhammad has been sent - Islâmic Monotheism) with their mouths, but God will not allow except that His Light should be perfected even though the *Kâfirûn* (disbelievers) hate (it).

33. It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of God) hate (it).

34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of God (i.e. God's Religion of Islâmic Monotheism). And those who hoard up gold and silver [*Al-Kanz*: the money, the *Zakât* of which has not been paid], and spend it not in the Way of God, -announce unto them a painful torment.

35. On the Day when that (*Al-Kanz*: money, gold and silver, etc., the *Zakât* of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them):-"This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."

36. Verily, the number of months with God is twelve months (in a

year), so was it ordained by God on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of God) collectively, as they fight against you collectively. But know that God is with those who are *Al-Muttaqûn* (the pious – see V.2:2).

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by God, and make such forbidden ones lawful. The evil of their deeds seems pleasing to them. And God guides not the people, who disbelieve.

38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of God (i.e. *Jihâd*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.

39. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and God is Able to do all things.

40. If you help him (Muhammad) not (it does not matter), for God did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad and Abu Bakr) were in the cave, and he¹ said to his companion (Abu Bakr): "Be not sad (or afraid), surely God is with us." Then God sent down His *Sakînah* (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of God that

became the uppermost, and God is All-Mighty, All-Wise.

41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of God. This is better for you, if you but knew.

42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by God, "If we only could, we would certainly have come forth with you." They destroy their own selves, and God knows that they are liars.

43. May God forgive you (O Muhammad). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on *Jihâd*), until those who told the truth were seen by you in a clear light, and you had known the liars?

44. Those who believe in God and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and God is the All-Knower of *Al-Muttaqûn* (the pious – see V.2:2).

45. It is only those who believe not in God and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver.

46. And if they had intended to march out, certainly, they would have made some preparation for it, but God was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your

midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And God is the All-Knower of the *Zâlimûn* (polytheists and wrong-doers, etc.).

48. Verily, they had plotted sedition before, and had upset matters for you, -- until the truth (victory) came and the Decree of God (His Religion, Islâm) became manifest though they hated it.

49. And among them is he who says: "Grant me leave (to be exempted from *Jihâd*) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

50. If good befalls you (O Muhammad), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.

51. Say: "Nothing shall ever happen to us except what God has ordained for us. He is our *Maulâ* (Lord, Helper and Protector)." And in God let the believers put their trust.

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that God will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."

53. Say: "Spend (in God's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fâsiqûn* (rebellious, disobedient to God)."

54. And nothing prevents their contributions from being accepted from them except that they disbelieved in God and in His Messenger (Muhammad); and that they came not to *As-Salât* (the prayer) except in a lazy state ; and that they offer not contributions but unwillingly.

55. So let not their wealth or their children amaze you (O Muhammad); in reality God's Plan is to punish them with these things in the life of the this world, and that their souls shall depart (die) while they are disbelievers.

56. They swear by God that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

58. And of them are some who accuse you (O Muhammad) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!

59. Would that they were contented with what God and His Messenger¹ gave them and had said: "God is Sufficient for us. God will give us of His Bounty, and (also) His Messenger (from alms, etc.). We implore God (to enrich us)."

60. *As-Sadaqât* (here it means *Zakât*) are only for the *Fuqarâ'* (poor), and *Al-Masâkin* (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for God's Cause (i.e. for *Mujâhidûn* - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by God. And God is All-Knower, All-Wise.

61. And among them are men who hurt the Prophet (Muhammad) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in God; has faith in the believers; and is a mercy to those of you who believe." But those who hurt

God's Messenger (Muhammad) will have a painful torment.

62. They swear by God to you (Muslims) in order to please you, but it is more fitting that they should please God and His Messenger (Muhammad), if they are believers.

63. Know they not that whoever opposes and shows hostility to God and His Messenger¹, certainly for him will be the Fire of Hell to abide therein. That is extreme disgrace.

64. The hypocrites fear lest a *Sûrah* (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly God will bring to light all that you fear."

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at God, and His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger¹ that you were mocking?"

66. Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn* (disbelievers, polytheists, sinners, criminals, etc.).

67. The hypocrites, men and women, are from one another, they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in God's Cause) alms, etc.]. They have forgotten God, so He has forgotten them. Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to God).

68. God has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. God has cursed them and for them is the lasting torment.

69. Like those before you, they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion awhile, so enjoy your portion awhile as those before you enjoyed their portion awhile; and you indulged in play and pastime (and in telling lies against God and His Messenger Muhammad) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

70. Has not the story reached them of those before them? – The people of Nûh (Noah), 'Ad, and Thamûd, the people of Ibrahîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lout (Lot) preached], to them came their Messengers with clear proofs. So it was not God Who wronged them, but they used to wrong themselves.

71. The believers, men and women, are *Auliyâ'* (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform *As-Salât* (*lqâmat-as-Salât*) and give the *Zakât*, and obey God and His Messenger. God will have His Mercy on them. Surely God is All-Mighty, All-Wise.

72. God has promised to the believers -men and women, -- Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of God. That is the supreme success.

73. O Prophet (Muhammad)! Strive hard against the disbelievers

and the hypocrites, and be harsh against them, their abode is Hell, -- and worst indeed is that destination.

74. They swear by God that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad) which they were unable to carry out, and they could not find any cause to do so except that God and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, God will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Walî* (supporter, protector) or a helper.

75. And of them are some who made a covenant with God (saying): "If He bestowed on us of His Bounty, we will verily, give *Sadaqâh* (*Zakât* and voluntary charity in God's Cause) and will be certainly among those who are righteous."

76. Then when He gave them of His Bounty, they became niggardly [refused to pay the *Sadaqâh* (*Zakât* or voluntary charity)], and turned away, averse.

77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with God) which they had promised Him and because they used to tell lies.

78. Know they not that God knows their secret ideas, and their *Najwa* (secret counsels), and that God is the All-Knower of the unseen.

79. Those who defame such of the believers who give charity (in God's Cause) voluntarily, and those who could not find to give charity (in God's Cause) except what is available to them, so they mock at them (believers), God will throw back their mockery on them, and

they shall have a painful torment.

80. Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... God will not forgive them, because they have disbelieved in God and His Messenger (Muhammad). And God guides not those people who are *Fâsiqûn* (rebellious, disobedient to God).

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of God; they hated to strive and fight with their properties and their lives in the Cause of God, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat", if only they could understand!

82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

83. If God brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind."

84. And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in God and His Messenger, and died while they were *Fâsiqûn* (rebellious, -- disobedient to God and His Messenger).

85. And let not their wealth or their children amaze you. God's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.

86. And when a *Sûrah* (chapter from the Qur'ân) is revealed, enjoining them to believe in God and to strive hard and fight along

with His Messenger, the wealthy among them ask your leave to exempt them (from *Jihâd*) and say, "Leave us (behind), we would be with those who sit (at home)."

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.

88. But the Messenger (Muhammad) and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in God's Cause). Such are they for whom are the good things, and it is they who will be successful.

89. For them God has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

90. And those who made excuses from the bedouins came (to you, O Prophet) asking your permission to exempt them (from the battle), and those who had lied to God and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihâd*)], if they are sincere and true (in duty) to God and His Messenger. No ground (of complaint) can there be against the *Muhsinûn* (good-doers -- see the footnote of V.9:120). And God is Oft-Forgiving, Most Merciful.

92. Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*).

93. The ground (of complaint) is only against those who are rich, and

yet ask exemption . They are content to be with (the women) who sit behind (at home) and God has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad) "Present no excuses, we shall not believe you. God has already informed us of the news concerning you. God and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (God) will inform you of what you used to do." [Tafsir At-Tabari]

95. They will swear by God to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place, -- a recompense for that which they used to earn.

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly God is not pleased with the people who are *Al-Fâsiqûn* (rebellious, disobedient to God).

97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (God's Commandments and His Legal Laws, etc.) which God has revealed to His Messenger. And God is All-Knower, All-Wise.

98. And of the bedouins there are some who look upon what they spend (in God's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And God is All-Hearer, All-Knower.

99. And of the bedouins there are some who believe in God and the

Last Day, and look upon what they spend in God's Cause as approaches to God, and a cause of receiving the Messenger's invocations. Indeed these (spendings in God's Cause) are an approach for them. God will admit them to His Mercy. Certainly God is Oft-Forgiving, Most Merciful.

100. And the first to embrace Islâm of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the *Muhâjirûn*) and also those who followed them exactly (in Faith). God is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

101. And among the bedouins round about you, some are hypocrites, and so are some among the people of Al-Madinah, they exaggerate and persist in hypocrisy, you (O Muhammad) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps God will turn unto them in forgiveness. Surely, God is Oft-Forgiving, Most Merciful .

103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke God for them. Verily! Your invocations are a source of security for them, and God is All-Hearer, All-Knower.

104. Know they not that God accepts repentance from His slaves and takes the *Sadaqât* (alms, charities) and that All&achrc;h Alone is the One Who forgives and accepts repentance, Most Merciful?

105. And say (O Muhammad) "Do deeds! God will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

106. And others await God's Decree, whether He will punish them or will forgive them. And God is All-Knowing, All-Wise.

107. And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against God and His Messenger (Muhammad) aforetime, they will indeed swear that their intention is nothing but good. God bears witness that they are certainly liars.

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And God loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap] and water from urine and stools, after answering the call of nature).

109. Is it then he, who laid the foundation of his building on piety to God and His Good Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And God guides not the people who are the *Zâlimûn* (cruel, violent, proud, polytheist and wrong-doer).

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die). And God is All-Knowing, All-Wise.

111. Verily, God has purchased of the believers their lives and their

properties; for the price that theirs shall be the Paradise. They fight in God's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than God? Then rejoice in the bargain which you have concluded. That is the supreme success .

112. (The believers whose lives God has purchased are) those who repent to God (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in God's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by God (do all that God has ordained and abstain from all kinds of sins and evil deeds which God has forbidden). And give glad tidings to the believers.

113. It is not (proper) for the Prophet and those who believe to ask God's Forgiveness for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of God) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

114. And [Ibrahîm's (Abraham)] invoking (of God) for his father's forgiveness was only because of a promise he [Ibrahîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrahîm (Abraham)] that he (his father) is an enemy to God, he dissociated himself from him. Verily Ibrahîm (Abraham) was *Al-Awwah* (has fifteen different meanings but the correct one seems to be that he used to invoke God with humility, glorify Him and remember Him much), and was forbearing. (*Tafsir Al-Qurtubî*).

115. And God will never lead a people astray after He has guided

them until He makes clear to them as to what they should avoid. Verily, God is the All-Knower of everything.

116. Verily, God! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides God you have neither any *Walî* (protector or guardian) nor any helper.

117. God has forgiven the Prophet¹, the *Muhajirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansar* (Muslims of Al-Madinah) who followed him (Muhammad) in the time of distress (Tabûk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.

118. And (He did forgive also) the three [who did not join the Tabûk expedition (whom the Prophet)] left (i.e. he did not give his judgement in their case, and their case was suspended for God's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from God, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, God is the One Who accepts repentance, Most Merciful.

119. O you who believe! Be afraid of God, and be with those who are true (in words and deeds) .

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind God's Messenger (Muhammad when fighting in God's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of God, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed

of righteousness. Surely, God wastes not the reward of the *Muhsinûn*

121. Nor do they spend anything (in God's Cause) -- small or great -- nor cross a valley, but is written to their credit, that God may recompense them with the best of what they used to do (i.e. God will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner).

122. And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that God is with those who are the *Al-Muttaqûn* (the pious -- see V.2:2).

124. And whenever there comes down a *Sûrah* (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt, and they die while they are disbelievers.

126. See they not that they are tried once or twice every year (with different kinds of calamities, disease, famine, etc.)? Yet, they turn not in repentance, nor do they learn a lesson (from it).

127. And whenever there comes down a *Sûrah* (chapter from the

Qur'ân), they look at one another (saying): "Does any one see you?" Then they turn away. God has turned their hearts (from the light) because they are a people that understand not.

128. Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to God, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he is) full of pity, kind, and merciful.

129. . But if they turn away, say (O Muhammad): "God is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne."

Surah 10 - Yunus

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) *Al-Hakîm* [showing lawful and unlawful things, explaining God's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmic Monotheism, -- worshipping none but God Alone -- that will guide them to Paradise and save them from Hell].

2. Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muhammad) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of God and in His Prophet Muhammad) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad and the Qur'ân)!"

3. Surely, your Lord is God Who created the heavens and the earth in six Days and then *Istawâ* (rose over) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is God, your Lord; so worship Him (Alone). Then, will you not remember?

4. To Him is the return of all of you. The Promise of God is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of God -- Islâmic Monotheism) and did deeds of righteousness. But those who

disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

5. It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. God did not create this but in truth. He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.

6. Verily, in the alternation of the night and the day and in all that God has created in the heavens and the earth are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to God, and fear Him much.

7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.),

8. Those, their abode will be the Fire, because of what they used to earn.

9. Verily, those who believe [in the Oneness of God along with the six articles of Faith, i.e. to believe in God, His Angels, His Books, His Messengers, Day of Resurrection, and *Al-Qadar* (Divine Preordainments) -- Islâmic Monotheism], and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise).

10. Their way of request therein will be *Subhânaka Godumma* (Glory to You, O God!) and *Salâm* (peace, safe from each and every evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Hamdu Lillâhi Rabbil-'Alamîn* [All the praises and thanks are to God, the Lord of '*Alamîn* (mankind, jinns and all

that exists)).

11. And were God to hasten for mankind the evil (they invoke for themselves and for their children, etc. while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (*Tafsir At-Tabarî*; Vol. 11, Page 91)

12. And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him! Thus it seems fair to the *Musrifûn* that which they used to do.

13. And indeed, We destroyed generations before you, when they did wrong while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals, etc.).

14. Then We made you follow after them, generations after generations in the land, that We might see how you would work!

15. And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'ân other than this, or change it." Say (O Muhammad): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e. the Day of Resurrection)."

16. Say (O Muhammad): "If God had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"

17. So who does more wrong than he who forges a lie against God or denies His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the *Mujrimûn* (criminals, sinners, disbelievers and polytheists) will never be successful!

18. And they worship besides God things that hurt them not, nor profit them, and they say: "These are our intercessors with God." Say: "Do you inform God of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!

19. Mankind were but one community (i.e. on one religion -- Islâmic Monotheism), then they differed (later), and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed .

20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to God Alone, so wait you, verily I am with you among those who wait (for God's Judgement)."

21. And when We let mankind taste of mercy after some adversity has afflicted them, behold! They take to plotting against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "God is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.

22. He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke God, making their Faith pure for Him Alone, saying: "If You (God) deliver us from this, we shall truly be of the grateful."

23. But when He delivered them, behold! They rebel (disobey God) in the earth wrongfully. O mankind! Your rebellion (disobedience to God) is only against your own selves, -- a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you that which you used to do.

24. Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.

25. God calls to the home of peace (i.e. Paradise, by accepting God's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.

26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of God) Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from God. Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever.

28. And the Day whereon We shall gather them all together, then We

shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." then We shall separate them, and their (God's so-called) partners shall say: "It was not us that you used to worship."

29. "So sufficient is God for a witness between us and you, that We indeed knew nothing of your worship of us."

30. There! Every person will know (exactly) what (all) he had earned before, and they will be brought back to God, their rightful Lord (*Maula*), and their invented false deities will vanish from them.

31. Say (O Muhammad): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "God." Say: "Will you not then be afraid of God's Punishment (for setting up rivals in worship with God)?"

32. Such is God, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?

33. Thus is the Word of your Lord justified against those who rebel (disobey God) that they will not believe (in the Oneness of God and in Muhammad as the Messenger of God).

34. Say: "Is there of your (God's so-called) partners one that originates the creation and then repeats it?" Say: "God originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

35. Say: "Is there of your (God's so-called) partners one that guides to the truth?" Say: "It is God Who guides to the truth. Is then He, Who gives guidance to the truth, more worthy to be followed, or he who

finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"

36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, God is All-Aware of what they do.

37. And this Qur'ân is not such as could ever be produced by other than God (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) -- wherein there is no doubt from the the Lord of the '*Âlamîn* (mankind, jinns, and all that exists).

38. Or do they say: "He (Muhammad) has forged it?" Say: "Bring then a *Sûrah* (chapter) like unto it, and call upon whomsoever you can, besides God, if you are truthful!"

39. Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the *Zâlimûn* (polytheists and wrong-doers, etc.)!

40. And of them there are some who believe therein, and of them there are some who believe not therein, and your Lord is All-Aware of the *Mufsidûn* (evil-doers, liars, etc.).

41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"

42. And among them are some who listen to you, but can you make the deaf to hear, even though they apprehend not?

43. And among them are some who look at you, but can you guide the blind, even though they see not?

44. Truly! God wrongs not mankind in aught; but mankind wrong themselves.

45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves, etc.) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the meeting with God, and were not guided.

46. Whether We show you (in your lifetime, O Muhammad) some of what We promise them (the torment), -- or We cause you to die, -- still unto Us is their return, and moreover God is Witness over what they used to do.

47. And for every *Ummah* (a community or a nation), there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

48. And they say: "When will be this promise (the torment or the Day of Resurrection), -- if you speak the truth?"

49. Say (O Muhammad): "I have no power over any harm or profit to myself except what God may will. For every *Ummah* (a community or a nation), there is a term appointed; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)." (*Tafsir Al-Qurtubî*).

50. Say: "Tell me, -- if His torment should come to you by night or by day, -- which portion thereof would the *Mujrimûn* (disbelievers, polytheists, sinners, criminals) hasten on?"

51. Is it then, that when it has actually befallen, that you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"

52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?"

53. And they ask you (O Muhammad) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour; -- the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape from it!"

54. And if every person who had wronged (by disbelieving in God and by worshipping others besides God), possessed all that is on earth, and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

55. No doubt, surely, all that is in the heavens and the earth belongs to God. No doubt, surely, God's Promise is true. But most of them know not.

56. It is He Who gives life, and causes death, and to Him you (all) shall return.

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, -- a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.

58. Say: "In the Bounty of God, and in His Mercy (i.e. Islâm and the

Qur'ân); -therein let them rejoice." That is better than what (the wealth) they amass.

59. Say (O Muhammad to these polytheists): "Tell me, what provision God has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad): "Has God permitted you (to do so), or do you invent a lie against God?"

60. And what think those who invent lies against God, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, God is full of Bounty to mankind, but most of them are ungrateful.

61. Whatever you (O Muhammad) may be doing, and whatever portion you may be reciting from the Qur'ân, -- and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (*Tafsir At-Tabarî*. Vol.11, Page 129).

62. No doubt! Verily, the *Auliya'* of God [i.e. those who believe in the Oneness of God and fear God much (abstain from all kinds of sins and evil deeds which he has forbidden), and love God much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve , -

63. Those who believed (in the Oneness of God -- Islâmic Monotheism), and used to fear God much (by abstaining from evil deeds and sins and by doing righteous deeds).

64. For them are glad tidings, in the life of the present world (i.e. righteous dream seen by the person himself or shown to others), and

in the Hereafter. No change can there be in the Words of God, this is indeed the supreme success.

65. And let not their speech grieve you (O Muhammad), for all power and honour belong to God. He is the All-Hearer, the All-Knower.

66. No doubt! Verily, to God belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides God, in fact they follow not the (God's so-called) partners, they follow only a conjecture and they only invent lies.

67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).

68. They (Jews, Christians and pagans) say: "God has begotten a son (children)." Glory be to Him! He is Rich (Free of all wants). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against God what you know not.

69. Say: "Verily, those who invent lie against God will never be successful" -

70. A brief enjoyment in this world! -- and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in God, belie His Messengers, deny and challenge His *Ayât* (proofs, signs, verses, etc.)].

71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God is hard on you, then I put my trust in God. So devise your plot, you and your partners, and let not your plot be in doubt for you.

Then pass your sentence on me and give me no respite.

72. "But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but God], then no reward have I asked of you, my reward is only from God, and I have been commanded to be one of the Muslims (those who submit to God's Will)."

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our *Ayât* (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.

74. Then after him We sent Messengers to their people, they brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of God and disobey Him).

75. Then after them We sent Mûsa (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). But they behaved arrogantly and were *Mujrimûn* (disbelievers, sinners, polytheists, criminals, etc.) folk.

76. So when came to them the truth from Us, they said: "This is indeed clear magic."

77. Mûsa (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."

78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, -- and that you two may have

greatness in the land? We are not going to believe you two!"

79. And Fir'aun (Pharaoh) said: "Bring to me every well-versed sorcerer."

80. And when the sorcerers came, Mûsa (Moses) said to them: "Cast down what you want to cast!"

81. Then when they had cast down, Mûsa (Moses) said: "What you have brought is sorcery, God will surely make it of no effect. Verily, God does not set right the work of *Al-Mufsidûn* (the evil-doers, corrupts, etc.).

82. "And God will establish and make apparent the truth by His Words, however much the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.) may hate it."

83. But none believed in Mûsa (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was arrogant tyrant on the earth, he was indeed one of the *Musrifûn* (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).

84. And Mûsa (Moses) said: "O my people! If you have believed in God, then put your trust in Him if you are Muslims (those who submit to God's Will)."

85. They said: "In God we put our trust. Our Lord! Make us not a trial for the folk who are *Zâlimûn* (polytheists and wrong-doing) (i.e. do not make them overpower us).

86. "And save us by Your Mercy from the disbelieving folk."

87. And We inspired Mûsa (Moses) and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salât* (*lqâmat-as-Salât*), and give glad tidings to the believers."

88. And Mûsa (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

89. God said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching God's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of God, and also to believe in the Reward of God: Paradise, etc.)."

90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that *Lâ ilâha illa (Huwa)*: (none has the right to be worshipped but) He," in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to God's Will)."

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evil-doers, corrupts, etc.).

92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

93. And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good

things, and they differed not until the knowledge came to them. Verily, God will judge between them on the Day of Resurrection in that in which they used to differ.

94. So if you (O Muhammad) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)] then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it) .

95. And be not one of those who belie the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God, for then you shall be one of the losers.

96. Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

97. Even if every sign should come to them, -- until they see the painful torment.

98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none,) -- except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad) then compel mankind, until they become believers.

100. It is not for any person to believe, except by the Leave of God, and He will put the wrath on those who are heedless.

101. Say: "Behold all that is in the heavens and the earth," but neither *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.
102. Then do they wait for (anything) save for (destruction) like the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."
103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.
104. Say (O Muhammad): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship, besides God. But I worship God Who causes you to die, I am commanded to be one of the believers.
105. "And (it is inspired to me): Direct your face (O Muhammad) entirely towards the religion *Hanifa* (Islâmic Monotheism, i.e. to worship none but God Alone), and never be one of the *Mushrikûn* (those who ascribe partners to God, polytheists, idolaters, disbelievers in the Oneness of God, and those who worship others along with God).
106. "And invoke not besides God, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn* (polytheists and wrong-doers). "
107. And if God touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful.
108. . Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad), has come to you from your Lord. So whosoever

receives guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a *Wakîl* (disposer of affairs to oblige you for guidance)."

109. And (O Muhammad), follow the inspiration sent unto you, and be patient till God gives judgement. And He is the Best of judges.

Surah 12 - Yusuf

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'an, and none but God (Alone) knows their meanings].

These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, legal laws, a guidance and a blessing).

2. Verily, We have sent it down as an Arabic Qur'ân in order that you may understand.

3. We relate unto you (Muhammad) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Qur'ân).

4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me."

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! *Shaitân* (Satan) is to man an open enemy!

6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrahîm (Abraham) and Ishâque (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

7. Verily, in Yûsuf (Joseph) and his brethren, there were *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.

8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are loved more by our father than we, but we are '*Usbah* (a strong group). Really, our father is in a plain error.

9. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)."

10. One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers."

11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph), -- when we are indeed his well-wishers?"

12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."

14. They said: "If a wolf devours him, while we are '*Usbah* (a strong group) (to guard him), then surely, we are the losers."

15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We inspired in him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

16. And they came to their father in the early part of the night

weeping.

17. They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."

18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is God (Alone) Whose help can be sought against that which you assert."

19. And there came a caravan of travellers; they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And God was the All-Knower of what they did.

20. And they sold him for a low price, -- for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.

21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And God has full power and control over His Affairs, but most of men know not.

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinûn* (doers of good -- see V.2:112).

23. And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in God (or God forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him).

Verily, the *Zâlimun* (wrong and evil-doers) will never be successful."

24. And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.

25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me," - and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!

27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"

28. So when he (her husband) saw his [(Yûsuf's (Joseph))] shirt torn at the back; (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!

29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error."

31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yûsuf (Joseph))]: "Come out

before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is God (or God forbid)! No man is this! This is none other than a noble angel!"

32. She said: "This is he (the young man) about whom you did blame me (for his love), and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

33. He said: "O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants."

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

35. Then it appeared to them, after they had seen the proofs (of his innocence) to imprison him for a time.

36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good -- see V.2:112)."

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in God and are disbelievers in the Hereafter (i.e. the *Kan'âniûn* of Egypt who were polytheists and used to worship sun and other false

deities).

38. "And I have followed the religion of my fathers , -- Ibrahîm (Abraham), Ishâque (Isaac) and Ya'qûb (Jacob), and never could we attribute any partners whatsoever to God. This is from the Grace of God to us and to mankind, but most men thank not (i.e. they neither believe in God, nor worship Him).

39. "O two companions of the prison! Are many different lords (gods) better or God, the One, the Irresistible?

40. "You do not worship besides Him but only names which you have named (forged), you and your fathers, for which God has sent down no authority. The command (or the judgement) is for none but God. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."

42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But *Shaitân* (Satan) made him forget to mention it to his Lord [or Satan made [(Yûsuf (Joseph)] to forget the remembrance of his Lord (God) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring -- and of seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."

44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."

45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."

47. [(Yûsuf (Joseph))] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) -- except a little of it which you may eat.

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."

50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (God) is Well-Aware of their plot.'"

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "God forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful."

52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in secret. And, verily! God guides not the plot of the betrayers.
53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."
54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."
55. [Yûsuf (Joseph)] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt, in place of Al-'Aziz who was dead at that time).
56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We make not to be lost the reward of *Al-Muhsinûn* (the good doers -- see V.2:112).
57. And verily, the reward of the Hereafter is better for those who believe and used to fear God and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).
58. And Yûsuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.
59. And when he had furnished them forth with provisions (according to their need), he said: "Bring me a brother of yours from your father; (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?

60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people, in order that they might come back.

63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."

64. He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But God is the Best to guard, and He is the Most Merciful of those who show mercy."

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us, so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."

66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in God's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.)," And when they had sworn their solemn oath, he said: "God is the Witness over what we have said."

67. And he said: "O my sons! Do not enter by one gate, but enter by

different gates, and I cannot avail you against God at all. Verily! The decision rests only with God. In him, I put my trust and let all those that trust, put their trust in Him."

68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) God, it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

69. And when they went in before Yûsuf (Joseph), he betook his brother (Benjamin) to himself and said: "Verily! I am your brother, so grieve not for what they used to do."

70. So when he had furnished them forth with their provisions, he put the (golden) bowl into his brother's bag, then a crier cried: "O you (in) the caravan! Surely, you are thieves!"

71. They, turning towards them, said: "What is it that you have missed?"

72. They said: "We have missed the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; I will be bound by it."

73. They said: "By God! Indeed you know that we came not to make mischief in the land, and we are no thieves!"

74. They [Yûsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."

75. They [Yûsuf's (Joseph) brothers] said: "The penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zâlimûn* (wrong-doers, etc.)!"

76. So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that God willed it. (So God made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We please, but over all those endowed with knowledge is the All-Knowing (God).

77. They [(Yûsuf's (Joseph) brothers)] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and God knows best the truth of what you assert!"

78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinûn* (good-doers -- see V.2:112)."

79. He said: "God forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrong-doers)."

80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in God's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or God decides my case (by releasing Benjamin) and He is the Best of the judges.

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the unseen!

82. "And ask (the people of) the town where we have been, and the

caravan in which we returned, and indeed we are telling the truth."

83. He [Ya'qûb (Jacob)] said: "Nay, but your ownelves have beguiled you into something. So patience is most fitting (for me). May be God will bring them (back) all to me. Truly He! only He is All-Knowing, All-Wise."

84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.

85. They said: "By God! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead."

86. He said: "I only complain of my grief and sorrow to God, and I know from God that which you know not.

87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of God's Mercy. Certainly no one despairs of God's Mercy, except the people who disbelieve."

88. Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, God does reward the charitable."

89. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"

90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). God has indeed been gracious to us. Verily, he who fears God with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, God makes not the reward

of the *Muhsinûn* (good-doers -- see V.2:112) to be lost."

91. They said: "By God! Indeed God has preferred you above us, and we certainly have been sinners."

92. He said: "No reproach on you this day, may God forgive you, and He is the Most Merciful of those who show mercy!"

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family."

94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."

95. They said: "By God! Certainly, you are in your old error."

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from God that which you know not.' "

97. They said: "O our father! Ask forgiveness (from God) for our sins, indeed we have been sinners."

98. He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful."

99. Then, when they entered unto Yûsuf (Joseph), he betook his parents to himself and said: "Enter Egypt, if God wills, in security."

100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after *Shaitân*

(Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise.

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the earth! You are my *Walî* (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

102. This is of the news of the *Ghaib* (unseen) which We reveal by Inspiration to you (O Muhammad). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting.

103. And most of mankind will not believe even if you desire it eagerly.

104. And no reward you (O Muhammad) ask of them (those who deny your Prophethood) for it, it(the Qur'ân) is no less than a Reminder and an advice unto the '*Alamîn* (men and jinns).

105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.

106. And most of them believe not in God except that they attribute partners unto Him [i.e. they are *Mushrikûn* -polytheists -- see Verse 6: 121].

107. Do they then feel secure from the coming against them of the covering veil of the Torment of God, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

108. Say (O Muhammad): "This is my way; I invite unto God (i.e. to the Oneness of God -- Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to God i.e to the Oneness of God -- Islâmic Monotheism) with sure knowledge. And Glorified and Exalted be God (above all that they associate as partners with Him). And I am not of the *Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of God; those who worship others along with God or set up rivals or partners to God)."

109. And We sent not before you (as Messengers) any but men, whom We inspired from among the people of townships. Have they not travelled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear God and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are *Mujrimûn* (criminals, disobedients to God, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the God's existing Books [the Taurât (Torah), the Injeel (Gospel) and other Scriptures of God] and a detailed explanation of everything and a guide and a Mercy for the people who believe.

Surah 13 - Ar-Ra'd

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Alif-Lâm-Mîm-Râ.*

[These letters are one of the miracles of the Qur'ân and none but God (Alone) knows their meanings].

These are the Verses of the Book (the Qur'ân), and that which has been revealed unto you (Muhammad) from your Lord is the truth, but most men believe not.

2. God is He Who raised the heavens without any pillars that you can see. Then, He *Istawâ* (rose above) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! Each running (its course) for a term appointed. He regulates all affairs, explaining the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain lthnain* (two in pairs -- may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are *Ayât* (proofs, evidences, lessons, signs, etc.) for people who reflect.

4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields etc.), and date-palms, growing out two or

three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are *Ayât* (proofs, evidences, lessons, signs) for the people who understand.

5. And if you (O Muhammad) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides God others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieve in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein.

6. They ask you to hasten the evil before the good, yet (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind inspite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.

8. God knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.

9. All-Knower of the unseen and the seen, the Most Great, the Most High.

10. It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day.

11. For each (person), there are angels in succession, before and

behind him. They guard him by the Command of God. Verily! God will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to God). But when God wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.

12. It is He who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

13. And *Ar-Ra'd* (thunder) glorifies and praises Him, and so do the angels because of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about God. And He is Mighty in strength and Severe in punishment.

14. For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use).

15. And unto God (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.

16. Say (O Muhammad): "Who is the Lord of the heavens and the earth?" Say: "(It is) God." Say: "Have you then taken (for worship) *Auliya'* (protectors, etc.) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to God partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them."

Say: "God is the Creator of all things, He is the One, the Irresistible."

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface, and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does God (by parables) show forth truth and falsehood . Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus God sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

18. For those who answered their Lord's Call [believed in the Oneness of God and followed His Messenger Muhammad i.e. Islâmic Monotheism] is *Al-Husna* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of God and followed not His Messenger Muhammad), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; -- and worst indeed is that place for rest.

19. Shall he then who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.

20. Those who fulfill the Covenant of God and break not the *Mîthâq* (bond, treaty, covenant);

21. Those who join that which God has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which God has forbidden and perform all kinds of good deeds which God has ordained).

22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salât (Iqâmat-as-Salât)*, and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end;

23. '*Adn (Eden) Paradise (everlasting Gardens)*, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):

24. "*Salâmun 'Alaikum* (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!"

25. And those who break the Covenant of God, after its ratification, and sever that which God has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from God's Mercy); And for them is the unhappy (evil) home (i.e. Hell) .

26. God increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.

27. And those who disbelieve say: "Why is not a sign sent down to him (Muhammad) from his Lord?" Say: "Verily, God sends astray whom He wills and guides unto Himself those who turn to Him in repentance."

28. Those who believe (in the Oneness of God -- Islâmic Monotheism), and whose hearts find rest in the remembrance of God, Verily, in the remembrance of God do hearts find rest .

29. Those who believe (in the Oneness of God -- Islâmic Monotheism), and work righteousness, *Tûbâ* (it means all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.

30. Thus have We sent you (O Muhammad) to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Beneficent (God) Say: "He is my Lord! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

31. And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with God. Have not then those who believe yet known that had God willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieve because of their (evil) deeds or it (i.e. the disaster) settle close to their homes, until the Promise of God comes to pass. Certainly, God does not fail in His Promise.

32. And indeed (many) Messengers were mocked at before you (O Muhammad), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My Punishment!

33. Is then He (God) Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned (like any other deities who know nothing)? Yet they ascribe partners to God. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieve, their plotting is made fairseeming, and they have been hindered from the Right Path, and whom God sends astray, for him, there is no guide.

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no protector against God.

35. The description of the Paradise which the *Muttaqûn* (pious -- see V.2:2): have been promised! -Underneath it rivers flow, its provision is eternal and so is its shade, this is the end (final destination) of the *Muttaqûn* (pious -- see V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)

36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed unto you (i.e. the Qur'ân) , but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad): "I am commanded only to worship God (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."

37. And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walî* (protector) or defender against God.

38. And indeed We sent Messengers before you (O Muhammad), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by God's Leave. (For) each and every matter there is a Decree (from God).

39. God blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*)

40. Whether We show you (O Muhammad) part of what We have promised them or cause you to die, your duty is only to convey (the

Message) and on Us is the reckoning.

41. See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And God judges, there is none to put back His Judgement and He is Swift at reckoning.

42. And verily, those before them did devise plots, but all planning is God's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).

43. And those who disbelieve, say: "You (O Muhammad) are not a Messenger." Say: "Sufficient for a witness between me and you is God and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

Surah 14 - Ibrahim

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Alif-Lâm-Râ.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings].

(This is) a Book which We have revealed unto you (O Muhammad) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of God and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

2. God to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.

3. Those who prefer the life of this world instead of the Hereafter, and hinder (men) from the Path of God (i.e. Islâm) and seek crookedness therein – They are far astray.

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then God misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

5. And indeed We sent Mûsa (Moses) with Our *Ayât* (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and make them remember the annals of God. Truly, therein are evidences, proofs and signs for every patient, thankful (person)."

6. And (remember) when Mûsa (Moses) said to his people: "Call to mind God's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive, and in it was a tremendous trial from your Lord."

7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but God), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."

8. And Mûsa (Moses) said: "If you disbelieve, you and all on earth together, then verily! God is Rich (Free of all wants), Owner of all Praise."

9. Has not the news reached you, of those before you, the people of Nûh (Noah), and 'Ad, and Thamud? And those after them? None knows them but God. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islâmic Monotheism)."

10. Their Messengers said: "What! Can there be a doubt about God, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to God) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority i.e. a clear proof of what you say)."

11. Their Messengers said to them: "We are no more than human beings like you, but God bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the

Permission of God. And in God (Alone) let the believers put their trust.

12. "And why should we not put our trust in God while He indeed has guided us our ways. And we shall certainly bear with patience all the hurt you may cause us, and in God (Alone) let those who trust, put their trust."

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord inspired them: "Truly, We shall destroy the *Zâlimûn* (polytheists, disbelievers and wrong-doers.).

14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My Threat."

15. But they (the Messengers) sought victory and help [from their Lord (God)], and every obstinate, arrogant dictator (who refuses to believe in the Oneness of God) was brought to a complete loss and destruction.

16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.

17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat , and death will come to him from every side, yet he will not die and in front of him, will be a great torment.

18. The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).

19. Do you not see that God has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation!

20. And for God that is not hard or difficult (i.e. very easy for God).

21. And they all shall appear before God (on the Day of Resurrection) then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything from God's Torment?" They will say: "Had God guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience, there is no place of refuge for us."

22. And *Shaitân* (Satan) will say when the matter has been decided: "Verily, God promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with God (by obeying me in the life of the world). Verily, there is a painful torment for the *Zâlimûn* (polytheists and wrong-doers, etc.)."

23. And those who believed (in the Oneness of God and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, -- to dwell therein forever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: *Salâm* (peace!) .

24. See you not how God sets forth a parable? -- A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

25. Giving its fruit at all times, by the Leave of its Lord and God sets

forth parables for mankind in order that they may remember.

26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.

27. God will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping God Alone and none else), and in the Hereafter. And God will cause to go astray those who are *Zâlimûn* (polytheists and wrong-doers, etc.), and God does what He wills.

28. Have you not seen those who have changed the Blessings of God into disbelief (by denying Prophet Muhammad and his Message of Islâm), and caused their people to dwell in the house of destruction?

29. Hell, in which they will burn, -- and what an evil place to settle in!

30. And they set up rivals to God, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"

31. Say (O Muhammad) to '*lbâdî* (My slaves) who have believed, that they should perform *As-Salât* (*lqâmat-as-Salât*), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

32. God is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.

33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

34. And He gave you of all that you asked for, and if you count the Blessings of God, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, -- a disbeliever (an extreme ingrate, denies God's Blessings by disbelief, and by worshipping others besides God, and by disobeying God and His Prophet Muhammad).

35. And (remember) when Ibrâhim (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, -- still You are indeed Oft-Forgiving, Most Merciful.

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform *As-Salât (Iqâmat-as-Salât)*, so fill some hearts among men with love towards them, and (O God) provide them with fruits so that they may give thanks.

38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from God.

39. "All the praises and thanks be to God, Who has given me in old age Ismâ'il (Ishmael) and Ishâque (Isaac). Verily! My Lord is indeed the All-Hearer of invocations.

40. "O my Lord! Make me one who performs *As-Salât (Iqâmat-as-Salât)*, and (also) from my offspring, our Lord! And accept my invocation.

41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

42. Consider not that God is unaware of that which the *Zâlimûn* (polytheists, wrong-doers, etc.) do, but He gives them respite up to a Day when the eyes will stare in horror.

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).

44. And warn (O Muhammad) mankind of the Day when the torment will come unto them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you."

46. Indeed, they planned their plot, and their plot was with God, though their plot was a great (one, still) it would never be able to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance) [*Tafsir Ibn Kathir*, Vol. 2, Page 597]. [It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muhammad to kill him but they failed and were unable to carry out their plot which they plotted].

47. So think not that God will fail to keep His Promise to His Messengers. Certainly, God is All-Mighty, -- All-Able of Retribution.

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before

God, the One, the Irresistible.

49. And you will see the *Mujrimûn* (criminals, disbelievers in the Oneness of God Islâmic Monotheism, polytheists, disobedient to God, etc.) that Day bound together in fetters; [*Muqarranûn* in fetters; mean:- with their hands and feet tied to their necks with chains.]

50. Their garments will be of pitch, and fire will cover their faces.

51. That God may requite each person according to what he has earned. Truly, God is Swift at reckoning.

52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (Allah -- God) -- (none has the right to be worshipped but God), and that men of understanding may take heed.

Surah 15 - Al-Hijr

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings].

These are the Verses of the Book, and a plain Qur'ân.

2. Perhaps (often) will those who disbelieve wish that they were Muslims [those who have submitted themselves to God's Will in Islâm Islâmic Monotheism, this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].

3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!

4. And never did We destroy a township but there was a known decree for it.

5. No nation can anticipate its term, nor delay it.

6. And they say: "O you (Muhammad) to whom the *Dhikr* (the Qur'ân) has been sent down! Verily, you are a mad man.

7. "Why do you not bring angels to us if you are of the truthful ones?"

8. We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!

9. Verily We: It is We Who have sent down the *Dhikr* (i.e. the Qur'ân)

and surely, We will guard it (from corruption) .

10. Indeed, We sent Messengers before you (O Muhammad) amongst the sects (communities) of old.

11. And never came a Messenger to them but they did mock him.

12. Thus do We let it (polytheism and disbelief) enter into the hearts of the *Mujrimûn* [criminals, polytheists, pagans, etc. (because of their mockery at the Messengers)].

13. They would not believe in it (the Qur'ân), and already the example of (God's punishment of) the ancients (who disbelieved) has gone forth.

14. And even if We opened to them a gate from the heaven and they were to continue ascending thereto,

15. They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched."

16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.

17. And We have guarded it (near heaven) from every outcast *Shaitân* (devil).

18. Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire.

19. And the earth We spread out, and placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.

20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts,

and other animals].

21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.

22. And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].

23. And certainly We! We it is Who give life, and cause death , and We are the Inheritors.

24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.

25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.

26. And indeed, We created man from sounding clay of altered black smooth mud.

27. And the jinn, We created aforetime from the smokeless flame of fire.

28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from sounding clay of altered black smooth mud.

29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."

30. So, the angels prostrated themselves, all of them together.
31. Except *Iblîs* (Satan), -- he refused to be among the prostrators.
32. (God) said: "O *Iblîs* (Satan)! What is your reason for not being among the prostrators?"
33. [*Iblîs* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud."
34. (God) said: "Then, get out from here, for verily, you are *Rajîm* (an outcast or a cursed one)." [*Tafsîr At-Tabarî*]
35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."
36. [*Iblîs* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."
37. God said: "Then, verily, you are of those reprieved,
38. "Till the Day of the time appointed."
39. [*Iblîs* (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.
40. "Except Your chosen, (guided) slaves among them."
41. (God) said: "This is the Way which will lead straight to Me."
42. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwîn* (*Mushrikûn* and those who go astray, criminals, polytheists, and evil-doers, etc.).

43. "And surely, Hell is the promised place for them all.
44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.
45. "Truly! The *Muttaqûn* (pious and righteous persons -- see V.2:2) will be amidst Gardens and water-springs (Paradise).
46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.'
47. "And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones.
48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."
49. Declare (O Muhammad) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.
50. And that My Torment is indeed the most painful torment.
51. And tell them about the guests (the angels) of Ibrâhim (Abraham).
52. When they entered unto him, and said: *Salâman* (peace)! [Ibrâhim (Abraham)] said: "Indeed! We are afraid of you."
53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."
54. [Ibrâhim (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing ones."

56. [Ibrâhim (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"

57. [Ibrâhim (Abraham) again] said: "What then is the business on which you have come, O Messengers?"

58. They (the angels) said: "We have been sent to a people who are *Mujrimûn* (criminals, disbelievers, polytheists, sinners)."

59. "(All) except the family of Lout (Lot). Them all we are surely going to save (from destruction)."

60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

61. Then, when the Messengers (the angels) came unto the family of Lout (Lot).

62. He said: "Verily! You are people unknown to me."

63. They said: "Nay, we have come to you with that (torment) which they have been doubting."

64. "And we have brought to you the truth (the news of the destruction of your nation) and certainly, we tell the truth."

65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

66. And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival).

68. [Lout (Lot)] said: "Verily! these are my guests, so shame me not.

69. "And fear God and disgrace me not."

70. They (people of the city) said: "Did we not forbid you to entertain (or protect) any of the '*Ālamîn* (people, foreigners, strangers, etc. from us)?"

71. [Lout (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."

72. Verily, by your life (O Muhammad), in their wild intoxication, they were wandering blindly.

73. So *As-Saiḥah* (torment -- awful cry, etc.) overtook them at the time of sunrise;

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.

75. Surely! In this are signs, for those who see (or understand or learn the lessons from the Signs of God).

76. And verily! They (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now) .

77. Surely! Therein is indeed a sign for the believers.

78. And the dwellers in the wood [i.e. the people of Madyan (Midian) to whom Prophet Shu'aib¹ was sent by God), were also *Zâlimûn* (polytheists and wrong-doers, etc.).

79. So, We took vengeance on them. They are both on an open highway, plain to see.

80. And verily, the dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

81. And We gave them Our Signs, but they were averse to them.

82. And they used to hew out dwellings from the mountains (feeling themselves) secure.

83. But *As-Saîhah* (torment -- awful cry etc.) overtook them in the early morning (of the fourth day of their promised punishment days).

84. And all that which they used to earn availed them not.

85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad), their faults with gracious forgiveness. [This was before the ordainment of *Jihâd* holy fighting in God's Cause].

86. Verily, your Lord is the All-Knowing Creator.

87. And indeed, We have bestowed upon you seven of *Al-Mathâni* (the seven repeatedly recited Verses), (i.e. *Sûrat Al-Fâtiha*) and the Grand Qur'ân .

88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).

89. And say: "I am indeed a plain warner."

90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians).

91. Who have made the Qur'ân into parts. (i.e. believed in a part and disbelieved in the other).

92. So, by your Lord (O Muhammad), We shall certainly call all of them to account.

93. For all that they used to do.

94. Therefore proclaim openly (God's Message Islâmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikûn* (polytheists, idolaters, and disbelievers, etc. – see V.2:105).

95. Truly! We will suffice you against the scoffers.

96. Who set up along with God another *ilâh* (god), they will come to know.

97. Indeed, We know that your breast is straitened at what they say.

98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).

99. And worship your Lord until there comes unto you the certainty (i.e. death).

Surah 16 - An-Nahl

In the Name of God, the Most Beneficent, the Most Merciful.

1. The Event (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments), ordained by God will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.

2. He sends down the angels with inspiration of His Command to whom of His slaves He pleases (saying): "Warn mankind that *Lâ ilâha illa Ana* (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).

3. He has created the heavens and the earth with truth. High be He Exalted above all they associate as partners with Him.

4. He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.

6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.

7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.

8. And (He has created) horses, mules and donkeys, for you to ride

and as an adornment. And He creates (other) things of which you have no knowledge.

9. And upon God is the responsibility to explain the Straight Path (i.e. Islâmic Monotheism for mankind i.e. to show them legal and illegal, good and evil things, etc. so, whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction), but there are ways that turn aside (such as Paganism, Judaism, Christianity, etc.). And had He willed, He would have guided you all (mankind).

10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture;

11. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.

12. And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand.

13. And whatsoever He has created for you on this earth of varying colours [and qualities from vegetation and fruits, etc. (botanical life) and from animal (zoological life)]. Verily! In this is a sign for people who remember.

14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.

15. And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves.

16. And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) guide themselves.

17. Is then He, Who creates as one who creates not? Will you not then remember?

18. And if you would count the graces of God, never could you be able to count them. Truly! God is Oft-Forgiving, Most Merciful.

19. And God knows what you conceal and what you reveal.

20. Those whom they (*Al-Mushrikûn*) invoke besides God have not created anything, but are themselves created.

21. (They are) dead, lifeless, and they know not when they will be raised up.

22. Your *Ilâh* (God) is One *Ilâh* (God God, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of God), and they are proud.

23. Certainly, God knows what they conceal and what they reveal. Truly, He likes not the proud.

24. And when it is said to them: "What is it that your Lord has sent down (unto Muhammad)?" They say: "Tales of the men of old!"

25. They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!

26. Those before them indeed plotted, but God struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) 'partners' concerning whom you used to disagree and dispute (with the believers, by defying and disobeying God)?" Those who have been given the knowledge (about the Torment of God for the disbelievers) will say: "Verily! Disgrace this Day and misery are upon the disbelievers."

28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with God and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, God is All-Knower of what you used to do."

29. "So enter the gates of Hell, to abide therein , and indeed, what an evil abode will be for the arrogant."

30. And (when) it is said to those who are the *Muttaqûn* (pious -- see V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (pious -- see V.2:2).

31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus God rewards the *Muttaqûn* (pious -- see V.2:2).

32. Those whose lives the angels take while they are in a pious state

(i.e. pure from all evil, and worshipping none but God Alone) saying (to them): *Salâmun 'Alaikum* (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world)."

33. Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And God wronged them not, but they used to wrong themselves.

34. Then, the evil results of their deeds overtook them, and that at which they used to mock surrounded them.

35. And those who join others in worship with God say: "If God had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?

36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship God (Alone), and avoid (or keep away from) *Tâghûât* (all false deities, etc. i.e. do not worship *Tâghûât* besides God)." Then of them were some whom God guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

37. If you (O Muhammad) covet for their guidance, then verily God guides not those whom He makes to go astray (or none can guide him whom God sends astray). And they will have no helpers.

38. And they swear by God their strongest oaths, that God will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.

39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of God) may know that they were liars.

40. Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is.

41. And as for those who emigrated for the Cause of God, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew!

42. (They are) those who remained patient (in this world for God's sake), and put their trust in their Lord (God Alone).

43. And We sent not (as Our Messengers) before you (O Muhammad) any but men, whom We inspired, (to preach and invite mankind to believe in the Oneness of God). So ask of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.

44. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them, and that they may give thought.

45. Do then those who devise evil plots feel secure that God will not sink them into the earth, or that the torment will not seize them from directions they perceive not?

46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from God's Punishment)?

47. Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful?

48. Have they not observed things that God has created, (how) their shadows incline to the right and to the left, making prostration unto God, and they are lowly?

49. And to God prostate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they worship their Lord (God) with humility].

50. They fear their Lord above them, and they do what they are commanded.

51. And God said (O mankind!): "Take not *ilâhaîn* (two gods in worship, etc.). Verily, He (God) is (the) only One *Ilâh* (God). Then, fear Me (God) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that God has forbidden and do all that God has ordained and worship none but God] .

52. To Him belongs all that is in the heavens and (all that is in) the earth and *Ad-Din Wasiba* is His [(i.e. perpetual sincere obedience to God is obligatory). None has the right to be worshipped but God]]. Will you then fear any other than God?

53. And whatever of blessings and good things you have, it is from God. Then, when harm touches you, unto Him you cry aloud for help.

54. Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (God).

55. So (as a result of that) they deny (with ungratefulness) that (God's Favours) which We have bestowed on them! Then enjoy

yourselves (your short stay), but you will come to know (with regrets).

56. And they assign a portion of that which We have provided them unto what they know not (false deities). By God, you shall certainly be questioned about (all) that you used to fabricate.

57. And they assign daughters unto God! Glorified (and Exalted) be He above all that they associate with Him! . And unto themselves what they desire;

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!

59. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth ? Certainly, evil is their decision.

60. For those who believe not in the Hereafter is an evil description, and for God is the highest description. And He is the All-Mighty, the All-Wise.

61. And if God were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).

62. They assign to God that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (*Tafsir Al-Qurtubî*, Vol.10, Page 121)

63. By God, We indeed sent (Messengers) to the nations before you (O Muhammad), but *Shaitân* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wali* (helper) today (i.e. in this world), and theirs will be a painful torment.

64. And We have not sent down the Book (the Qur'an) to you (O Muhammad), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.

65. And God sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey God).

66. And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.

67. And from the fruits of date-palms and grapes, you derive strong drink (this was before the order of the prohibition of the alcoholic drinks) and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.

68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.

70. And God has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! God is All-Knowing,

All-Powerful.

71. And God has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof . Do they then deny the Favour of God?

72. And God has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of God (by not worshipping God Alone).

73. And they worship others besides God, such as do not and cannot own any provision for them from the heavens or the earth.

74. So put not forward similitudes for God (as there is nothing similar to Him, nor He resembles anything). Truly! God knows and you know not.

75. God puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and He spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to God. Nay! (But) most of them know not.

76. And God puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on a Straight Path?

77. And to God belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! God is Able to do all things.

78. And God has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to God).

79. Do they not see the birds held (flying) in the midst of the sky? None holds them but God [none gave them the ability to fly but God]. Verily, in this are clear proofs and signs for people who believe (in the Oneness of God).

80. And God has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishing and articles of convenience (e.g. carpets, blankets, etc.), a comfort for a while.

81. And God has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Grace unto you, that you may submit yourselves to His Will (in Islâm).

82. Then, if they turn away, your duty (O Muhammad) is only to convey (the Message) in a clear way.

83. They recognise the Grace of God, yet they deny it (by worshipping others besides God) and most of them are disbelievers (deny the Prophethood of Muhammad).

84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who have disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for God's Forgiveness (of their sins, etc.).

85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

86. And when those who associated partners with God see their (God's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"

87. And they will offer (their full) submission to God (Alone) on that Day, and their invented false deities [all that they used to invoke besides God, e.g. idols, saints, priests, monks, angels, jinns, Jibrael (Gabriel), Messengers, etc.] will vanish from them.

88. Those who disbelieved and hinder (men) from the Path of God, for them We will add torment over the torment; because they used to spread corruption [by disobeying God themselves, as well as ordering others (mankind) to do so].

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to God as Muslims).

90. Verily, God enjoins *Al-Adl* (i.e. justice and worshipping none but God Alone – Islâmic Monotheism) and *Al-Ihsân* [i.e. to be patient in

performing your duties to God, totally for God's sake and in accordance with the *Sunnah* (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that God has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids *Al-Fahshâ'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and *Al-Munkar* (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and *Al-Baghy* (i.e. all kinds of oppression), He admonishes you, that you may take heed.

91. And fulfill the Covenant of God (*Bai'a*: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed God your surety. Verily! God knows what you do.

92. And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths a means of deception among yourselves, lest a nation may be more numerous than another nation. God only tests you by this [i.e. who obeys God and fulfills God's Covenant and who disobeys God and breaks God's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of God and in the Prophethood of Prophet Muhammad which the disbeliever denies it and that was their difference amongst them in the life of this world] .

93. And had God willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.

94. And make not your oaths, a means of deception among yourselves, lest a foot may slip after being firmly planted, and you

may have to taste the evil (punishment in this world) of having hindered (men) from the Path of God (i.e. Belief in the Oneness of God and His Messenger, Muhammad), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).

95. And purchase not a small gain at the cost of God's Covenant. Verily! What is with God is better for you if you did but know.

96. Whatever is with you, will be exhausted, and whatever with God (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do .

97. Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

98. So when you want to recite the Qur'ân, seek refuge with God from *Shaitân* (Satan), the outcast (the cursed one).

99. Verily! He has no power over those who believe and put their trust only in their Lord (God).

100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (God) [i.e. those who are *Mushrikûn* -- polytheists -- see Verse 6:121].

101. And when We change a Verse [of the Qur'ân, i.e. cancel (abrogate) its order] in place of another, and God knows the best of what He sends down, they (the disbelievers) say: "You (O Muhammad) are but a *Muftari*! (forger, liar)." Nay, but most of them know not.

102. Say (O Muhammad) *Ruh-ul-Qudus* [Jibrael (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to God as Muslims).

103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad)." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue.

104. Verily! Those who believe not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God, God will not guide them and theirs will be a painful torment.

105. It is only those who believe not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God, who fabricate falsehood, and it is they who are liars.

106. Whoever disbelieved in God after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from God, and theirs will be a great torment.

107. That is because they loved and preferred the life of this world over that of the Hereafter. And God guides not the people who disbelieve.

108. They are those upon whose hearts, hearing (ears) and sight (eyes) God has set a seal. And they are the heedless!

109. No doubt, in the Hereafter, they will be the losers.

110. Then, verily! Your Lord for those who emigrated after they had

been put to trials and thereafter strove hard and fought (for the Cause of God) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

112. And God puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of God (with ungratefulness). So God made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad) which they (its people) used to do .

113. And verily, there had come unto them a Messenger (Muhammad) from among themselves, but they denied him, so the torment overtook them while they were *Zâlimûn* (polytheists and wrong-doers, etc.).

114. So eat of the lawful and good food which God has provided for you. And be grateful for the Graces of God, if it is He Whom you worship.

115. He has forbidden you only *Al-Maytatah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than God (or has been slaughtered for idols etc. or on which God's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, God is Oft-Forgiving, Most Merciful.

116. And say not concerning that which your tongues put forth falsely:

"This is lawful and this is forbidden " so as to invent lies against God. Verily, those who invent lies against God will never prosper.

117. A passing brief enjoyment (will be theirs), but they will have a painful torment.

118. And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad) before [in *Sûrat-Al-An'am*, (The Cattle), see Verse 6:146]. And We wronged them not, but they used to wrong themselves.

119. Then, verily! Your Lord for those who do evil (commit sins and are disobedient to God) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

120. Verily, Ibrâhim (Abraham) was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to God, *Hanifa* (i.e. to worship none but God), and he was not one of those who were *Al-Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of God, and those who joined partners with God).

121. (He was) thankful for His (God's) Graces. He (God) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism, neither Judaism nor Christianity).

122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

123. Then, We have inspired you (O Muhammad saying): "Follow the religion of Ibrâhim (Abraham) *Hanifa* (Islâmic Monotheism -- to worship none but God) and he was not of the *Mushrikûn* (polytheists, idolaters, disbelievers, etc.).

124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

125. Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.

126. And if you punish (your enemy, O you believers in the Oneness of God), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sâbirin* (the patient ones, etc.) .

127. And endure you patiently (O Muhammad), your patience is not but from God. And grieve not over them (polytheists and pagans, etc.), and be not distressed because of what they plot.

128. Truly, God is with those who fear Him (keep their duty unto Him) , and those who are *Muhsinûn* (good-doers, -- see the footnote of V.9:120).

Surah 17 - Al-Isra'

In the Name of God, the Most Beneficent, the Most Merciful.

1. Glorified (and Exalted) be He (God) [above all that (evil) they associate with Him] [*Tafsir Qurtubî*, Vol. 10, Page 204] Who took His slave (Muhammad) for a journey by night from *Al-Masjid-al-Harâm* (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad) of Our *Ayât* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.

2. And We gave Mûsa (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take not other than Me as (your) *Wakîl* (Protector, Lord, or Disposer of your affairs, etc).

3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave."

4. And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant!

5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

6. Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in man power.

7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.

8. [And We said in the Taurât (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.

9. Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of God and His Messenger, Muhammad , etc.). who work deeds of righteousness, that they shall have a great reward (Paradise).

10. And that those who believe not in the Hereafter (i.e. they disbelieve that they will be recompensed for what they did in this world, good or bad, etc.), for them We have prepared a painful torment (Hell).

11. And man invokes (God) for evil as he invokes (God) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O God! Curse him, etc." and that one should not do, but one should be patient].

12. And We have appointed the night and the day as two *Ayât* (signs etc.). Then, We have made dark the sign of the night while We have made the sign of day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.

13. And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."

15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).

16. And when We decide to destroy a town (population), We (first) send a definite order (to obey God and be righteous) to those among them [or We (first) increase in number those of its population] who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

17. And how many generations have We destroyed after Nûh (Noah)! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.

18. Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (far away from God's Mercy).

19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of God's Obedience) while he is a believer (in the Oneness of God Islâmic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by God).

20. To each these as well as those We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.
21. See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.
22. Set not up with God any other *ilâh* (god), (O man)! (This verse is addressed to Prophet Muhammad , but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).
23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.
24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."
25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.
26. And give to the kindred his due and to the *Miskîn* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift . [*Tafsir. At-Tabarî*, Vol. 10, Page 158 (Verse 9: 60)].
27. Verily, spendthrifts are brothers of the *Shayâtîn* (devils), and the *Shaitân* (Devil -- Satan) is ever ungrateful to his Lord.
28. And if you (O Muhammad) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak

unto them a soft kind word (i.e. God will give me and I shall give you).

29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.

31. And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.

32. And come not near to the unlawful sexual intercourse. Verily, it is a *Fâhishah* [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless God forgives him).

33. And do not kill anyone which God has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand *Qisâs*, Law of Equality in punishment or to forgive, or to take *Diya* (blood money))]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer only). Verily, he is helped (by the Islâmic law).

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! the covenant, will be questioned about.

35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

36. And follow not (O man i.e., say not, or do not or witness not, etc.)

that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by God).

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.

39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character, etc.) which your Lord has inspired to you (O Muhammad). And set not up with God any other *ilâh* (god) lest you should be thrown into Hell, blameworthy and rejected, (from God's Mercy).

40. Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters. Verily! You utter an awful saying, indeed.

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion.

42. Say (O Muhammad to these polytheists, pagans, etc.): "If there had been other *âliha* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

43. Glorified and High be He! From '*Uluwan Kabîra* (the great falsehood) that they say! (i.e. forged statements that there are other gods along with God, but He is God, the One, the Self-Sufficient Master, whom all creatures need. He begets not, nor was He

begotten, and there is none comparable or coequal unto Him).

44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

45. And when you (Muhammad) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not).

46. And We have put coverings over their hearts lest, they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone [*Lâ ilâha ill-God* (none has the right to be worshipped but God) Islâmic Monotheism] in the Qur'ân, they turn on their backs, fleeing in extreme dislikeness.

47. We know best of what they listen to, when they listen to you. And when they take secret counsel, behold, the *Zâlimûn* (polytheists and wrong-doers, etc.) say: "You follow none but a bewitched man."

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.

49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"

50. Say (O Muhammad) "Be you stones or iron,"

51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)" Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be ?" Say: "Perhaps it is near!"

52. On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!
53. And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitân* (Satan) verily, sows disagreements among them. Surely, *Shaitân* (Satan) is to man a plain enemy.
54. Your Lord knows you best, if He will, He will have mercy on you, or if He will, He will punish you. And We have not sent you (O Muhammad) as a guardian over them.
55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dawûd (David) We gave the Zabûr (Psalms).
56. Say (O Muhammad): "Call unto those besides Him whom you pretend [to be gods like angels, *lesâ* (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."
57. Those whom they call upon [like '*lesa* (Jesus) – son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (God), as to which of them should be the nearest and they ['*lesa* (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!
58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees)
59. And nothing stops Us from sending the *Ayât* (proofs, evidences,

signs) but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

60. And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of *Al-Isrâ'*) but a trial for mankind, and likewise the accursed tree (*Zaqqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to God.

61. And (remember) when We said to the angels: "Prostrate unto Adam." They prostrated except *Iblîs* (Satan). He said: "Shall I prostrate to one whom You created from clay?"

62. [*Iblîs* (Satan)] said: "See? This one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"

63. (God) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense.

64. "And *Istafziz* [literally means: befool them gradually] those whom you can among them with your voice (i.e. songs, music, and any other call for God's disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them." But Satan promises them nothing but deceit.

65. "Verily! My slaves (i.e. the true believers of Islâmic Monotheism),

you have no authority over them. And All-Sufficient is your Lord as a Guardian."

66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly! He is Ever Most Merciful towards you.

67. And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (God Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful.

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakîl* (guardian one to guard you from the torment).

69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us?

70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Taiyibât* (lawful good things), and have preferred them above many of those whom We have created with a marked preference.

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ân, the Taurât (Torah), the Injeel (Gospel), etc.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

72. And whoever is blind in this world (i.e., does not see God's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad), to fabricate something other than it against Us, and then they would certainly have taken you a friend!

74. And had We not made you stand firm, you would nearly have inclined to them a little.

75. In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

76. And Verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.

77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad), and you will not find any alteration in Our *Sunnah* (rule or way, etc.).

78. Perform *As-Salât* (*lqamât-as-Salât*) from mid-day till the darkness of the night (i.e. the *Zuhr*, '*Asr*', *Maghrib*, and '*Ishâ*' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).

79. And in some parts of the night (also) offer the *Salât* (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (*Tahajjud* optional prayer *Nawâfil*) for you (O Muhammad). It may be

that your Lord will raise you to *Maqâman Mahmûda* (a station of praise and glory, i.e. the highest degree in Paradise!).

80. And say (O Muhammad): My Lord! Let my entry (to the city of Al-Madinah) be good, and likewise my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).

81. And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtîl* (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! *Bâtîl* is ever bound to vanish."

82. And We send down from the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the *Zâlimûn* (polytheists and wrong-doers) nothing but loss.

83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair.

84. Say (O Muhammad to mankind): "Each one does according to *Shakilatîhi* (i.e. his way or his religion or his intentions, etc.), and your Lord knows best of him whose path (religion, etc.) is right."

85. And they ask you (O Muhammad) concerning the *Rûh* (the Spirit); Say: "The *Rûh* (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."

86. And if We willed We could surely take away that which We have revealed to you by inspiration (i.e. this Qur'ân). Then you would find no protector for you against Us in that respect.

87. Except as a Mercy from your Lord. Verily! His Grace unto you (O Muhammad) is ever great.

88. Say: "If the mankind and the jinns were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

89. And indeed We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief.

90. And they say: "We shall not believe in you (O Muhammad), until you cause a spring to gush forth from the earth for us;

91. "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;

92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring God and the angels before (us) face to face;

93. "Or you have a house of adornable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad): "Glorified (and Exalted) be my Lord (God) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"

94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has God sent a man as (His) Messenger?"

95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

96. Say: "Sufficient is God for a witness between me and you. Verily! He is the All-Knower, the All-Seer of His slaves."

97. And he whom God guides, he is led aright; but he whom He sends astray for such you will find no *Auliyâ'* (helpers and protectors, etc.), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

98. That is their recompense, because they denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

99. See they not that God, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is not doubt. But the *Zâlimûn* (polytheists and wrong-doers, etc.) refuse (the truth the Message of Islâmic Monotheism, and accept nothing) but disbelief.

100. Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision, etc.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

101. And indeed We gave to Mûsa (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mûsa (Moses)! I think you are indeed bewitched."

102. [Mûsa (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences i.e. proofs of God's Oneness and His

Omnipotence, etc.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"

103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.

104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ [Iesa (Jesus), son of Maryam (Mary) on the earth]. We shall bring you altogether as mixed crowd (gathered out of various nations).[*Tafsir Al-Qurtubî*, Vol. 10, Page 338]

105. And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O Muhammad) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islâmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmic Monotheism).

106. And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years).

107. Say (O Muhammad to them): "Believe in it (the Qur'ân) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians like 'Abdullâh bin Salâm and Salmân Al-Farisî), when it is recited to them, fall down on their faces in humble prostration."

108. And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."

109. And they fall down on their faces weeping and it adds to their humility.

110. Say (O Muhammad): "Invoke God or invoke the Most Beneficent (God), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your *Salât* (prayer) neither aloud nor in a low voice, but follow a way between.

111. And say: "All the praises and thanks be to God, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a *Walî* (helper, protector or supporter). And magnify Him with all the magnificence, [*Godu-Akbar* (God is the Most Great)]."

Surah 18 - Al-Kahf

In the Name of God, the Most Beneficent, the Most Merciful.

1. All the praises and thanks be to God, Who has sent down to His slave (Muhammad) the Book (the Qur'ân), and has not placed therein any crookedness.
2. (He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of God Islâmic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e. Paradise).
3. They shall abide therein forever.
4. And to warn those (Jews, Christians, and pagans) who say, "God has begotten a son (or offspring or children)."
5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot (took) sons and daughters]. They utter nothing but a lie.
6. Perhaps, you, would kill yourself (O Muhammad) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân).
7. Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e.those who do good deeds in the most perfect manner, that means to do them (deeds) totally for God's sake and in accordance to the legal ways of the Prophet].

8. And verily! We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees, etc.).

9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?

10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave, they said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

11. Therefore We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years.

12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

13. We narrate unto you (O Muhammad) their story with truth: Truly! They were young men who believed in their Lord (God), and We increased them in guidance.

14. And We made their hearts firm and strong (with the light of Faith in God and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilâh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

15. "These our people have taken for worship *âliha* (gods) other than Him (God). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against God.

16. (The young men said to one another): "And when you withdraw

from them, and that which they worship, except God, then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling, etc.)."

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayât* (proofs, evidences, signs) of God. He whom God guides, is rightly guided; but he whom He sends astray, for him you will find no *Walî* (guiding friend) to lead him (to the right Path).

18. And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

20. "For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful."

21. And thus We made their case known to the people, that they

might know that the Promise of God is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them, their Lord knows best about them," (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."

22. (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad): "My Lord knows best their number; none knows them but a few." So debate not (about their number, etc.) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave.

23. And never say of anything, "I shall do such and such thing tomorrow."

24. Except (with the saying), "If God will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."

25. And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years).

26. Say: "God knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Walî* (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule."

27. And recite what has been revealed to you (O Muhammad) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its

teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.

28. And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.

29. And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zâlimûn* (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of God). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil *Murtafaqâ* (dwelling, resting place, etc.)!

30. Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.

31. These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaqâ* (dwelling, resting place, etc.)!

32. And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops

(cultivated fields etc.).

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: I am more than you in wealth and stronger in respect of men." [See *Tafsir Qurtubî*, Vol. 10, Page 403].

35. And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I think not that this will ever perish.

36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

37. His companion said to him, during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man?

38. "But as for my part (I believe) that He is God, my Lord and none shall I associate as partner with my Lord.

39. It was better for you to say, when you entered your garden: 'That which God wills (will come to pass)! There is no power but with God'. If you see me less than you in wealth, and children.

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* (torment, bolt, etc.) from the sky, then it will be a slippery earth.

41. "Or the water thereof (of the gardens) becomes deep-sunken

(underground) so that you will never be able to seek it."

42. So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, he could only say: "Would I had ascribed no partners to my Lord!" [*Tafsir Ibn Kathîr*]

43. And he had no group of men to help him against God, nor could he defend or save himself.

44. There (on the Day of Resurrection), *Al-Walâyah* (the protection, power, authority and kingdom) will be for God (Alone), the True God. He (God) is the Best for reward and the Best for the final end. (*Lâ ilâha ill-God none has the right to be worshipped but God*).

45. And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And God is Able to do everything.

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of God's obedience, good and nice talk, remembrance of God with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.

47. And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.

48. And they will be set before your Lord in (lines as) rows, (and God will say): "Now indeed, you have come to Us as We created you the

first time. Nay, but you thought that We had appointed no meeting for you (with Us)."

49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of God, and in the left hand for a disbeliever in the Oneness of God), and you will see the *Mujrimûn* (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.

50. And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except *Iblîs* (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (*Iblîs*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn* (polytheists, and wrong-doers, etc.).

51. I (God) made them (*Iblîs* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (God) to take the misleaders as helpers.

52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put *Maubiqâ* (a barrier, or enmity, or destruction, or a valley in Hell) between them.

53. And the *Mujrimûn* (criminals, polytheists, sinners), shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

54. And indeed We have put forth every kind of example in this

Qur'ân, for mankind. But, man is ever more quarrelsome than anything.

55. And nothing prevents men from believing, now when the guidance (the Qur'ân) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by God), or the torment be brought to them face to face?

56. And We send not the Messengers except as giver of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as jest and mockery!

57. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'ân), and in their ears, deafness. And if you (O Muhammad) call them to guidance, even then they will never be guided.

58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

59. And these towns (population, 'Ad, Thamûd, etc.) We destroyed when they did wrong. And We appointed a fixed time for their destruction.

60. And (remember) when Mûsa (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or

(until) I spend years and years in travelling."

61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.

62. So when they had passed further on (beyond that fixed place), Mûsa (Moses) said to his boy-servant: "Bring us our morning meal, truly, we have suffered much fatigue in this, our journey."

63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but *Shaitân* (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

64. [Mûsa (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.

65. Then they found one of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

66. Mûsa (Moses) said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by God)?"

67. He (Khidr) said: "Verily! You will not be able to have patience with me!

68. "And how can you have patience about a thing which you know not?"

69. Mûsa (Moses) said: "If God will, you will find me patient, and I will not disobey you in aught."

70. He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention it to you."

71. So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Mûsa (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "*Imra*" (a *Munkar* – evil, bad, dreadful thing)."

72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

73. [Mûsa (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."

74. Then they both proceeded, till they met a boy, he (Khidr) killed him. Mûsa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "*Nukra*" (a great *Munkar* – prohibited, evil, dreadful thing)!"

75. (Khidr) said: "Did I not tell you that you can have no patience with me?"

76. [Mûsa (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Mûsa (Moses)] said: If you had wished, surely, you could have taken wages for it!"

78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

79. "As for the ship, it belonged to *Masâkîn* (poor people) working in the sea. So I wished to make a defective damage in it, as there was

a king after them who seized every ship by force.

80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

81. "So we intended that their Lord should change him for them for one better in righteousness and near to mercy.

82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."

84. Verily, We established him in the earth, and We gave him the means of everything.

85. So he followed a way.

86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (God) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."

87. He said: "As for him (a disbeliever in the Oneness of God) who does wrong, we shall punish him; and then he will be brought back unto his Lord; Who will punish him with a terrible torment (Hell).

88. "But as for him who believes (in God's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)."

89. Then he followed another way,

90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (God) had provided no shelter against the sun.

91. So (it was)! And We knew all about him (Dhul-Qarnain).

92. Then he followed (another) way,

93. Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

94. They said: "O Dhul-Qarnain! Verily! Ya'jûj and Ma'jûj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

96. "Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow," till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it."

97. So they [Ya'jûj and Ma'jûj (Gog and Magog)] were made powerless to scale it or dig through it.

98. Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together.

100. And on that Day We shall present Hell to the disbelievers, plain to view,

101. (To) Those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it).

102. Do then those who disbelieve think that they can take My slaves [i.e., the angels, God's Messengers, 'Iesa (Jesus), son of Maryam (Mary), etc.] as *Auliya'* (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of God Islâmic Monotheism).

103. Say (O Muhammad): "Shall We tell you the greatest losers in respect of (their) deeds?

104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!

105. "They are those who deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

107. "Verily! Those who believe (in the Oneness of God Islâmic Monotheism) and do righteous deeds, shall have the Gardens of *Al-*

Firdaus (the Paradise) for their entertainment.

108. "Wherein they shall dwell (forever). No desire will they have to be removed therefrom."

109. Say (O Muhammad to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid."

110. Say (O Muhammad): "I am only a man like you. It has been inspired to me that your *Ilâh* (God) is One *Ilâh* (God i.e. God). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

Surah 19 - Maryam

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Kâf- Hâ-Yâ-'Aîn-Sâd.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings].

2. (This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah).

3. When he called out his Lord (God) a call in secret,

4. Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!

5. "And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!"

7. (God said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)."

8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

9. He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"
10. [Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."
11. Then he came out to his people from *Al-Mihrâb* (a praying place or a private room, etc.), he told them by signs to glorify God's Praises in the morning and in the afternoon.
12. (It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurât (Torah)]." And We gave him wisdom while yet a child.
13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,
14. And dutiful towards his parents, and he was neither an arrogant nor disobedient (to God or to his parents).
15. And *Salâmun* (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!
16. And mention in the Book (the Qur'ân, O Muhammad , the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.
17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects.
18. She said: "Verily! I seek refuge with the Most Beneficent (God) from you, if you do fear God."

19. (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."

20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

21. He said: "So (it will be), your Lord said: 'That is easy for Me (God): And (We wish) to appoint him as a sign to mankind and a mercy from Us (God), and it is a matter (already) decreed, (by God).'

22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

24. Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;

25. "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."

26. "So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (God) so I shall not speak to any human being this day.'"

27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariya* (an unheard mighty thing).

28. "O sister (i.e. the like) of Hârûn (Aaron) [not the brother of Mûsa (Moses), but he was another pious man at the time of Maryam

(Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

30. "He ['lesa (Jesus)] said: Verily! I am a slave of God, He has given me the Scripture and made me a Prophet;"

31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salât* (prayer), and *Zakât*, as long as I live."

32. "And dutiful to my mother, and made me not arrogant, unblest.

33. "And *Salâm* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

34. Such is 'lesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).

35. It befits not (the Majesty of) God that He should beget a son [this refers to the slander of Christians against God, by saying that 'lesa (Jesus) is the son of God]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is.

36. ['lesa (Jesus) said]: "And verily God is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (God's Religion of Islâmic Monotheism which He did ordain for all of His Prophets)."
[*Tafsir At-Tabarî*]

37. Then the sects differed [i.e. the Christians about 'lesa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that 'lesa (Jesus) is the son of God] from the meeting of a

great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

38. How clearly will they (polytheists and disbelievers in the Oneness of God) see and hear, the Day when they will appear before Us! But the *Zalimûn* (polytheists and wrong-doers) today are in plain error.

39. And warn them (O Muhammad) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.

40. Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,

41. And mention in the Book (the Qur'ân) Ibrâhim (Abraham). Verily! He was a man of truth, a Prophet.

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?

43. "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.

44. "O my father! Worship not *Shaitân* (Satan). Verily! *Shaitân* (Satan) has been a rebel against the Most Beneficent (God).

45. "O my father! Verily! I fear lest a torment from the Most Beneficent (God) overtake you, so that you become a companion of *Shaitân* (Satan) (in the Hell-fire)." [*Tafsir Al-Qurtubî*]

46. He (the father) said: "Do you reject my gods, O Ibrâhim (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you."

47. Ibrâhim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious.

48. "And I shall turn away from you and from those whom you invoke besides God. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord."

49. So when he had turned away from them and from those whom they worshipped besides God, We gave him Ishâque (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.

50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise).

51. And mention in the Book (this Qur'ân) Mûsa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.

52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsa (Moses)].

53. And We bestowed on him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.

54. And mention in the Book (the Qur'ân) Ismâ'il (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet.

55. And he used to enjoin on his family and his people *As-Salât* (the prayers) and the *Zakât*, and his Lord was pleased with him.

56. And mention in the Book (the Qur'ân) Idris (Enoch). Verily! He was a man of truth, (and) a Prophet.

57. And We raised him to a high station.

58. Those were they unto whom God bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhim (Abraham) and Israel and from among those whom We guided and chose. When the Verses of the Most Beneficent (God) were recited unto them, they fell down prostrating and weeping.

59. Then, there has succeeded them a posterity who have given up *As-Salât* (the prayers) [i.e. made their *Salât* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell.

60. Except those who repent and believe (in the Oneness of God and His Messenger Muhammad), and work righteousness. Such will enter Paradise and they will not be wronged in aught.

61. (They will enter) '*Adn* (Eden) Paradise (everlasting Gardens), which the Most Beneficent (God) has promised to His slaves in the unseen: Verily! His Promise must come to pass.

62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salâm* (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].

63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn* (pious and righteous persons -- See V.2:2).

64. And we (angels) descend not except by the Command of your Lord (O Muhammad). To Him belongs what is before us and what is

behind us, and what is between those two, and your Lord is never forgetful,

65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].

66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

67. Does not man remember that We created him before, while he was nothing?

68. So by your Lord, surely, We shall gather them together, and (also) the *Shayâtin* (devils) (with them), then We shall bring them round Hell on their knees.

69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (God).

70. Then, verily, We know best those who are most worthy of being burnt therein.

71. There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.

72. Then We shall save those who use to fear God and were dutiful to Him. And We shall leave the *Zâlimûn* (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).

73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who

live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad who have a hard life): "Which of the two groups (i.e. believers and disbelievers) is best in (point of) position and as regards station (place of council for consultation)."

74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

75. Say (O Muhammad) whoever is in error, the Most Beneficent (God) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer for the Verse No.19:73]

76. And God increases in guidance those who walk aright [true believers in the Oneness of God who fear God much (abstain from all kinds of sins and evil deeds which He has forbidden), and love God much (perform all kinds of good deeds which He has ordained)]. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

77. Have you seen him who disbelieved in Our *Ayât* (this Qur'ân and Muhammad) and (yet) says: "I shall certainly be given wealth and children [if I will be alive (again)],"

78. Has he known the unseen or has he taken a covenant from the Most Beneficent (God)?

79. Nay! We shall record what he says, and We shall increase his torment (in the Hell);

80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this

world), and he shall come to Us alone.

81. And they have taken (for worship) *âliha* (gods) besides God, that they might give them honour, power and glory (and also protect them from God's Punishment etc.).

82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).

83. See you not that We have sent the *Shayâtin* (devils) against the disbelievers to push them to do evil.

84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).

85. The Day We shall gather the *Muttaqûn* (pious -- see V.2:2) unto the Most Beneficent (God), like a delegate (presented before a king for honour).

86. And We shall drive the *Mujrimûn* (polytheists, sinners, criminals, disbelievers in the Oneness of God, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water),

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Beneficent (God).

88. And they say: "The Most Beneficent (God) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of God, and the Christians say that He has begotten a son ['Iesa (Christ)], and the pagan Arabs say that He has begotten daughters (angels, etc.)]."

89. Indeed you have brought forth (said) a terrible evil thing.

90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,
91. That they ascribe a son (or offspring or children) to the Most Beneficent (God).
92. But it is not suitable for (the Majesty of) the Most Beneficent (God) that He should beget a son (or offspring or children).
93. There is none in the heavens and the earth but comes unto the Most Beneficent (God) as a slave.
94. Verily, He knows each one of them, and has counted them a full counting.
95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).
96. Verily, those who believe [in the Oneness of God and in His Messenger (Muhammad)] and work deeds of righteousness, the Most Beneficent (God) will bestow love for them (in the hearts of the believers).
97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad), only that you may give glad tidings to the *Muttaqûn* (pious and righteous persons -- See V.2:2), and warn with it the *Ludda* (most quarrelsome) people.
98. And how many a generation before them have We destroyed! Can you (O Muhammad) find a single one of them or hear even a whisper of them?

Surah 20 - Ta-Ha

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Tâ-Hâ.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings.]

2. We have not sent down the Qur'ân unto you (O Muhammad) to cause you distress,

3. But only as a Reminder to those who fear (God).

4. A revelation from Him (God) Who has created the earth and high heavens.

5. The Most Beneficent (God) *Istawâ* (rose over) the (Mighty) Throne (in a manner that suits His Majesty).

6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

7. And if you (O Muhammad) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

8. God! *Lâ ilâhla illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names.

9. And has there come to you the story of Mûsa (Moses)?

10. When he saw a fire, he said to his family: "Wait! Verily, I have

seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

11. And when he came to it (the fire), he was called by name: "O Mûsa (Moses)!"

12. "Verily! I am your Lord! So take off your shoes, you are in the sacred valley, *Tuwâ*.

13. "And I have chosen you. So listen to that which is inspired to you.

14. "Verily! I am God! *Lâ ilâha illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *As-Salât (Iqâmat-as-Salât)* for My Remembrance.

15. "Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives.

16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you therefrom, lest you perish.

17. "And what is that in your right hand, O Mûsa (Moses)?"

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."

19. (God) said: "Cast it down, O Mûsa (Moses)!"

20. He cast it down, and behold! It was a snake, moving quickly.

21. God said: "Grasp it, and fear not, We shall return it to its former state,

22. "And press your (right) hand to your (left) side, it will come forth

white (and shining), without any disease as another sign,

23. "That We may show you (some) of Our Greater Signs.

24. "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant, and as a tyrant)."

25. [Mûsa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

26. "And ease my task for me;

27. "And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mûsa (Moses) put in his mouth when he was an infant]. [*Tafsir At-Tabarî*, Vol. 16, Page 159].

28. "That they understand my speech,

29. "And appoint for me a helper from my family,

30. "Hârûn (Aaron), my brother;

31. "Increase my strength with him,

32. "And let him share my task (of conveying God's Message and Prophethood),

33. "That we may glorify You much,

34. "And remember You much,

35. "Verily! You are of us Ever a Well-Seer."

36. God said: "You are granted your request, O Mûsa (Moses)!"

37. "And indeed We conferred a favour on you another time (before).

38. "When We inspired your mother with that which We inspired.

39. "Saying: 'Put him (the child) into the *Tabût* (a box or a case or a chest) and put it into the river (Nile), then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye,

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsa (Moses)!

41. "And I have *Istana'tuka*, for Myself.

42. "Go you and your brother with My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My Remembrance.

43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).

44. "And speak to him mildly, perhaps he may accept admonition or fear God."

45. They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."

46. He (God) said: "Fear not, verily! I am with you both, hearing and seeing.

47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

48. 'Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of God, and in His Messengers, etc.], and turns away.'(from the truth and obedience of God)"

49. Fir'aun (Pharaoh) said: "Who then, O Mûsa (Moses), is the Lord of you two?"

50. [Mûsa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."

51. [Fir'aun (Pharaoh)] said: "What about the generations of old?"

52. [Mûsa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets, "

53. Who has made earth for you like a bed (spread out); and has opened roads (ways and paths etc.) for you therein; and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

54. Eat and pasture your cattle, (therein); verily, in this are proofs and signs for men of understanding.

55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.

56. And indeed We showed him [Fir'aun (Pharaoh)] all Our Signs and Evidences, but he denied and refused.

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsa (Moses)?"

58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition)."

59. [Mûsa (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."

60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

61. Mûsa (Moses) said to them: "Woe unto you! Invent not a lie against God, lest He should destroy you completely by a torment. And surely, he who invents a lie (against God) will fail miserably."

62. Then they debated with one another what they must do, and they kept their talk secret.

63. They said: "Verily! These are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."

65. They said:"O Mûsa (Moses)! Either you throw first or we be the first to throw?"

66. [Mûsa (Moses)] said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.

67. So Mûsa (Moses) conceived a fear in himself.

68. We (God) said: "Fear not! Surely, you will have the upper hand.

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain."

70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsa (Moses)."

71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mûsa (Moses)] before I give you permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun -- Pharaoh) or the Lord of Mûsa (Moses) (God)] can give the severe and more lasting torment."

72. They said: "We prefer you not over the clear signs that have come to us, and to Him (God) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.

73. "Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And God is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment)."

74. Verily! Whoever comes to his Lord as a *Mujrim* (criminal, polytheist, disbeliever in the Oneness of God and His Messengers, sinner, etc.), then surely, for him is Hell, therein he will neither die nor live.

75. But whoever comes to Him (God) as a believer (in the Oneness of God, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter),

76. '*Adn* (Edn) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves [(by abstaining from all kinds of sins and evil deeds) which God has forbidden and by doing all that which God has ordained)].

77. And indeed We inspired Mûsa (Moses) (saying): "Travel by night with *lbâdi* (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.

79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them.

80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna* and quails,

81. (Saying) eat of the *Taiyibât* (good lawful things) wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

82. And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).

83. "And what made you hasten from your people, O Mûsa (Moses)?"

84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."

85. (God) said: "Verily! We have tried your people in your absence, and As-Samiri has led them astray."

86. Then Mûsa (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, so you broke your promise to me (i.e. disbelieving in God and worshipping the calf)?"

87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Samiri suggested."

88. Then he took out (of the fire) for them a statue of a calf which seemed to low. They said: "This is your *ilâh* (god), and the *ilâh* (god) of Mûsa (Moses), but [Mûsa (Moses)] has forgotten (his god)."

89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

90. And Hârûn (Aaron) indeed had said to them beforehand: "O my

people! You are being tried in this, and verily, your Lord is (God) the Most Beneficent, so follow me and obey my order."

91. They said: "We will not stop worshipping it (i.e. the calf), until Mûsa (Moses) returns to us."

92. [Mûsa (Moses)] said: "O Hârûn (Aaron)! What stopped you when you saw them going astray;

93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"

94. He [Hârûn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!' "

95. [Mûsa (Moses)] said: "And what is the matter with you. O Samiri? (i.e. why did you do so?)"

96. (Samiri) said: "I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrael's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."

97. Mûsa (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your *ilâh* (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

98. Your *Ilâh* (God) is only God, the One (*Lâ ilâha illa Huwa*) (none

has the right to be worshipped but He). He has full knowledge of all things.

99. Thus We relate to you (O Muhammad) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân).

100. Whoever turns away from it (this Qur'ân i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,

101. They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection;

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimûn* (criminals, polytheists, sinners, disbelievers in the Oneness of God, etc.) *Zurqa*: (blue or blind eyed with black faces).

103. In whispers will they speak to each other (saying): "You stayed not longer than ten (days)."

104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"

105. And they ask you concerning the mountains, say; "My Lord will blast them and scatter them as particles of dust.

106. "Then He shall leave it as a level smooth plain.

107. "You will see therein nothing crooked or curved."

108. On that Day mankind will follow strictly (the voice of) God's caller, no crookedness (that is without going to the right or left of that

voice) will they show him (God's caller). And all voices will be humbled for the Most Beneficent (God), and nothing shall you hear but the low voice of their footsteps.

109. On that day no intercession shall avail, except the one for whom the Most Beneficent (God) has given permission and whose word is acceptable to Him.

110. He (God) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.

111. And (all) faces shall be humbled before (God), the Ever Living, the One Who sustains and protects all that exists. And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in God, ascribed partners to Him, and did deeds of His disobedience), became indeed a complete failure (on that Day).

112. And he who works deeds of righteousness, while he is a believer (in Islāmic Monotheism) then he will have no fear of injustice, nor of any curtailment (of his reward).

113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may fear God, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

114. Then High above all be God, the True King. And be not in haste (O Muhammad) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."

115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.

116. And (remember) when We said to the angels: "Prostrate

yourselves to Adam." They prostrated (all) except *Iblīs* (Satan), who refused.

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery.

118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked.

119. And you (will) suffer not from thirst therein nor from the sun's heat.

120. Then *Shaitân* (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

121. Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.

122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

123. (God) said:"Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.

124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."

126. (God) will say: "Like this, Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from God's Mercy)."

127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (God) and believes not in His Messengers, and His revealed Books, like this Qur'ân, etc.], and believes not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting.

128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).

130. So bear patiently (O Muhammad) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which God shall give you.

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of God), the splendour of the life of this world that We

may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.

132. And enjoin *As-Salât* (the prayer) on your family, and be patient in offering them [i.e. the *Salât* (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the *Muttaqûn* (pious – see V.2:2).

133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the *Taurât* (Torah), and the *Injeel* (Gospel), etc. about the coming of the Prophet Muhammad].

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad and the *Qur'ân*), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."

135. Say (O Muhammad): "Each one (believer and disbeliever, etc.) is waiting, so wait you too, and you shall know who are they that are on the Straight and Even Path (i.e. God's Religion of Islâmic Monotheism), and who are they that have let themselves be guided (on the Right Path).

Surah 21 - Al-Anbiyah'

In the Name of God, the Most Beneficent, the Most Merciful.

1. Draws near for mankind their reckoning, while they turn away in heedlessness.
2. Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play,
3. With their hearts occupied (with evil things) those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad) more than a human being like you? Will you submit to magic while you see it?"
4. He (Muhammad) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."
5. Nay, they say:"These (revelations of the Qur'ân which are inspired to Muhammad) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an *Ayâh* (sign as a proof) like the ones (Prophets) that were sent before (with signs)!"
6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs), will they then believe?
7. And We sent not before you (O Muhammad) but men to whom We inspired, so ask the people of the Reminder [Scriptures -- the Taurât (Torah), the Injeel (Gospel)] if you do not know.
8. And We did not create them (the Messengers, with) bodies that

ate not food, nor were they immortals,

9. Then We fulfilled to them the promise, and We saved them and those whom We willed, but We destroyed *Al-Musrifûn* (i.e. extravagants in oppression, polytheism and in sin).

10. Indeed, We have sent down for you (O mankind) a Book, (the Qur'ân) in which there is *Dhikrukum*, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'ân and acts on its orders). Will you not then understand?

11. How many a town (community), that were wrong-doers, have We destroyed, and raised up after them another people!

12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.

13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

14. They cried: "Woe to us! Certainly! We have been *Zâlimûn* (polytheists, wrong-doers and disbelievers in the Oneness of God, etc.)."

15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).

16. We created not the heavens and the earth and all that is between them for a (mere) play .

17. Had We intended to take a pastime (i.e. a wife or a son, etc.), We could surely have taken it from Us, if We were going to do (that).

18. Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is

vanished. And woe to you for that (lie) which you ascribe (to Us) (against God by uttering that God has a wife and a son).

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).

20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).

21. Or have they taken (for worship) *âliha* (gods) from the earth who raise the dead?

22. Had there been therein (in the heavens and the earth) gods besides God, then verily both would have been ruined. Glorified be God, the Lord of the Throne, (High is He) above what they attribute to Him!

23. He cannot be questioned as to what He does, while they will be questioned.

24. Or have they taken for worship (other) *âliha* (gods) besides Him? Say: "Bring your proof:" This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.

25. And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): *Lâ ilâha illa Ana* [none has the right to be worshipped but I (God)], so worship Me (Alone and none else)."

26. And they say: "The Most Beneficent (God) has begotten a son (or children)." Glory to Him! They [those whom they call children of God i.e. the angels, 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), etc.], are but honoured slaves.

27. They speak not until He has spoken, and they act on His Command.

28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.

29. And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (God)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn* (polytheists and wrong-doers, etc.).

30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

32. And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).

33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.

34. And We granted not to any human being immortality before you (O Muhammad), then if you die, would they live forever?

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.

36. And when those who disbelieve (in the Oneness of God) see you

(O Muhammad), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Beneficent (God). [*Tafsir. Al-Qurtubî*].

37. Man is created of haste, I will show you My *Ayât* (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).

38. And they say: "When will this promise (come to pass), if you are truthful."

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs; and they will not be helped.

40. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.

41. Indeed (many) Messengers were mocked before you (O Muhammad), but the scoffers were surrounded by that, whereat they used to mock.

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Beneficent (God)?" Nay, but they turn away from the remembrance of their Lord.

43. Or have they *âliha* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).

44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We

gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome.

45. Say (O Muhammad): "I warn you only by the revelation (from God and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [(i.e. one should follow only the Qur'ân and the *Sunnah* (legal ways, orders, acts of worship, statements of Prophet Muhammad , as the Companions of the Prophet did)].

46. And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been *Zâlimûn* (polytheists and wrong-doers, etc.).

47. And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.

48. And indeed We granted to Mûsa (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurât (Torah)] and a Reminder for *Al-Muttaqûn* (the pious – see V.2:2).

49. Those who fear their Lord without seeing Him, while they are afraid of the Hour.

50. And this is a blessed Reminder (the Qur'ân) which We have sent down, will you then (dare to) deny it?

51. And indeed We bestowed aforetime on Ibrâhim (Abraham) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of God, etc.).

52. When he said to his father and his people: "What are these images, to which you are devoted?"

53. They said: "We found our fathers worshipping them."

54. He said: "Indeed you and your fathers have been in manifest error."

55. They said: "Have you brought us the truth, or are you one of those who play about?"

56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and of that I am one of the witnesses.

57. "And by God, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

59. They said: "Who has done this to our *âliha* (gods)? He must indeed be one of the wrong-doers."

60. They said: "We heard a young man talking (against) them who is called Ibrâhim (Abraham)."

61. They said: "Then bring him before the eyes of the people, that they may testify."

62. They said: "Are you the one who has done this to our gods, O Ibrâhim (Abraham)?"

63. [Ibrâhim (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"

64. So they turned to themselves and said: "Verily, you are the *Zâlimûn* (polytheists and wrong-doers)."

65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrâhim (Abraham)] know well that these (idols) speak not!"

66. [Ibrâhim (Abraham)] said: "Do you then worship besides God, things that can neither profit you, nor harm you?"

67. "Fie upon you, and upon that which you worship besides God! Have you then no sense?"

68. They said: "Burn him and help your *âliha* (gods), if you will be doing."

69. We (God) said: "O fire! Be you coolness and safety for Ibrâhim (Abraham)!"

70. And they wanted to harm him, but We made them the worst losers.

71. And We rescued him and Lout (Lot) to the land which We have blessed for the *'Alamîn* (mankind and jinns).

72. And We bestowed upon him Ishâque (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.

73. And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good deeds, performing *Salât* (*Iqâmat-as-Salât*), and the giving of *Zakât* and of Us (Alone) they were worshippers.

74. And (remember) Lout (Lot), We gave him *Hukman* (right judgement of the affairs and Prophethood) and (religious)

knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith* (evil, wicked and filthy deeds, etc.). Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient, to God).

75. And We admitted him to Our Mercy, truly, he was of the righteous.

76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We listened to his invocation and saved him and his family from great distress.

77. We helped him against people who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.

78. And (remember) Dawûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement.

79. And We made Sulaimân (Solomon) to understand (the case), and to each of them We gave *Hukman* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dawûd (David), And it was We Who were the doers (of all these things).

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?

81. And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.

82. And of the *Shayâtin* (devils) (from the jinns) were some who dived for him, and did other work besides that; and it was We Who guarded them.
83. And (remember) Ayûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."
84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us.
85. And (remember) Isma'il (Ishmael), and Idris (Enoch) and Dhul-Kifl (Isaiah), all were from among *As-Sâbirin* (the patient ones, etc.).
86. And We admitted them to Our Mercy. Verily, they were of the righteous.
87. And (remember) Dhan-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): *Lâ ilâha illa Anta* [none has the right to be worshipped but You (O God)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers."
88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of God, abstain from evil and work righteousness).
89. And (remember) Zakariya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."

90. So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

91. And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* -- Jibrael (Gabriel)], and We made her and her son [Isa (Jesus)] a sign for *Al-'Alamin* (the mankind and jinns).

92. Truly! This, your *Ummah* [*Sharia* or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [*Tafsîr Ibn Kathîr*]

93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.

94. So whoever does righteous good deeds while he is a believer (in the Oneness of God Islâmic Monotheism), his efforts will not be rejected. Verily! We record it in his Book of deeds.

95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

96. Until, when Ya'jûj and Ma'jûj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound.

97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): "Woe to us! We were indeed heedless of this; nay, but we were *Zâlimûn* (polytheists and wrong-doers, etc.)."

98. Certainly! You (disbelievers) and that which you are worshipping now besides God, are (but) fuel for Hell! (Surely), you will enter it.

99. Had these (idols, etc.) been *âliha* (gods), they would not have entered there (Hell), and all of them will abide therein.

100. Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not.

101. Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Iesa (Jesus), son of Maryam (Mary); 'Uzair (Ezra), etc.].

102. They shall not hear the slightest sound of it (Hell), while they abide in that which their ownelves desire.

103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."

104. And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.

105. And indeed We have written in Zabûr (Psalms) [i.e. all the revealed Holy Books the Taurât (Torah), the Injeel (Gospel), the Qur'ân] after (We have already written in) *Al-Lauh Al-Mahfûz* (the Book, that is in the heaven with God), that My righteous slaves shall inherit the land (i.e. the land of Paradise).

106. Verily, in this (the Qur'ân) there is a plain Message for people who worship God (i.e. the true, real believers of Islâmic Monotheism who act practically on the Qur'ân and the *Sunnah legal ways of the Prophet*).

107. And We have sent you (O Muhammad) not but as a mercy for the '*Ālamîn* (mankind, jinns and all that exists).
108. Say (O Muhammad): "It is revealed to me that your *Ilâh* (God) is only one *Ilâh* (Allah – God). Will you then submit to His Will (become Muslims and stop worshipping others besides God)?"
109. But if they (disbelievers, idolaters, Jews, Christians, polytheists, etc.) turn away (from Islâmic Monotheism) say (to them O Muhammad): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far."
110. (Say O Muhammad) Verily, He (God) knows that which is spoken aloud (openly) and that which you conceal.
111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while.
112. He (Muhammad) said:"My Lord! Judge You in truth! Our Lord is the Most Beneficent, Whose Help is to be sought against that which you attribute (unto God that He has offspring, and unto Muhammad that he is a sorcerer, and unto the Qur'ân that it is poetry, etc.)!"

Surah 22 - Al-Hajj

In the Name of God, the Most Beneficent, the Most Merciful.

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.
2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of God.
3. And among mankind is he who disputes concerning God, without knowledge, and follows every rebellious (disobedient to God) *Shaitân* (devil) (devoid of each and every kind of good).
4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [*Tafsir At-Tabarî*]
5. O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age,

so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).

6. That is because God, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

7. And surely, the Hour is coming, there is no doubt about it, and certainly, God will resurrect those who are in the graves.

8. And among men is he who disputes about God, without knowledge or guidance, or a Book giving light (from God),

9. Bending his neck in pride (far astray from the Path of God), and leading (others) too (far) astray from the Path of God. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

10. That is because of what your hands have sent forth, and verily, God is not unjust to (His) slaves.

11. And among mankind is he who worships God as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.

12. He calls besides God unto that which hurts him not, nor profits him. That is a straying far away.

13. He calls unto him whose harm is nearer than his profit; certainly, and evil *Maula* (patron) and certainly an evil friend!

14. Truly, God will admit those who believe (in Islâmic Monotheism) and do righteous good deeds (according to the Qur'ân and the

Sunnah) to Gardens underneath which rivers flow (in Paradise). Verily, God does what He wills.

15. Whoever thinks that God will not help him (Muhammad) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

16. Thus have We sent it (this Qur'ân) down (to Muhammad) as clear signs, evidences and proofs, and surely, God guides whom He wills.

17. Verily, those who believe (in God and in His Messenger Muhammad), and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who worship others besides God, truly, God will judge between them on the Day of Resurrection. Verily! God is Witness over all things.

18. See you not that to God prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâb* (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever God disgraces, none can honour him. Verily! God does what He wills.

19. These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads.

20. With it will melt or vanish away what is within their bellies, as well as (their) skins.

21. And for them are hooked rods of iron (to punish them).

22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

23. Truly, God will admit those who believe (in the Oneness of God Islâmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.

24. And they are guided (in this world) unto goodly speech (i.e. *Lâ ilâha ill-God, Alhamdu lillâh*, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e. God's Religion of Islâmic Monotheism), Who is Worthy of all praises.

25. Verily! Those who disbelieve and hinder (men) from the Path of God, and from *Al-Masjid-al-Harâm* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (*Hajj* and '*Umrah*)]. And whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste a painful torment.

26. And (remember) when We showed Ibrâhim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [*Lâ ilâha ill-God* (none has the right to be worshipped but God Islâmic Monotheism)], and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to God), and make prostration (in prayer, etc.);"

27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep

and distant (wide) mountain highway (to perform *Hajj*).

28. That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of God on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjâh), over the beast of cattle that He has provided for them (for sacrifice) (at the time of their slaughtering by saying: *Bismillah, Wallâhu-Akbar, Godumma Minka wa llaik*). Then eat thereof and feed therewith the poor who have a very hard time.

29. Then let them complete the prescribed duties (*Manâsik* of *Hajj*) for them, and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).

30. That (*Manâsik* prescribed duties of *Hajj* is the obligation that mankind owes to God), and whoever honours the sacred things of God, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)

31. *Hunafâ' Lillâh* (i.e. to worship none but God), not associating partners (in worship, etc.) unto Him and whoever assigns partners to God, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to God]. And whosoever honours the Symbols of God, then it is truly from the piety of the heart.

33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto

the ancient House (the *Haram* -- sacred territory of Makkah city).

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of God over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God God), so you must submit to Him Alone (in Islâm). And (O Muhammad) give glad tidings to the *Mukhbitin* [those who obey God with humility and are humble from among the true believers of Islâmic Monotheism],

35. Whose hearts are filled with fear when God is mentioned; who patiently bear whatever may befall them (of calamities); and who perform *As-Salât* (*lqâmat-as-Salât*), and who spend (in God's Cause) out of what We have provided them.

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah.) We have made for you as among the Symbols of God, therein you have much good. So mention the Name of God over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.

37. It is neither their meat nor their blood that reaches God, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify God for His Guidance to you. And give glad tidings (O Muhammad) to the *Muhsinûn* (doers of good).

38. Truly, God defends those who believe. Verily! God likes not any treacherous ingrate to God [those who disobey God but obey *Shaitân* (Satan)].

39. Permission to fight is given to those (i.e. believers against

disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, God is Able to give them (believers) victory

40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is God." -- For had it not been that God checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of God is mentioned much would surely have been pulled down. Verily, God will help those who help His (Cause). Truly, God is All-Strong, All-Mighty.

41. Those (Muslim rulers) who, if We give them power in the land, (they) order for *lqamat-as-Salât*. [i.e. to perform the five compulsory congregational *Salât* (prayers) (the males in mosques)], to pay the *Zakât* and they enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with God rests the end of (all) matters (of creatures).

42. And if they belie you (O Muhammad), so were belied the Prophets before them, (by) the people of Nûh (Noah), 'Ad and Thamûd,

43. And the people of Ibrâhim (Abraham) and the people of Lout (Lot),

44. And the dwellers of Madyan (Midian); and belied was Mûsa (Moses), but I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My Punishment (against their wrong-doing).

45. And many a township have We destroyed while it was given to

wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castles!

46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

47. And they ask you to hasten on the torment! And God fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

48. And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

49. Say (O Muhammad): "O mankind! I am (sent) to you only as a plain warner."

50. So those who believe (in the Oneness of God Islâmic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqûn Karîm* (generous provision, i.e. Paradise).

51. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate and obstruct them, they will be dwellers of the Hell-fire.

52. Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But God abolishes that which *Shaitân* (Satan) throws in. Then God establishes His Revelations. And God is All-Knower, All-Wise:

53. That He (God) may make what is thrown in by *Shaitân* (Satan) a

trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the *Zalimûn* (polytheists and wrong-doers, etc.) are in an opposition far-off (from the truth against God's Messenger and the believers).

54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, God is the Guide of those who believe, to the Straight Path.

55. And those who disbelieve will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).

56. The sovereignty on that Day will be that of God (the one Who has no partners). He will judge between them. So those who believed (in the Oneness of God Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).

57. And those who disbelieved and belied Our Verses (of this Qur'ân), for them will be a humiliating torment (in Hell).

58. Those who emigrated in the Cause of God and after that were killed or died, surely, God will provide a good provision for them. And verily, it is God Who indeed is the Best of those who make provision.

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, God indeed is All-Knowing, Most Forbearing.

60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, God will surely help him. Verily! God indeed is Oft-Pardoning, Oft-Forgiving.

61. That is because God merges the night into the day, and He merges the day into the night. And verily, God is All-Hearer, All-Seer.

62. That is because God He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Bâtîl* (falsehood) And verily, God He is the Most High, the Most Great.

63. See you not that God sends down water (rain) from the sky, and then the earth becomes green? Verily, God is the Most Kind and Courteous, Well-Acquainted with all things.

64. To Him belongs all that is in the heavens and all that is on the earth. And verily, God He is Rich (Free of all wants), Worthy of all praise.

65. See you not that God has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, God is, for mankind, full of Kindness, Most Merciful.

66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily! Man is indeed an ingrate.

67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the beast of cattle during the three days of stay at Mîna (Makkah) during the *Hajj* (pilgrimage)] which they must follow; so let them (pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of cattle which God kills by its natural death), but invite them to your Lord. Verily! You (O Muhammad) indeed are on the (true) straight guidance. (i.e. the true religion of Islâmic Monotheism).

68. And if they argue with you (as regards the slaughtering of the sacrifices), say; "God knows best of what you do.

69. "God will judge between you on the Day of Resurrection about that wherein you used to differ."

70. Know you not that God knows all that is in heaven and on earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mahfûz*). Verily! That is easy for God.

71. And they worship besides God others for which He has sent down no authority, and of which they have no knowledge and for the *Zâlimûn* (wrong-doers, polytheists and disbelievers in the Oneness of God) there is no helper.

72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which God has promised to those who disbelieve, and worst indeed is that destination!"

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides God, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought.

74. They have not estimated God His Rightful Estimate; Verily, God is All-Strong, All-Mighty.

75. God chooses Messengers from angels and from men. Verily, God is All-Hearer, All-Seer.

76. He knows what is before them, and what is behind them. And to God return all matters (for decision).

77. O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

78. And strive hard in God's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion, Islâm), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islâmic Monotheism). It is He (God) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad) may be a witness over you and you be witnesses over mankind! So perform *As-Salât* (*Iqamat-as-Salât*), give *Zakât* and hold fast to God [i.e. have confidence in God, and depend upon Him in all your affairs] He is your *Maula* (Patron, Lord, etc.), what an Excellent *Maula* (Patron, Lord, etc.) and what an Excellent Helper!

Surah 23 - Al-Mu'minun

In the Name of God, the Most Beneficent, the Most Merciful.

1. Successful indeed are the believers.
2. Those who offer their *Salât* (prayers) with all solemnity and full submissiveness.
3. And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that God has forbidden).
4. And those who pay the *Zakât* .
5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)
6. Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;
7. But whoever seeks beyond that, then those are the transgressors;
8. Those who are faithfully true to their *Amanât* (all the duties which God has ordained, honesty, moral responsibility and trusts etc.) and to their covenants;
9. And those who strictly guard their (five compulsory congregational) *Salawât* (prayers) (at their fixed stated hours).
10. These are indeed the inheritors.
11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein

forever.

12. And indeed We created man (Adam) out of an extract of clay (water and earth).

13. Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).

14. Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be God, the Best of creators.

15. After that, surely, you will die.

16. Then (again), surely, you will be resurrected on the Day of Resurrection.

17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.

18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

19. Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.

20. And a tree (olive) that springs forth from Mount Sinai, that grows oil, and (it is a) relish for the eaters.

21. And Verily! In the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in

them, numerous (other) benefits for you, and of them you eat.

22. And on them, and on ships you are carried.

23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship God! You have no other *Ilâh* (God) but Him (Islâmic Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?"

24. But the chiefs of those who disbelieved among his people said: "He is no more than a human being like you, he seeks to make himself superior to you. Had God willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old.

25. "He is only a man in whom is madness, so wait for him a while."

26. [Nûh (Noah)] said: "O my Lord! Help me because they deny me."

27. So We inspired him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and the oven gushes forth water, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

28. And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to God, Who has saved us from the people who are *Zâlimûn* (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with God, etc.).

29. And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."

30. Verily, in this [what We did as regards drowning of the people of

Nûh (Noah)], there are indeed *Ayât* (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.

31. Then, after them, We created another generation.

32. And We sent to them a Messenger from among themselves (saying): "Worship God! You have no other *Ilâh* (God) but Him. Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?"

33. And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and to whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.

34. "If you were to obey a human being like yourselves, then verily! You indeed would be losers.

35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?"

36. "Far, very far is that which you are promised.

37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

38. "He is only a man who has invented a lie against God, but we are not going to believe in him."

39. He said: "O my Lord! Help me because they deny me."

40. (God) said: "In a little while, they are sure to be regretful."

41. So *As-Saihah* (torment -- awful cry, etc.) overtook them with

justice, and We made them as rubbish of dead plants. So away with the people who are *Zâlimûn* (polytheists, wrong-doers, disbelievers in the Oneness of God, disobedient to His Messengers, etc.).

42. Then, after them, We created other generations.

43. No nation can anticipate their term, nor can they delay it.

44. Then We sent Our Messengers in succession, every time there came to a nation their Messenger, they denied him, so We made them follow one another (to destruction), and We made them as *Ahadîth* (the true stories for mankind to learn a lesson from them). So away with a people who believe not.

45. Then We sent Mûsa (Moses) and his brother Hârûn (Aaron), with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,

46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of God).

47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."

48. So they denied them both [Mûsa (Moses) and Hârûn (Aaron)] and became of those who were destroyed.

49. And indeed We gave Mûsa (Moses) the Scripture, that they may be guided.

50. And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams.

51. O (you) Messengers! Eat of the *Taiyibât* [all kinds of *Halâl* (legal) foods which God has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)], and do righteous deeds. Verily! I am Well-Acquainted with what you do.

52. And verily! This your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.

53. But they (men) have broken their religion among them into sects, each group rejoicing in its belief.

54. So leave them in their error for a time.

55. Do they think that We enlarge them in wealth and children,

56. We hasten unto them with good things (in this worldly life so that they will have no share of good things in the Hereafter)? Nay, but they perceive not.

57. Verily! Those who live in awe for fear of their Lord;

58. And those who believe in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord,

59. And those who join not anyone (in worship) as partners with their Lord;

60. And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).

61. It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory *Salât* (prayers) in their (early)

stated, fixed times and so on].

62. And We tax not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.

63. Nay, but their hearts are covered (blind) from understanding this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing.

64. Until, when We grasp those of them who lead a luxurious life with punishment, behold! They make humble invocation with a loud voice.

65. Invoke not loudly this day! Certainly, you shall not be helped by Us.

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and with hatred to listen to them).

67. In pride (they Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary *Haram*), talking evil about it (the Qur'ân) by night.

68. Have they not pondered over the Word (of God, i.e. what is sent down to the Prophet), or has there come to them what had not come to their fathers of old?

69. Or is it that they did not recognize their Messenger (Muhammad) so they deny him?

70. Or say they: "There is madness in him?" Nay, but he brought them the truth [i.e. "(A) *Tauhîd*: Worshipping God Alone in all aspects (B) The Qur'ân (C) The religion of Islâm,"] but most of them (the disbelievers) are averse to the truth.

71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.

72. Or is it that you (O Muhammad) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.

73. And certainly, you (O Muhammad) call them to a Straight Path (true religion Islâmic Monotheism).

74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion Islâmic Monotheism).

75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.

76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (God) with submission to Him.

77. Until, when We open for them the gate of severe punishment, then lo! They will be plunged into destruction with deep regrets, sorrows and in despair.

78. It is He, Who has created for you (the sense of) hearing (ears), sight (eyes), and hearts (understanding). Little thanks you give.

79. And it is He Who has created you on the earth, and to Him you shall be gathered back.

80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

81. Nay, but they say the like of what the men of old said.
82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"
83. "Verily, this we have been promised, we and our fathers before (us)! This is only the tales of the ancients!"
84. Say: "Whose is the earth and whosoever is therein? If you know!"
85. They will say: "It is God's!" Say: "Will you not then remember?"
86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"
87. They will say: "God." Say: "Will you not then fear God (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)."
88. Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if God saves anyone none can punish or harm him, and if God punishes or harms anyone none can save him), if you know." [*Tafsir Al-Qurtubî*, Vol. 12, Page 145]
89. They will say: "(All that belongs) to God." Say: "How then are you deceived and turn away from the truth?"
90. Nay, but We have brought them the truth (Islâmic Monotheism), and verily, they (disbelievers) are liars.
91. No son (or offspring or children) did God beget, nor is there any *ilâh* (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some

would have tried to overcome others! Glorified be God above all that they attribute to Him!

92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!

93. Say (O Muhammad): " My Lord! If You would show me that with which they are threatened (torment),

94. "My Lord! Then (save me from Your Punishment), and put me not amongst the people who are the *Zâlimûn* (polytheists and wrongdoing)."

95. And indeed We are Able to show you (O Muhammad) that with which We have threatened them.

96. Repel evil with that which is better. We are Best-Acquainted with the things they utter.

97. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayâtin* (devils).

98. "And I seek refuge with You, My Lord! lest they may attend (or come near) me."

99. Until, when death comes to one of them (those who join partners with God), he says: "My Lord! Send me back,

100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.

101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

102. Then, those whose scales (of good deeds) are heavy, -- these, they are the successful.

103. And those whose scales (of good deeds) are light, they are those who lose their ownelves, in Hell will they abide.

104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).

105. "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?"

106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be *Zâlimûn*: (polytheists, oppressors, unjust, and wrong-doers, etc.)."

108. He (God) will say: "Remain you in it with ignominy! And speak you not to Me!"

109. Verily! There was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

110. But you took them for a laughingstock, so much so that they made you forget My Remembrance while you used to laugh at them!

111. Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful.

112. He (God) will say: "What number of years did you stay on earth?"

113. They will say: "We stayed a day or part of a day. Ask of those who keep account."

114. He (God) will say: "You stayed not but a little, if you had only known!"

115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"

116. So Exalted be God, the True King, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

117. And whoever invokes (or worships), besides God, any other *ilâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kâfirûn* (the disbelievers in God and in the Oneness of God, polytheists, pagans, idolaters, etc.) will not be successful.

118. And say (O Muhammad): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

Surah 24 - An-Nur

In the Name of God, the Most Beneficent, the Most Merciful.

1. (This is) a *Sûrah* (chapter of the Qur'ân) which We have sent down and which We have enjoined, (ordained its legal laws) and in it We have revealed manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundries of Islâmic Religion), that you may remember.

2. The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by God, if you believe in God and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to God's Law).

3. The adulterer marries not but an adulteress or a *Mushrikah* and the adulteress none marries her except an adulterer or a *Muskrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a *Mushrik* (polytheist, pagan or idolater, etc.) And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress, etc.)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony

forever, they indeed are the *Fâsiqûn* (liars, rebellious, disobedient to God).

5. Except those who repent thereafter and do righteous deeds, (for such) verily, God is Oft-Forgiving, Most Merciful.

6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by God that he is one of those who speak the truth.

7. And the fifth (testimony) (should be) the invoking of the Curse of God on him if he be of those who tell a lie (against her).

8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by God, that he (her husband) is telling a lie.

9. And the fifth (testimony) should be that the Wrath of God be upon her if he (her husband) speaks the truth.

10. And had it not been for the Grace of God and His Mercy on you (He would have hastened the punishment upon you)! And that God is the One Who accepts repentance, the All-Wise.

11. Verily! Those who brought forth the slander (against 'Aishah (may Allah be pleased with her) the wife of the Prophet) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

12. Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This

(charge) is an obvious lie?"

13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with God they are the liars.

14. Had it not been for the Grace of God and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with God it was very great.

16. And why did you not, when you heard it, say? "It is not right for us to speak of this. Glory be to You (O God) this is a great lie."

17. God forbids you from it and warns you not to repeat the like of it forever, if you are believers.

18. And God makes the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and God is All-Knowing, All-Wise.

19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And God knows and you know not.

20. And had it not been for the Grace of God and His Mercy on you, (God would have hastened the punishment upon you). And that God is full of kindness, Most Merciful.

21. O you who believe! Follow not the footsteps of *Shaitân* (Satan). And whosoever follows the footsteps of *Shaitân* (Satan), then, verily

he commands *Al-Fahshâ'* [i.e. to commit indecency (illegal sexual intercourse, etc.)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islâm, etc.)]. And had it not been for the Grace of God and His Mercy on you, not one of you would ever have been pure from sins. But God purifies (guides to Islâm) whom He wills, and God is All-Hearer, All-Knower.

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the poor), and those who left their homes for God's Cause. Let them pardon and forgive. Do you not love that God should forgive you? And God is Oft-Forgiving, Most Merciful.

23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment,

24. On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.

25. On that Day God will pay them the recompense of their deeds in full, and they will know that God, He is the Manifest Truth.

26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and *Rizqun Karîm* (generous provision i.e.Paradise).

27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better

for you, in order that you may remember.

28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you, and God is All-Knower of what you do.

29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And God has knowledge of what you reveal and what you conceal.

30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, God is All-Aware of what they do.

31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over *Juyubihinna* (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg God to forgive you all, O believers, that you may be successful.

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the

Sâlihûn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, God will enrich them out of His Bounty. And God is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).

33. And let those who find not the financial means for marriage keep themselves chaste, until God enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you know that they are good and trustworthy. And give them something yourselves out of the wealth of God which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, God is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly).

34. And indeed We have sent down for you *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqûn* (the pious -- see V.2:2).

35. God is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! God guides to His Light whom He wills. And God sets forth parables for mankind, and God is All-Knower of everything.

36. In houses (mosques), which God has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the

mornings and in the afternoons or the evenings,

37. Men whom neither trade nor sale diverts them from the Remembrance of God (with heart and tongue), nor from performing *As-Salât* (*Iqâmat-as-Salât*), nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).

38. That God may reward them according to the best of their deeds, and add even more for them out of His Grace. And God provides without measure to whom He wills.

39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds God with him, Who will pay him his due (Hell). And God is Swift in taking account.

40. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom God has not appointed light, for him there is no light.

41. See you not (O Muhammad) that God, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight). Of each one He (God) knows indeed his *Salât* (prayer) and his glorification, [or everyone knows his *Salât* (prayer) and his glorification], and God is All-Aware of what they do.

42. And to God belongs the sovereignty of the heavens and the earth, and to God is the return (of all).

43. See you not that God drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the

rain comes forth from between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [*Tafsir At-Tabarî*].

44. God causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in these things is indeed a lesson for those who have insight.

45. God has created every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. God creates what He wills. Verily! God is Able to do all things.

46. We have indeed sent down (in this Qur'ân) manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundries of Islâmic religion, etc. that make things clear showing the Right Path of God). And God guides whom He wills to a Straight Path (i.e. to God's religion of Islâmic Monotheism).

47. They (hypocrites) say: "We have believed in God and in the Messenger (Muhammad), and we obey," then a party of them turn away thereafter, such are not believers.

48. And when they are called to God (i.e. His Words, the Qur'ân) and His Messenger¹, to judge between them, lo! a party of them refuse (to come) and turn away.

49. But if the right is with them, they come to him willingly with submission.

50. Is there a disease in their hearts? Or do they doubt or fear lest

God and His Messenger¹ should wrong them in judgement. Nay, it is they themselves who are the *Zâlimûn* (polytheists, hypocrites and wrong-doers, etc.).

51. The only saying of the faithful believers, when they are called to God (His Words, the Qur'ân) and His Messenger¹, to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).

52. And whosoever obeys God and His Messenger¹, fears God, and keeps his duty (to Him), such are the successful ones.

53. They swear by God their strongest oaths, that if only you would order them, they would leave (their homes for fighting in God's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, God knows well what you do."

54. Say: "Obey God and obey the Messenger, but if you turn away, he (Messenger Muhammad) is only responsible for the duty placed on him (i.e. to convey God's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."

55. God has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fâsiqûn* (rebellious, disobedient to God).

56. And perform *As-Salât* (*lqâmat-as-Salât*), and give *Zakât* and obey the Messenger (Muhammad) that you may receive mercy (from God).
57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.
58. O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before *Fajr* (morning) prayer, and while you put off your clothes for the noonday (rest), and after the '*Ishâ*' (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending (helping) you each other. Thus God makes clear the *Ayât* (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits, etc.) to you. And God is All-Knowing, All-Wise.
59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus God makes clear His *Ayât* (Commandments and legal obligations) for you. And God is All-Knowing, All-Wise.
60. And as for women past child-bearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And God is All-Hearer, All-Knower.
61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your

father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from God (i.e. say: *As-Salâmu 'Alaikum* - peace be on you) blessed and good. Thus God makes clear the *Ayât* (these Verses or your religious symbols and signs, etc.) to you that you may understand.

62. The true believers are only those, who believe in (the Oneness of) God and His Messenger (Muhammad), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in God and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask God for their forgiveness. Truly, God is Oft-Forgiving, Most Merciful.

63. Make not the calling of the Messenger (Muhammad) among you as your calling of one another. God knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger). And let those who oppose the Messenger's (Muhammad) commandment (i.e. his *Sunnah legal ways, orders, acts of worship, statements, etc.*) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.

64. Certainly, to God belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And God is All-Knower of everything.

Surah 25 - Al-Furqan

In the Name of God, the Most Beneficent, the Most Merciful.

1. Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad) that he may be a warner to the 'Alamîn (mankind and jinns).

2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.

3. Yet they have taken besides Him other *âlihâ* (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad) has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie."

5. And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."

6. Say: "It (this Qur'ân) has been sent down by Him (God) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."

7. And they say: "Why does this Messenger (Muhammad) eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him?"

8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the *Zâlimûn* (polytheists and wrong-doers, etc.) say: "You follow none but a man bewitched."

9. See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

10. Blessed be He Who, if He will, will assign you better than (all) that, -- Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).

11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).

12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.

13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

14. Exclaim not today for one destruction, but exclaim for many destructions.

15. Say: (O Muhammad) "Is that (torment) better or the Paradise of Eternity promised to the *Muttaqûn* (pious and righteous persons -- see V.2:2)?" It will be theirs as a reward and as a final destination.

16. For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.

17. And on the Day when He will gather them together and that which they worship besides God [idols, angels, pious men, saints, 'Iesa (Jesus) -- son of Maryam (Mary), etc.]. He will say: "Was it you who

misled these My slaves or did they (themselves) stray from the (Right) Path?"

18. They will say: "Glorified be You! It was not for us to take any *Auliyâ'* (Protectors, Helpers, etc.) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).

19. Thus they (false gods all deities other than God) will give you (polytheists) the lie regarding what you say (that they are gods besides God), then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to God), We shall make him taste a great torment.

20. And We never sent before you (O Muhammad) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).

21. And those who expect not for a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.

22. On the Day they will see the angels, no glad tidings will there be for the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.) that day. And they (angels) will say: "All kinds of glad tidings are forbidden for you," [None will be allowed to enter Paradise except the one who said: *Lâ ilâha ill-Allah*, "(none has the right to be worshipped but God) and acted practically on its legal orders and obligations].

23. And We shall turn to whatever deeds they (disbelievers,

polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.

24. The dwellers of Paradise (i.e. those who deserved it through their Faith and righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.

25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (God), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of God Islâmic Monotheism).

27. And (remember) the Day when the *Zâlim* (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad).

28. "Ah! Woe to me! Would that I had never taken so-and-so as a friend!

29. "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And *Shaitân* (Satan) is ever a deserter to man in the hour of need."

30. And the Messenger (Muhammad) will say: "O my Lord! Verily, my people deserted this Qur'ân (neither listened to it, nor acted on its laws and orders).

31. Thus have We made for every Prophet an enemy among the *Mujrimûn* (disbelievers, polytheists, criminals, etc.). But Sufficient is your Lord as a Guide and Helper.

32. And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet in 23 years.).

33. And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.

34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.

35. And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)], and placed his brother Hârûn (Aaron) with him as a helper;

36. And We said: "Go you both to the people who have denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.

37. And Nûh's (Noah) people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zâlimûn* (polytheists and wrong-doers, etc).

38. And (also) 'Ad and Thamûd, and the dwellers of Ar-Rass, and many generations in between.

39. And for each of them We put forward examples (as proofs and lessons, etc.), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).

40. And indeed they have passed by the town [of Prophet Lout (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay ! But they used not to expect for any

resurrection.

41. And when they see you (O Muhammad), they treat you only as a mockery (saying): "Is this the one whom God has sent as a Messenger?"

42. "He would have nearly misled us from our *âliha* (gods), had it not been that we were patient and constant in their worship!" And they will know when they see the torment, who it is that is most astray from the (Right) Path!

43. Have you (O Muhammad) seen him who has taken as his *ilâh* (god) his own desire? Would you then be a *Wakîl* (a disposer of his affairs or a watcher) over him?

44. Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worst than cattle).

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still then We have made the sun its guide [i.e. after the sunrise, it (the shadow) squeezes and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sun light, there would have been no shadow].

46. Then We withdraw it to Us a gradual concealed withdrawal.

47. And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day *Nushûr* (i.e. getting up and going about here and there for daily work, etc. after one's sleep at night or like resurrection after one's death).

48. And it is He Who sends the winds as heralds of glad tidings,

going before His Mercy (rain), and We send down pure water from the sky,

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.

50. And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of God, but most men refuse (or deny the Truth or Faith) and accept nothing but disbelief or ingratitude.

51. And had We willed, We would have raised a warner in every town.

52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour, with it (the Qur'ân).

53. And it is He Who has let free the two seas (kinds of water), one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them.

54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He will.

55. And they (disbelievers, polytheists, etc.) worship besides God, that which can neither profit them nor harm them, and the disbeliever is ever a helper (of the Satan) against his Lord.

56. And We have sent you (O Muhammad) only as a bearer of glad tidings and a warner.

57. Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching, etc.), save that whosoever wills, may take a Path to his Lord.

58. And put your trust (O Muhammad) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves;

59. Who created the heavens and the earth and all that is between them in six Days. Then He *Istawâ* (rose over) the Throne (in a manner that suits His Majesty). The Most Beneficent (God)! Ask Him (O Prophet Muhammad), (concerning His Qualities, His rising over His Throne, His creations, etc.), as He is *Al-Khabîr* (The All-Knower of everything i.e. God).

60. And when it is said to them: "Prostrate to the Most Beneficent (God)! They say: "And what is the Most Beneficent? Shall we fall down in prostration to that which you (O Muhammad) command us?" And it increases in them only aversion.

61. Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.

62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

63. And the slaves of the Most Beneficent (God) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

64. And those who spend the night before their Lord, prostrate and standing.

65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment."

66. Evil indeed it (Hell) is as an abode and as a place to dwell.

67. And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

68. And those who invoke not any other *ilâh* (god) along with God, nor kill such life as God has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

70. Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds, for those, God will change their sins into good deeds, and God is Oft-Forgiving, Most Merciful.

71. And whosoever repents and does righteous good deeds, then verily, he repents towards God with true repentance.

72. And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

73. And those who, when they are reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.

74. And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the *Muttaqûn*" (pious -- see V.2:2 and the footnote of V.3:164)."

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.

76. Abiding therein; excellent it is as an abode, and as a place to dwell.

77. Say (O Muhammad to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable permanent punishment)."

Surah 26 - Ash-Shu'ara'

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Tâ-Sîn-Mîm.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings.]

2. These are the Verses of the manifest Book [this Qur'ân, which was promised by God in the Taurât (Torah) and the Injeel (Gospel), makes things clear].

3. It may be that you (O Muhammad) are going to kill yourself with grief, that they do not become believers [in your *Risalah* (Messengership) and in your Message of Islâmic Monotheism].

4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

5. And never comes there unto them a Reminder as a recent revelation from the Most Beneficent (God), but they turn away therefrom.

6. So they have indeed denied (the truth -- this Qur'ân), then the news of what they mocked at, will come to them.

7. Do they not observe the earth, how much of every good kind We cause to grow therein?

8. Verily, in this is an *Ayâh* (proof or sign), yet most of them (polytheists, pagans, etc., who do not believe in Resurrection) are

not believers.

9. And verily, your Lord! He is truly the All-Mighty, the Most Merciful.

10. And (remember) when your Lord called Mûsa (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrong-doing),

11. The people of Fir'aun (Pharaoh). Will they not fear God and become righteous?"

12. He said: "My Lord! Verily, I fear that they will belie me,

13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron) (to come along with me).

14. "And they have a charge of crime against me, and I fear they will kill me."

15. God said: "Nay! Go you both with Our Signs. Verily! We shall be with you, listening.

16. "And when you both come to Fir'aun (Pharaoh), say: 'We are the Messengers of the Lord of the '*Âlamîn* (mankind, jinns and all that exists),

17. "So allow the Children of Israel to go with us.' "

18. [Fir'aun (Pharaoh)] said [to Mûsa (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

19. "And you did your deed, which you did (i.e. the crime of killing a man). And you are one of the ingrates."

20. Mûsa (Moses) said: "I did it then, when I was an ignorant (as

regards my Lord and His Message).

21. "So I fled from you when I feared you. But my Lord has granted me *Hukman* (i.e. religious knowledge, right judgement of the affairs and Prophethood), and appointed me as one of the Messengers.

22. "And this is the past favour with which you reproach me, that you have enslaved the Children of Israel."

23. Fir'aun (Pharaoh) said: "And what is the Lord of the '*Alamîn*' (mankind, jinns and all that exists)?"

24. Mûsa (Moses) said: "Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."

25. Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)?"

26. Mûsa (Moses) said: "Your Lord and the Lord of your ancient fathers!"

27. Fir'aun (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!"

28. Mûsa (Moses) said: "Lord of the east and the west, and all that is between them, if you did but understand!"

29. Fir'aun (Pharaoh) said: "If you choose an *ilâh* (god) other than me, I will certainly put you among the prisoners."

30. Mûsa (Moses) said: "Even if I bring you something manifest (and convincing)?"

31. Fir'aun (Pharaoh) said: "Bring it forth then, if you are of the truthful!"

32. So [Mûsa (Moses)] threw his stick, and behold, it was a serpent, manifest.

33. And he drew out his hand, and behold, it was white to all beholders!

34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily! This is indeed a well-versed sorcerer.

35. "He wants to drive you out of your land by his sorcery, then what is it your counsel, and what do you command?"

36. They said: "Put him off and his brother (for a while), and send callers to the cities;

37. "To bring up to you every well-versed sorcerer."

38. So the sorcerers were assembled at a fixed time on a day appointed.

39. And it was said to the people: "Are you (too) going to assemble?

40. "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners."

41. So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"

42. He said: "Yes, and you shall then verily be of those brought near (to myself)."

43. Mûsa (Moses) said to them: "Throw what you are going to throw!"

44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"

45. Then Mûsa (Moses) threw his stick, and behold, it swallowed up all the falsehoods which they showed!

46. And the sorcerers fell down prostrate.

47. Saying: "We believe in the Lord of the '*Ālamîn* (mankind, jinns and all that exists).

48. "The Lord of Mûsa (Moses) and Hârûn (Aaron)."

49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."

50. They said: "No harm! Surely, to our Lord (God) we are to return;

51. "Verily! We really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsa (Moses) and in the Monotheism which he has brought from God]."

52. And We inspired Mûsa (Moses), saying: "Take away My slaves by night, verily, you will be pursued."

53. Then Fir'aun (Pharaoh) sent callers to (all) the cities.

54. (Saying): "Verily! These indeed are but a small band.

55. "And verily, they have done what has enraged us;

56. "But we are host all assembled, amply fore-warned."

57. So, We expelled them from gardens and springs,
58. Treasures, and every kind of honourable place.
59. Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them.
60. So they pursued them at sunrise.
61. And when the two hosts saw each other, the companions of Mûsa (Moses) said: "We are sure to be overtaken."
62. [Mûsa (Moses)] said: "Nay, verily! With me is my Lord, He will guide me."
63. Then We inspired Mûsa (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain.
64. Then We brought near the others [Fir'aun's (Pharaoh) party] to that place.
65. And We saved Mûsa (Moses) and all those with him.
66. Then We drowned the others.
67. Verily! In this is indeed a sign (or a proof), yet most of them are not believers.
68. And verily, your Lord! He is truly the All-Mighty, the Most Merciful.
69. And recite to them the story of Ibrâhim (Abraham).
70. When he said to his father and his people: "What do you worship?"

71. They said: "We worship idols, and to them we are ever devoted."
72. He said: "Do they hear you, when you call (on them)?"
73. "Or do they benefit you or do they harm (you)?"
74. They said: "Nay, but we found our fathers doing so."
75. He said: "Do you observe that which you have been worshipping,
76. "You and your ancient fathers?"
77. "Verily! They are enemies to me, save the Lord of the '*Alamîn*' (mankind, jinns and all that exists);
78. "Who has created me, and it is He Who guides me;
79. "And it is He Who feeds me and gives me to drink.
80. "And when I am ill, it is He who cures me;
81. "And Who will cause me to die, and then will bring me to life (again);
82. "And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection),"
83. My Lord! Bestow *Hukman* (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous;
84. And grant me an honourable mention in later generations;
85. And make me one of the inheritors of the Paradise of Delight;

86. And forgive my father, verily he is of the erring;

87. And disgrace me not on the Day when (all the creatures) will be resurrected;

88. The Day whereon neither wealth nor sons will avail,

89. Except him who brings to God a clean heart [clean from *Shirk* (polytheism) and *Nifâq* (hypocrisy)].

90. And Paradise will be brought near to the *Muttaqûn* (pious -- see V.2:2).

91. And the (Hell) Fire will be placed in full view of the erring.

92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with God) that you used to worship

93. "Instead of God? Can they help you or (even) help themselves?"

94. Then they will be thrown on their faces into the (Fire), They and the *Ghâwûn* (devils, and those who were in error).

95. And the whole hosts of *Iblîs* (Satan) together.

96. They will say while contending therein,

97. By God, we were truly in a manifest error,

98. When We held you (false gods) as equals (in worship) with the Lord of the '*Âlamîn* (mankind, jinns and all that exists);

99. And none has brought us into error except the *Mujrimûn* [*Iblîs* (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors, etc.].

100. Now we have no intercessors,
101. Nor a close friend (to help us).
102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!
103. Verily! In this is indeed a sign, yet most of them are not believers.
104. And verily, your Lord! He is truly the All-Mighty, the Most Merciful.
105. The people of Nûh (Noah) belied the Messengers.
106. When their brother Nûh (Noah) said to them: "Will you not fear God and obey Him?"
107. "I am a trustworthy Messenger to you.
108. "So fear God, keep your duty to Him, and obey me.
109. "No reward do I ask of you for it (my Message of Islâmîc Monotheism), my reward is only from the Lord of the '*Ālamîn*' (mankind, jinns and all that exists).
110. "So keep your duty to God, fear Him and obey me."
111. They said: "Shall we believe in you, when the meanest (of the people) follow you?"
112. He said: "And what knowledge have I of what they used to do?"
113. "Their account is only with my Lord, if you could (but) know.

114. "And I am not going to drive away the believers.

115. I am only a plain warner."

116. They said: "If you cease not, O Nûh (Noah)! You will surely be among those stoned (to death)."

117. He said: "My Lord! Verily, my people have belied me.

118. Therefore judge You between me and them, and save me and those of the believers who are with me."

119. And We saved him and those with him in the laden ship.

120. Then We drowned the rest (disbelievers) thereafter.

121. Verily, in this is indeed a sign, yet most of them are not believers.

122. And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.

123. 'Ad (people) belied the Messengers.

124. When their brother Hûd said to them: "Will you not fear God and obey Him?"

125. "Verily! I am a trustworthy Messenger to you.

126. "So fear God, keep your duty to Him, and obey me.

127. "No reward do I ask of you for it (my Message of Islâmîc Monotheism), my reward is only from the Lord of the '*Ālamîn*' (mankind, jinns, and all that exists).

128. "Do you build high palaces on every high place, while you do not live in them?

129. "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.

130. "And when you seize, seize you as tyrants?

131. "So fear God, keep your duty to Him, and obey me.

132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.

133. "He has aided you with cattle and children.

134. "And gardens and springs.

135. "Verily, I fear for you the torment of a Great Day."

136. They said: "It is the same to us whether you preach or be not of those who preach.

137. "This is no other than the false-tales and religion of the ancients, [Tafsir At-Tabarî, Vol.19, Page 97]

138. "And we are not going to be punished."

139. So they belied him, and We destroyed them. Verily! In this is indeed a sign, yet most of them are not believers.

140. And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.

141. Thamûd (people) belied the Messenger.

142. When their brother Sâlih (Saleh) said to them: "Will you not fear God and obey Him?"
143. "I am a trustworthy Messenger to you.
144. "So fear God, keep your duty to Him, and obey me.
145. "No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the '*Âlamîn*' (mankind, jinns and all that exists).
146. "Will you be left secure in that which you have here?"
147. "In gardens and springs.
148. And green crops (fields etc.) and date-palms with soft spadix.
149. "And you carve houses out of mountains with great skill.
150. "So fear God, keep your duty to Him, and obey me.
151. "And follow not the command of *Al-Musrifûn* [i.e. their chiefs, leaders who were polytheists, criminals and sinners],
152. "Who make mischief in the land, and reform not."
153. They said: "You are only of those bewitched!"
154. "You are but a human being like us. Then bring us a sign if you are of the truthful."
155. He said: "Here is a she-camel; it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.
156. "And touch her not with harm, lest the torment of a Great Day

seize you."

157. But they killed her, and then they became regretful.

158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.

159. And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.

160. The people of Lout (Lot) (those dwelt in the towns of Sodom in Palestine) belied the Messengers.

161. When their brother Lout (Lot) said to them: "Will you not fear God and obey Him?"

162. "Verily! I am a trustworthy Messenger to you.

163. "So fear God, keep your duty to Him, and obey me.

164. "No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the '*Alamîn* (mankind, jinns and all that exists).

165. "Go you in unto the males of the '*Alamîn* (mankind),

166. "And leave those whom God has created for you to be your wives? Nay, you are a trespassing people!"

167. They said: "If you cease not. O Lout (Lot)! Verily, you will be one of those who are driven out!"

168. He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).

169. "My Lord! Save me and my family from what they do."
170. So We saved him and his family, all,
171. Except an old woman (his wife) among those who remained behind.
172. Then afterward We destroyed the others.
173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned.
174. Verily, in this is indeed a sign, yet most of them are not believers.
175. And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.
176. The dwellers of Al-Aiyka [near Madyan (Midian)] belied the Messengers.
177. When Shu'âib (Shuaib) said to them: "Will you not fear God (and obey Him)?"
178. "I am a trustworthy Messenger to you.
179. "So fear God, keep your duty to Him, and obey me.
180. "No reward do I ask of you for it (my Message of Islâmic Monotheism), my reward is only from the Lord of the '*Âlamîn*' (mankind, jinns and all that exists).
181. "Give full measure, and cause no loss (to others).
182. "And weigh with the true and straight balance.

183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.

184. "And fear Him Who created you and the generations of the men of old."

185. They said: "You are only one of those bewitched!

186. "You are but a human being like us and verily, we think that you are one of the liars!

187. "So cause a piece of the heaven to fall on us, if you are of the truthful!"

188. He said: "My Lord is the Best Knower of what you do."

189. But they belied him, so the torment of the day of shadow (a gloomy cloud) seized them, indeed that was the torment of a Great Day.

190. Verily, in this is indeed a sign, yet most of them are not believers.

191. And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.

192. And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn (mankind, jinns and all that exists),

193. Which the trustworthy *Rûh* [Jibrael (Gabriel)] has brought down;

194. Upon your heart (O Muhammad) that you may be (one) of the warners,

195. In the plain Arabic language.

196. And verily, it (the Qur'ân, and its revelation to Prophet Muhammad) is (announced) in the Scriptures [i.e. the Taurât (Torah) and the Injeel (Gospel)] of former people.

197. Is it not a sign to them that the learned scholars (like 'Abdullâh bin Salâm who embraced Islâm) of the Children of Israel knew it (as true)?

198. And if We had revealed it (this Qur'ân) unto any of the non-Arabs,

199. And he had recited it unto them, they would not have believed in it.

200. Thus have We caused it (the denial of the Qur'ân) to enter the hearts of the *Mûjrimûn* (criminals, polytheists, sinners, etc.).

201. They will not believe in it until they see the painful torment;

202. It shall come to them of a sudden, while they perceive it not;

203. Then they will say: "Can we be respited?"

204. Would they then wish for Our Torment to be hastened on?

205. Tell Me, if We do let them enjoy for years,

206. And afterwards comes to them that (punishment) which they had been promised!

207. All that with which they used to enjoy shall not avail them.

208. And never did We destroy a township, but it had its warners

209. By way of reminder, and We have never been unjust.

210. And it is not the *Shayâtin* (devils) who have brought it (this Qur'ân) down,
211. Neither would it suit them, nor they can (produce it).
212. Verily, they have been removed far from hearing it.
213. So invoke not with God another *ilâh* (god) lest you be among those who receive punishment.
214. And warn your tribe (O Muhammad) of near kindred.
215. And be kind and humble to the believers who follow you.
216. Then if they disobey you, say: "I am innocent of what you do."
217. And put your trust in the All-Mighty, the Most Merciful,
218. Who sees you (O Muhammad) when you stand up (alone at night for *Tahajjud* prayers).
219. And your movements among those who fall prostrate (along with you to God in the five compulsory congregational prayers).
220. Verily! He, only He, is the All-Hearer, the All-Knower.
221. Shall I inform you (O people!) upon whom the *Shayâtin* (devils) descend?
222. They descend on every lying (one who tells lies), sinful person.
223. Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars.

224. As for the poets, the erring follow them,

225. See you not that they speak about every subject (praising others right or wrong) in their poetry?

226. And that they say what they do not do.

227. Except those who believe (in the Oneness of God Islâmic Monotheism), and do righteous deeds, and remember God much, and reply back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims). And those who do wrong will come to know by what overturning they will be overturned.

Surah 27 - An-Naml

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Tâ-Sîn.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings]. These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear;

2. A guide (to the Right Path); and glad tidings for the believers [who believe in the Oneness of God (i.e. Islâmic Monotheism)].

3. Those who perform *As-Salât* (*lqâmat-as-Salât*) and give *Zakât* and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).

4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so they wander about blindly.

5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.

6. And verily, you (O Muhammad) are receiving the Qur'ân from the One, All-Wise, All-Knowing.

7. (Remember) when Mûsa (Moses) said to his household: "Verily! I have seen a fire, I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."

8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be God, the

Lord of the '*Alamîn* (mankind, jinns and all that exists).

9. "O Mûsa (Moses)! Verily! It is I, God, the All-Mighty, the All-Wise.

10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said): "O Mûsa (Moses)! Fear not, verily! The Messengers fear not in front of Me.

11. "Except him who has done wrong and afterwards has changed evil for good, then surely, I am Oft-Forgiving, Most Merciful.

12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people, they are a people who are the *Fâsiqûn* (rebellious, disobedient to God).

13. But when Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."

14. And they belied them (those *Ayât*) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (*Ayât*) are from God, and Mûsa (Moses) is the Messenger of God in truth, but they disliked to obey Mûsa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the *Mufsidûn* (disbelievers, disobedient to God, evil-doers, liars.).

15. And indeed We gave knowledge to Dawûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks be to God, Who has preferred us above many of His believing slaves!"

16. And Sulaimân (Solomon) inherited (the knowledge of) Dawûd

(David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from God)."

17. And there were gathered before Sulaimân (Solomon) his hosts of jinns and men, and birds, and they all were set in battle order (marching forwards).

18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts crush you, while they perceive not."

19. So he [Sulaimân (Solomon)] smiled, amused at her speech and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

21. "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

22. But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.

23. "I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

24. "I found her and her people worshipping the sun instead of God,

and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (God's) Way, so they have no guidance,"

25. *Al-Lâ* (this word has two interpretations) (A) [As *Shaitân* (Satan) has barred them from God's Way] so that they do not worship (prostrate before) God, or (B) So that they may worship (prostrate before) God, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [*Tafsir At-Tabarî*, Vol. 19, Page 149]

26. God, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.

28. "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."

29. She said: "O chiefs! Verily! Here is delivered to me a noble letter,

30. "Verily! It is from Sulaimân (Solomon), and verily! It (reads): In the Name of God, the Most Beneficent, the Most Merciful;

31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to God with full submission)" "

32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."

33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

34. She said: "Verily! Kings, when they enter a town (country), they

despoil it, and make the most honourable amongst its people low. And thus they do.

35. "But verily! I am going to send him a present, and see with what (answer) the messengers return."

36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What God has given me is better than that which He has given you! Nay, you rejoice in your gift!"

37. [Then Sulaimân (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

39. An *Ifrit* (strong) from the jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" then when [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful."

41. He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

42. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to God (in Islâm as Muslims before her)."

43. And that which she used to worship besides God has prevented her (from Islâm), for she was of a disbelieving people.

44. It was said to her: "Enter *As-Sarh*" [(a glass surface with water underneath it) or a palace], but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaimân (Solomon) said: "Verily, it is *Sarh* [(a glass surface with water underneath it) or a palace] paved smooth with slab of glass." She said: "My Lord! Verily, I have wronged myself, and I submit (in Islâm, together with Sulaimân (Solomon), to God, the Lord of the '*Ālamîn*' (mankind, jinns and all that exists))."

45. And indeed We sent to Thamûd their brother Sâlih (Saleh), saying: "Worship God (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."

46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (God's Mercy)? Why seek you not the Forgiveness of God, that you may receive mercy?"

47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with God; nay, but you are a people that are being tested."

48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.

49. They said: "Swear one to another by God that we shall make a

secret night attack on him and his household, and afterwards we will surely say to his near relatives: "We witnessed not the destruction of his household, and verily! We are telling the truth."

50. So they plotted a plot, and We planned a plan, while they perceived not.

51. Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayâh* (a lesson or a sign) for people who know.

53. And We saved those who believed, and used to fear God, and keep their duty to Him.

54. And (remember) Lout (Lot)! When he said to his people . Do you commit *Al-Fâhishah* (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)?"

55. "Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly."

56. There was no other answer given by his people except that they said: "Drive out the family of Lout (Lot) from your city. Verily, these are men who want to be clean and pure!"

57. So We saved him and his family, except his wife. We destined her to be of those who remained behind.

58. And We rained down on them a rain (of stones). So evil was the rain of those who were warned.

59. Say (O Muhammad): "Praise and thanks be to God, and peace

be on His slaves whom He has chosen (for His Message)! Is God better, or (all) that you ascribe as partners (to Him)?" (Of course, God is Better).

60. Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilâh* (god) with God? Nay, but they are a people who ascribe equals (to Him)!

61. Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any *ilâh* (god) with God? Nay, but most of them know not.

62. Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any *ilâh* (god) with God? Little is that you remember!

63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilâh* (god) with God? High Exalted be God above all that they associate as partners (to Him)!

64. Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilâh* (god) with God? Say, "Bring forth your proofs, if you are truthful."

65. Say: "None in the heavens and the earth knows the *Ghaib*

(unseen) except God, nor can they perceive when they shall be resurrected."

66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it.

67. And those who disbelieve say: "When we have become dust, we and our fathers, shall we really be brought forth (again)?"

68. "Indeed we were promised this, we and our forefathers before, Verily, these are nothing but tales of ancients."

69. Say to them (O Muhammad) "Travel in the land and see how has been the end of the criminals (those who denied God's Messengers and disobeyed God)."

70. And grieve you not for them, nor be straitened (in distress) because of what they plot.

71. And they (the disbelievers in the Oneness of God) say: "When (will) this promise (be fulfilled), if you are truthful?"

72. Say: "Perhaps that which you wish to hasten on, may be close behind you.

73. "Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."

74. And verily, your Lord knows what their breasts conceal and what they reveal.

75. And there is nothing hidden in the heaven and the earth, but is in a Clear Book (i.e. *Al-Lauh Al-Mahfûz*).

76. Verily, this Qur'ân narrates to the Children of Israel most of that

about which they differ.

77. And truly, it (this Qur'ân) is a guide and a mercy to the believers.

78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.

79. So put your trust in God; surely, you (O Muhammad) are on manifest truth.

80. Verily, you cannot make the dead to hear (i.e. benefit them and similarly the disbelievers), nor can you make the deaf to hear the call, when they flee, turning their backs.

81. Nor can you lead the blind out of their error, you can only make to hear those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to God in Islâm as Muslims).

82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our *Ayât* (Verses of the Qur'ân and Prophet Muhammad).

83. And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be gathered (and driven to the place of reckoning),

84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) when you comprehended them not in knowledge, or what (else) was it that you used to do?"

85. And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).
86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.
87. And (remember) the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom God will (exempt). And all shall come to Him humbled.
88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of God, Who perfected all things, verily! He is Well-Acquainted with what you do.
89. Whoever brings a good deed (i.e. Belief in the Oneness of God along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day.
90. And whoever brings an evil (deed) (i.e. *Shirk* polytheism, disbelief in the Oneness of God and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"
91. I (Muhammad) have been commanded only to worship the Lord of this city (Makkah), Him Who has sanctified it and His is everything. And I am commanded to be from among the Muslims (those who submit to God in Islâm).

92. And to recite the Qur'ân, so whosoever receives guidance, receives it for the good of his ownself, and whosoever goes astray, say (to him): "I am only one of the warners."

93. And say [(O Muhammad) to these polytheists and pagans etc.]: "All the praises and thanks be to God. He will show you His *Ayât* (signs, in yourselves, and in the universe or punishments, etc.), and you shall recognise them. And your Lord is not unaware of what you do."

Surah 28 - Al-Qasas

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Tâ-Sîn-Mîm*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings]

2. These are Verses of the manifest Book (that makes clear truth from falsehood, good from evil, etc.).

3. We recite to you some of the news of Mûsa (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (those who believe in this Qur'ân, and in the Oneness of God).

4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the *Mufsidûn* (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.).

5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared.

7. And We inspired the mother of Mûsa (Moses), (saying): "Suckle him [Mûsa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you,

and shall make him one of (Our) Messengers."

8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'aun (Pharaoh), Hâmân and their hosts were sinners.

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceive not (the result of that).

10. And the heart of the mother of Mûsa (Moses) became empty [from every thought, except the thought of Mûsa (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.

11. And she said to his [Musa's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.

12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?"

13. So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of God is true. But most of them know not.

14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukman* (Prophethood, right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmic Monotheism]. And thus do We reward the

Muhsinûn (i.e. good doers -- see the footnote of V.9:120).

15. And he entered the city at a time of unawareness of its people, and he found there two men fighting, -- one of his party (his religion -- from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsa (Moses) struck him with his fist and killed him. He said: "This is of *Shaitân's* (Satan) doing, verily, he is a plain misleading enemy."

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.

17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper for the *Mujrimûn* (criminals, disobedient to God, polytheists, sinners, etc.).!"

18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mûsa (Moses) said to him: "Verily, you are a plain misleader!"

19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsa (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

20. And there came a man running, from the farthest end of the city. He said: "O Mûsa (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice."

21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zâlimûn*

(polytheists and wrong-doers)!"

22. And when he went towards (the land of) Madyan (Midian) he said: "It may be that my Lord guides me to the Right Way."

23. And when he arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."

24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"

25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zâlimûn* (polytheists, disbelievers, and wrong-doers)."

26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."

27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If God will, you will find me one of the righteous."

28. He [Mûsa (Moses)] said: "That (is settled) between me and you whichever of the two terms I fulfill, there will be no injustice to me, and

God is Surety over what we say."

29. Then, when Mûsa (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning fire-brand that you may warm yourselves."

30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree: "O Mûsa (Moses)! Verily! I am God, the Lord of the '*Ālamîn* (mankind, jinns and all that exists)!"

31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said): "O Mûsa (Moses)! Draw near, and fear not. Verily, you are of those who are secure."

32. "Put your hand in your bosom, it will come forth white without a disease, and draw your hand close to your side to be free from fear (that which you suffered from the snake, and also by that your hand will return to its original state). these are two *Burhân* (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fâsiqûn* (rebellious, disobedient to God)."

33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me."

34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me so send him with me as a helper to confirm me. Verily! I fear that they will belie me."

35. God said: "We will strengthen your arm through your brother, and

give you both power, so they shall not be able to harm you, with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."

36. Then when Mûsa (Moses) came to them with Our Clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

37. Mûsa (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* (wrong-doers, polytheists and disbelievers in the Oneness of God) will not be successful."

38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an *ilâh* (a god) other than me, so kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a *Sarhan* (a lofty tower, or palace, etc.) in order that I may look at (or look for) the *Ilâh* (God) of Mûsa (Moses); and verily, I think that he [Mûsa (Moses)] is one of the liars."

39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

40. So We seized him and his hosts, and We threw them all into the sea (and drowned them). So behold (O Muhammad) what was the end of the *Zâlimûn* [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (God), or rejected the advice of His Messenger Mûsa (Moses)].

41. And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped.

42. And We made a curse to follow them in this world, and on the

Day of Resurrection, they will be among *Al-Maqbuhûn* (those who are prevented to receive God's Mercy or any good, despised or destroyed, etc.).

43. And indeed We gave Mûsa (Moses), after We had destroyed the generations of old, the Scripture [the Taurât (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition).

44. And you (O Muhammad) were not on the western side (of the Mount), when We made clear to Mûsa (Moses) the commandment, and you were not among those present.

45. But We created generations [after generations i.e. after Mûsa (Moses)], and long were the ages that passed over them. And you (O Muhammad) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).

46. And you (O Muhammad) were not at the side of the Tûr (Mount) when We did call, [it is said that God called the followers of Muhammad , and they answered His Call, or that God called Mûsa (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. [*Tafsir At-Tabarî*, Vol. 20, Page 81].

47. And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth, they should have said: "Our Lord! Why did You not send us a Messenger? We should then have followed Your *Ayât* (Verses of the Qur'ân) and should have been among the believers."

48. But when the truth (i.e. Muhammad with his Message) has come

to them from Us, they say: "Why is he not given the like of what was given to Mûsa (Moses)? Did they not disbelieve in that which was given to Mûsa (Moses) of old? They say: "Two kinds of magic [the Taurât (Torah) and the Qur'ân] each helping the other!" And they say: "Verily! In both we are disbelievers."

49. Say (to them, O Muhammad): "Then bring a Book from God, which is a better guide than these two [the Taurât (Torah) and the Qur'ân], that I may follow it, if you are truthful."

50. But if they answer you not (i.e. do not believe in your doctrine of Islâmic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from God? Verily! God guides not the people who are *Zâlimûn* (wrong-doers, disobedient to God, and polytheists).

51. And indeed now We have conveyed the Word (this Qur'ân in which is the news of everything to them), in order that they may remember (or receive admonition).

52. Those to whom We gave the Scripture [i.e. the Taurât (Torah) and the Injeel (Gospel), etc.] before it, -- they believe in it (the Qur'ân).

53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to God in Islâm as Muslims (like 'Abdullâh bin Salâm and Salmân Al-Farisî, etc.).

54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.

55. And when they hear *Al-Laghw* (dirty, false, evil vain talk), they

withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant."

56. Verily! You (O Muhammad) guide not whom you like, but God guides whom He wills. And He knows best those who are the guided.

57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

58. And how many a town (population) have We destroyed, which were thankless for its means of livelihood (disobeyed God, and His Messengers, by doing evil deeds and crimes) ! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.

59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zâlimûn* (polytheists, wrong-doers, disbelievers in the Oneness of God, oppressors and tyrants).

60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with God is better and will remain forever. Have you then no sense?

61. Is he whom We have promised an excellent promise (Paradise), which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?

62. And (remember) the Day when He will call to them, and say:

"Where are My (so-called) partners whom you used to assert?"

63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped."

64. And it will be said (to them): "Call upon your (so-called) partners (of God), and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!

65. And (remember) the Day (God) will call to them, and say: "What answer gave you to the Messengers?"

66. Then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another.

67. But as for him who repented (from polytheism and sins, etc.), believed (in the Oneness of God, and in His Messenger Muhammad), and did righteous deeds (in the life of this world), then he will be among those who are successful.

68. And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be God, and exalted above all that they associate as partners (with Him).

69. And your Lord knows what their breasts conceal, and what they reveal.

70. And He is God; *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). His is all praise, in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.

71. Say (O Muhammad): "Tell me! If God made night continuous for you till the Day of Resurrection, who is an *ilâh* (a god) besides God who could bring you light? Will you not then hear?"
72. Say (O Muhammad): "Tell me! If God made day continuous for you till the Day of Resurrection, who is an *ilâh* (a god) besides God who could bring you night wherein you rest? Will you not then see?"
73. It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful.
74. And (remember) the Day when He (your Lord God) will call them (those who worshipped others along with God), and will say: "Where are My (so-called) partners, whom you used to assert?"
75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with God (Alone), and the lies (false gods) which they invented will disappear from them.
76. Verily, Qârûn (Korah) was of Mûsa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him: "Do not be glad (with ungratefulness to God's Favours). Verily! God likes not those who are glad (with ungratefulness to God's Favours).
77. But seek, with that (wealth) which God has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as God has been good to you, and seek not mischief in the land. Verily, God likes not the *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).

78. He said: "This has been given to me only because of knowledge I possess." Did he not know that God had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.) will not be questioned of their sins (because God knows them well, so they will be punished without account).

79. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn (Korah) has been given? Verily! He is the owner of a great fortune."

80. But those who had been given (religious) knowledge said: "Woe to you! The Reward of God (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth)."

81. So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against God, nor was he one of those who could save themselves.

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is God Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that God was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful.

83. That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn* (pious -- see V.2:2).

84. Whosoever brings good (Islâmic Monotheism along with righteous deeds), he shall have the better thereof, and whosoever brings evil (polytheism along with evil deeds) then, those who do evil deeds will only be requited for what they used to do.

85. Verily, He Who has given you (O Muhammad) the Qur'an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the *Ma'âd* (place of return, either to Makkah or to Paradise after your death, etc.). Say (O Muhammad): "My Lord is Aware of him who brings guidance, and he who is in manifest error."

86. And you were not expecting that the Book (this Qur'ân) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

87. And let them not turn you (O Muhammad) away from (preaching) the *Ayât* (revelations and verses) of God after they have been sent down to you, and invite (men) to (believe in) your Lord [i.e. in the Oneness (*Tauhîd*) of God (1) Oneness of the Lordship of God; (2) Oneness of the worship of God; (3) Oneness of the Names and Qualities of God], and be not of *Al-Mushrikûn* (those who associate partners with God, e.g. polytheists, pagans, idolaters, those who disbelieve in the Oneness of God and deny the Prophethood of Messenger Muhammad).

88. And invoke not any other *ilâh* (god) along with God, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

Surah 29 - Al-Ankabut

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Alif-Lâm-Mîm.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings.]

2. Do people think that they will be left alone because they say: "We believe," and will not be tested.

3. And We indeed tested those who were before them. And God will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although God knows all that before putting them to test).

4. Or those who do evil deeds think that they can outstrip Us (i.e. escape Our Punishment)? Evil is that which they judge!

5. Whoever hopes for the Meeting with God, then God's Term is surely coming. and He is the All-Hearer, the All-Knower.

6. And whosoever strives, he strives only for himself. Verily, God is free of all wants from the '*Alamîn* (mankind, jinns, and all that exists).

7. Those who believe [in the Oneness of God (Monotheism) and in Messenger Muhammad , and do not apostate because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall remit from them their evil deeds and shall reward them according to the best of that which they used to do.

8. And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.

9. And for those who believe (in the Oneness of God and other items of Faith) and do righteous good deeds, surely, We shall make them enter in (the entrance of) the righteous (i.e. in Paradise).

10. Of mankind are some who say: "We believe in God," but if they are made to suffer for the sake of God, they consider the trial of mankind as God's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)." Is not God Best Aware of what is in the breast of the '*Ālamîn*' (mankind and jinns).

11. Verily, God knows those who believe, and verily, He knows the hypocrites [i.e. God will test the people with good and hard days to discriminate the good from the wicked (although God knows all that before putting them to test)].

12. And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins," never will they bear anything of their sins. Surely, they are liars.

13. And verily, they shall bear their own loads, and other loads besides their own, and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

14. And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of God (Monotheism), and discard the false gods and other deities], and the Deluge overtook them while they

were *Zâlimûn* (wrong-doers, polytheists, disbelievers, etc.).

15. Then We saved him and those with him in the ship, and made it (the ship) as an *Ayâh* (a lesson, a warning, etc.) for the '*Âlamîn* (mankind, jinns and all that exists).

16. And (remember) Ibrâhim (Abraham) when he said to his people: "Worship God (Alone), and fear Him, that is better for you if you did but know.

17. "You worship besides God only idols, and you only invent falsehood. Verily, those whom you worship besides God have no power to give you provision, so seek your provision from God (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.

18. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly."

19. See they not how God originates creation, then repeats it. Verily, that is easy for God.

20. Say: "Travel in the land and see how (God) originated creation, and then God will bring forth (resurrect) the creation of the Hereafter (i.e. resurrection after death). Verily, God is Able to do all things."

21. He punishes whom He will, and shows mercy to whom He will, and to Him you will be returned.

22. And you cannot escape in the earth or in the heaven. And besides God you have neither any *Walî* (Protector or Guardian) nor any Helper.

23. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will (have) a painful torment.

24. So nothing was the answer of [Ibrâhîm's (Abraham)] people except that they said: "Kill him or burn him." Then God saved him from the fire. Verily, in this are indeed signs for a people who believe.

25. And [Ibrâhîm (Abraham)] said: "You have taken (for worship) idols instead of God, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."

26. So Lout (Lot) believed in him [Ibrâhîm's (Abraham) Message of Islâmic Monotheism]. He [Ibrâhîm (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."

27. And We bestowed on him [Ibrâhîm (Abraham)], Ishâque (Isaac) and Ya'qûb (Jacob), and ordained among his offspring Prophethood and the Book [i.e. the Taurât (Torah) (to Mûsa – Moses), the Injeel (Gospel) (to 'Iesa – Jesus), the Qur'ân (to Muhammad), all from the offspring of Ibrâhîm (Abraham)], and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous.

28. And (remember) Lout (Lot), when he said to his people: "You commit *Al-Fâhishah* (sodomy the worst sin) which none has preceded you in (committing) it in the '*Âlamîn* (mankind and jinns)."

29. "Verily, you do sodomy with men, and rob the wayfarer (travellers, etc.)! And practise *Al-Munkar* (disbelief and polytheism

and every kind of evil wicked deed) in your meetings." But his people gave no answer except, that they said: "Bring God's Torment upon us if you are one of the truthful."

30. He said: "My Lord! Give me victory over the people who are *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).

31. And when Our Messengers came to Ibrâhim (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lout's (Lot's)] town (i.e. the town of Sodom in Palestine) truly, its people have been *Zâlimûn* [wrong-doers, polytheists and disobedient to God, and have also belied their Messenger Lout (Lot)]."

32. Ibrâhim (Abraham) said: "But there is Lout (Lot) in it." They said: "We know better who is there, we will verily save him [Lout (Lot)] and his family, except his wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."

33. And when Our Messengers came to Lout (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).

34. Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against God's Command)."

35. And indeed We have left thereof an evident *Ayâh* (a lesson and a warning and a sign the place where the Dead Sea is now in

Palestine) for a folk who understand.

36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib (Shuaib). He said: "O my people! Worship God, and hope for (the reward of good deeds by worshipping God Alone, on) the last Day, and commit no mischief on the earth as *Mufsidûn* (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupts).

37. And they belied him [Shu'aib (Shuaib)], so the earthquake seized them, and they lay (dead), prostrate in their dwellings.

38. And 'Ad and Thamûd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. *Shaitân* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

39. And (We destroyed also) Qârûn (Korah), Fir'aun (Pharaoh), and Hâmân. And indeed Mûsa (Moses) came to them with clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).

40. So We punished each (of them) for his sins, of them were some on whom We sent *Hâsiban* (a violent wind with shower of stones) [as the people of Lout (Lot)], and of them were some who were overtaken by *As-Saiḥah* [torment -- awful cry, etc. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not God Who wronged them, but they wronged themselves.

41. The likeness of those who take *Auliyâ'* (protectors and helpers)

other than God is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew.

42. Verily, God knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.

43. And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of God and His Signs, etc.).

44. (God says to His Prophet Muhammad): "God (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily! Therein is surely a sign for those who believe.

45. Recite (O Muhammad) what has been revealed to you of the Book (the Qur'ân), and perform *As-Salât* (*Iqamât-as-Salât*). Verily, *As-Salât* (the prayer) prevents from *Al-Fahshâ'* (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) God (in front of the angels) is greater indeed [than your remembering (praising, etc.) God in prayers, etc.]. And God knows what you do.

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. God), and to Him we have submitted (as Muslims)."

47. And thus We have sent down the Book (i.e. this Qur'an) to you (O Muhammad), and those whom We gave the Scripture [the Taurât

(Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm) and none but the disbelievers reject Our *Ayât* [(proofs, signs, verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism)].

48. Neither did you (O Muhammad) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

49. Nay, but they, the clear *Ayât* [i.e the description and the qualities of Prophet Muhammad written like verses in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures). And none but the *Zâlimûn* (polytheists and wrongdoers, etc.) deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with God, and I am only a plain warner."

51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

52. Say (to them O Muhammad): "Sufficient is God for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bâtîl* (all false deities other than God), and disbelieve in God and (in His Oneness), it is they who are the losers.

53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have

come to them. And surely, it will come upon them suddenly while they perceive not!

54. They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers.

55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone)."

57. Everyone shall taste the death. Then unto Us you shall be returned.

58. And those who believe (in the Oneness of God Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward of the workers.

59. Those who are patient, and put their trust (only) in their Lord (God).

60. And so many a moving (living) creature there is, that carries not its own provision! God provides for it and for you. And He is the All-Hearer, the All-Knower.

61. If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "God." How then are they deviating (as polytheists and disbelievers)?

62. God enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, God is the All-Knower of

everything.

63. If you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" They will surely reply: "God." Say: "All the praises and thanks be to God!" Nay! Most of them have no sense.

64. And this life of the world is only amusement and play! Verily, the home of the Hereafter, that is the life indeed (i.e. the eternal life that will never end), if they but knew

65. And when they embark on a ship, they invoke God, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.

66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.

67. Have they not seen that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them? Then do they believe in *Bâtîl* (falsehood – polytheism, idols and all deities other than God), and deny (become ingrate for) the Graces of God?

68. And who does more wrong than he who invents a lie against God or denies the truth (Muhammad and his doctrine of Islâmic Monotheism and this Qur'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of God and in His Messenger Muhammad)?

69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. God's Religion – Islâmic Monotheism). And verily, God is with the *Muhsinûn* (good doers)."

Surah 30 - Ar-Rum

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Alif-Lâm-Mîm.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings].

2. The Romans have been defeated.

3. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.

4. Within three to nine years. The decision of the matter, before and after (these events) is only with God, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by God to the Romans against the Persians),

5. With the help of God, He helps whom He wills, and He is the All-Mighty, the Most Merciful.

6. (It is) a Promise of God (i.e. God will give victory to the Romans against the Persians), and God fails not in His Promise, but most of men know not.

7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.

8. Do they not think deeply (in their own selves) about themselves

(how God created them from nothing, and similarly He will resurrect them)? God has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. [See *Tafsir At-Tabarî*, Part 21, Page 24].

9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, God wronged them not, but they used to wrong themselves.

10. Then evil was the end of those who did evil, because they belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of God and made mock of them.

11. God (Alone) originates the creation, then He will repeat it, then to Him you will be returned.

12. And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists, etc.) will be plunged into destruction with deep regrets, sorrows, and despair.

13. No intercessor will they have from those whom they made equal with God (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.

14. And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

15. Then as for those who believed (in the Oneness of God Islâmic Monotheism) and did righteous good deeds, such shall be honoured

and made to enjoy luxurious life (forever) in a Garden of delight (Paradise).

16. And as for those who disbelieved and belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, God's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).

17. So glorify God [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*'Ishâ*) night prayers], and when you enter the morning [i.e offer the (*Fajr*) morning prayer].

18. And His is all the praises and thanks in the heavens and the earth, and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer *Zuhr* prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)."

19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa' (Eve) from Adam's rib, and then his offspring from the semen, and], -- behold you are human beings scattered!

21. And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.

22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in

that are indeed signs for men of sound knowledge.

23. And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.

24. And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

25. And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth (i.e from your graves for reckoning and recompense).

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.

27. And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.

28. He sets forth for you a parable from your own selves, -- Do you have partners among those whom your right hands possess (i.e your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense .

29. Nay, but those who do wrong follow their own lusts without knowledge, Then who will guide him whom God has sent astray? And for such there will be no helpers.

30. So set you (O Muhammad) your face towards the religion of pure Islâmic Monotheism *Hanifa* (worship none but God Alone) God's *Fitrah* (i.e. God's Islâmic Monotheism), with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the Religion of God Islâmic Monotheism), that is the straight religion, but most of men know not. [*Tafsir At-Tabarî*, Vol 21, Page 41]

31. (Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salât* (*Iqâmat-as-Salât*) and be not of *Al-Mushrikûn* (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.).

32. Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it.

33. And when harm touches men, they cry sincerely only to their Lord (God), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! a party of them associate partners in worship with their Lord.

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.

35. Or have We revealed to them a Scripture, which speaks of that which they have been associating with Him?

36. And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, lo! They are in despair!

37. Do they not see that God enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed

signs for a people who believe.

38. So give to the kindred his due, and to *Al-Miskîn* (the poor) and to the wayfarer. That is best for those who seek God's Countenance, and it is they who will be successful.

39. And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with God, but that which you give in *Zakât* seeking God's Countenance then those, they shall have manifold increase.

40. God is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of God) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

41. Evil (sins and disobedience of God, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that God may make them taste a part of that which they have done, in order that they may return (by repenting to God, and begging His Pardon).

42. Say (O Muhammad): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikûn* (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.)."

43. So set you (O Muhammad) your face to (the obedience of God, your Lord) the straight and right religion (Islâmic Monotheism), before there comes from God a Day which none can avert it. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by God from His Torment).

45. That He may reward those who believe (in the Oneness of God Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.

46. And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.

47. And indeed We did send Messengers before you (O Muhammad) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with God, sins, etc.), and (as for) the believers it was incumbent upon Us to help (them).

48. God is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He will, lo! they rejoice!

49. And verily before that (rain), just before it was sent down upon them, they were in despair!

50. Look then at the effects (results) of God's Mercy, how He revives the earth after its death. Verily! That (God) Who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.

51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow, behold, they then after their being glad, would become unthankful (to their Lord God as) disbelievers.

52. So verily, you (O Muhammad) cannot make the dead to hear (i.e. the disbelievers, etc.), nor can you make the deaf to hear the call, when they show their backs, turning away.

53. And you (O Muhammad) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to God in Islâm (as Muslims).

54. God is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

55. And on the Day that the Hour will be established, the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour, thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world)].

56. And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of God, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."

57. So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with God, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek God's Pleasure (by having Islâmic Faith with righteous deeds and by

giving up polytheism, sins and crimes with repentance).

58. And indeed We have set forth for mankind, in this Qur'ân every kind of parable. But if you (O Muhammad) bring to them any sign or proof, (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."

59. Thus does God seal up the hearts of those who know not [the proofs and evidence of the Oneness of God i.e. those who try not to understand true facts that which you (Muhammad) have brought to them].

60. So be patient (O Muhammad). Verily, the Promise of God is true, and let not those who have no certainty of faith, discourage you from conveying God's Message (which you are obliged to convey).

Surah 31 - Luqman

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Alif-Lâm-Mîm.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings.]

2. These are Verses of the Wise Book (the Qur'ân).

3. A guide and a mercy for the *Muhsinûn* (good-doers)

4. Those who perform *As-Salât* (*Iqamat-as- Salât*) and give *Zakât* and they have faith in the Hereafter with certainty.

5. Such are on guidance from their Lord, and such are the successful.

6. And of mankind is he who purchases idle talks (i.e.music, singing, etc.) to mislead (men) from the Path of God without knowledge, and takes it (the Path of God, the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).

7. And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, as if he heard them not, as if there were deafness in his ear. So announce to him a painful torment.

8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of delight (Paradise).

9. To abide therein. It is a Promise of God in truth. And He is the All-

Mighty, the All-Wise.

10. He has created the heavens without any pillars, that you see and has set on the earth firm mountains, lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

11. This is the creation of God. So show Me that which those (whom you worship), besides Him have created. Nay, the *Zâlimûn* (polytheists, wrong-doers and those who do not believe in the Oneness of God) are in plain error.

12. And indeed We bestowed upon Luqmân *Al-Hikmah* (wisdom and religious understanding, etc.) saying: "Give thanks to God," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, God is All-Rich (Free of all wants), Worthy of all praise.

13. And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with God. Verily! Joining others in worship with God is a great *Zûlm* (wrong) indeed.

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.

15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, God will bring it forth. Verily, God is Subtle (in bringing out that grain), Well-Aware (of its place).

17. "O my son! *Aqim-is-Salât* (perform *As-Salât*), enjoin (people) for *Al-Ma'rûf* (Islâmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of God, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by God with no exemption.

18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, God likes not each arrogant boaster.

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."

20. See you not (O men) that God has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in God (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about God without knowledge or guidance or a Book giving light!

21. And when it is said to them: "Follow that which God has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitân* (Satan) invites them to the torment of the Fire.

22. And whosoever submits his face (himself) to God [i.e.(follows God's Religion of Islâmic Monotheism), worships God (Alone) with sincere Faith in the (1) Oneness of His Lordship,(2) Oneness of His worship, and (3) Oneness of His Names and Qualities], while he is a *Muhsin* (good-doer i.e. performs good deeds totally for God's sake without any show-off or to gain praise or fame etc. and does them in accordance with the *Sunnah* of God's Messenger Muhammad), then he has grasped the most trustworthy hand-hold [*Lâ ilâha ill-God* (none has the right to be worshipped but God)]. And to God return all matters for decision.

23. And whoever disbelieved, let not his disbelief grieve you (O Muhammad),. to Us is their return, and We shall inform them what they have done. Verily, God is the All-Knower of what is in the breasts (of men).

24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.

25. And if you (O Muhammad) ask them: "Who has created the heavens and the earth," they will certainly say: "God." Say: "All the praises and thanks be to God!" But most of them know not.

26. To God belongs whatsoever is in the heavens and the earth. Verily, God, He is *Al-Ghanî* (Rich, Free of all wants), Worthy of all praise.

27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of God would not be exhausted. Verily, God is All-Mighty, All-Wise.

28. The creation of you all and the resurrection of you all are only as

(the creation and resurrection of) a single person. Verily, God is All-Hearer, All-Seer.

29. See you not (O Muhammad) that God merges the night into the day (i.e. the decrease in the hours of the night are added in the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that God is All-Aware of what you do.

30. That is because God, He is the Truth, and that which they invoke besides Him is *Al-Bâtîl* (falsehood, Satan and all other false deities), and that God, He is the Most High, the Most Great.

31. See you not that the ships sail through the sea by God's Grace? that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).

32. And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke God, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful.

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of God is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about God.

34. Verily, God! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, God is All-Knower, All-Aware (of things).

Surah 32 - As-Sajdah

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Alif-Lâm-Mîm.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings.]

2. The revelation of the Book (this Qur'ân) is from the Lord of the 'Alamîn (mankind, jinns and all that exists) in which there is not doubt!

3. Or say they: "He (Muhammad) has fabricated it?" Nay, it is the truth from your Lord, that you may warn a people to whom no warner has come before you (O Muhammad), in order that they may be guided.

4. God it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He *Istawâ* (rose over) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Walî* (protector or helper etc.) or an intercessor. Will you not then remember (or be admonished)?

5. He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).

6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.

7. Who made everything He has created good, and He began the creation of man from clay.

8. Then He made his offspring from semen of worthless water (male and female sexual discharge).

9. Then He fashioned him in due proportion, and breathed into him the soul (created by God for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be recreated anew?" Nay, but they deny the Meeting with their Lord!

11. Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."

12. And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty."

13. And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.

14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours, (and) surely! We too will forget you, so taste you the abiding torment for what you used to do.

15. Only those believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the Praises of their Lord, and

they are not proud.

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in God's Cause) out of what We have bestowed on them.

17. No person knows what is kept hidden for them of joy as a reward for what they used to do.

18. Is then he who is a believer like him who is *Fâsiq* (disbeliever and disobedient to God)? Not equal are they.

19. As for those who believe (in the Oneness of God Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment, for what they used to do.

20. And as for those who are *Fâsiqûn* (disbelievers and disobedient to God), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."

21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm).

22. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.).

23. And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met

Mûsa (Moses) during the night of *Al-Isra'* and *Al-Mi'râj* over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel.

24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.

26. Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

27. Have they not seen how We drive water (rain clouds) to the dry land without any vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?

28. They say: "When will this *Al-Fath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"

29. Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."

30. So turn aside from them (O Muhammad) and await, verily they (too) are awaiting.

Surah 33 - Al-Ahzab

In the Name of God, the Most Beneficent, the Most Merciful.

1. O Prophet (Muhammad)! Keep your duty to God, and obey not the disbelievers and the hypocrites (i.e., do not follow their advices). Verily! God is Ever All-Knower, All-Wise.

2. And follow that which is inspired in you from your Lord. Verily, God is Well-Acquainted with what you do.

3. And put your trust in God, and Sufficient is God as a *Wakîl* (Trustee, or Disposer of affairs).

4. God has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [*Az-Zihâr* is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But God says the truth, and He guides to the (Right) Way.

5. Call them (adopted sons) by (the names of) their fathers, that is more just with God. But if you know not their father's (names, call them) your brothers in faith and *Mawâlîkum* (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And God is Ever Oft-Forgiving, Most Merciful.

6. The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer

personal ties in the Decree of God (regarding inheritance) than (the brotherhood of) the believers and the *Muhajirûn* (emigrants from Makkah, etc.), except that you do kindness to those brothers (when the Prophet joined them in brotherhood ties). This has been written in the (God's Book of Divine) Decrees (*Al-Lauh Al-Mahfûz*)."

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad), and from Nûh (Noah), Ibrâhim (Abraham), Mûsa (Moses), and 'Iesa (Jesus), son of Maryam (Mary). We took from them a strong covenant.

8. That He may ask the truthfals (God's Messengers and His Prophets) about their truth (i.e. the conveyance of God's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).

9. O you who believe! Remember God's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzâb* (the Confederates)]. And God is Ever All-Seer of what you do.

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about God.

11. There, the believers were tried and shaken with a mighty shaking.

12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "God and His Messenger¹ promised us nothing but delusions!"

13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy

attack!) Therefore go back!" And a band of them ask for permission of the Prophet () saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism) they would surely have committed it and would have hesitated thereupon but little.

15. And indeed they had already made a covenant with God not to turn their backs, and a covenant with God must be answered for.

16. Say (O Muhammad to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!"

17. Say: "Who is he who can protect you from God if He intends to harm you, or intends mercy on you?" And they will not find, besides God, for themselves any *Walî* (protector, supporter, etc.) or any helper.

18. God already knows those among you who keep back (men) from fighting in God's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little.

19. Being miserly towards you (as regards help and aid in God's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore God makes their deeds fruitless, and that is ever easy for God.

20. They think that *Al-Ahzâb* (the Confederates) have not yet withdrawn, and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.

21. Indeed in the Messenger of God (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) God and the Last Day and remembers God much.

22. And when the believers saw *Al-Ahzâb* (the Confederates), they said: "This is what God and His Messenger (Muhammad) had promised us, and God and His Messenger (Muhammad) had spoken the truth, and it only added to their faith and to their submissiveness (to God).

23. Among the believers are men who have been true to their covenant with God [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with God] in the least.

24. That God may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with God), and punish the hypocrites if He will or accept their repentance by turning to them in Mercy. Verily, God is Oft-Forgiving, Most Merciful.

25. And God drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). God sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And God is Ever All-Strong, All-Mighty.

26. And those of the people of the Scripture who backed them (the disbelievers) God brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.

27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And God is Able to do all things.

28. O Prophet (Muhammad)! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce).

29. But if you desire God and His Messenger, and the home of the Hereafter, then verily, God has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward.

30. O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for God.

31. And whosoever of you is obedient to God and His Messenger , and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her *Rizqan Karima* (a noble provision Paradise).

32. O wives of the Prophet! You are not like any other women. If you keep your duty (to God), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner.

33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salât* (*Iqamât-as-Salât*),

and give *Zakât* and obey God and His Messenger. God wishes only to remove *Ar-Rijs* (evil deeds and sins, etc.) from you, O members of the family (of the Prophet), and to purify you with a thorough purification.

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of God and *Al-Hikmah* (i.e. Prophet's *Sunnah legal ways, etc. so give your thanks to God and glorify His Praises for this Qur'an and the Sunnah*). Verily, God is Ever Most Courteous, Well-Acquainted with all things.

35. Verily, the Muslims (those who submit to God in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to God), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which God has ordered and in abstaining from all that God has forbidden), the men and the women who are humble (before their Lord God), the men and the women who give *Sadaqât* (i.e. *Zakât*, and alms, etc.), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadân, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember God much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of God during the five compulsory congregational prayers) or praying extra additional *Nawâfil* prayers of night in the last part of night, etc.) God has prepared for them forgiveness and a great reward (i.e. Paradise).

36. It is not for a believer, man or woman, when God and His Messenger have decreed a matter that they should have any option

in their decision. And whoever disobeys God and His Messenger, he has indeed strayed in a plain error.

37. And (remember) when you said to him (Zaid bin Hârithah; the freed-slave of the Prophet) on whom God has bestowed Grace (by guiding him to Islâm) and you (O Muhammad too) have done favour (by manumitting him) "Keep your wife to yourself, and fear God." But you did hide in yourself (i.e. what God has already made known to you that He will give her to you in marriage) that which God will make manifest, you did fear the people (i.e., Muhammad married the divorced wife of his manumitted slave) whereas God had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And God's Command must be fulfilled.

38. There is no blame on the Prophet¹ in that which God has made legal for him. That has been God's Way with those who have passed away of (the Prophets of) old. And the Command of God is a decree determined.

39. Those who convey the Message of God and fear Him, and fear none save God. And Sufficient is God as a Reckoner.

40. Muhammad¹ is not the father of any man among you, but he is the Messenger of God and the last (end) of the Prophets. And God is Ever All-Aware of everything.

41. O you who believe! Remember God with much remembrance.

42. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and 'Asr prayers].

43. He it is Who sends *Salât* (His blessings) on you, and His angels too (ask God to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.

44. Their greeting on the Day they shall meet Him will be "*Salâm*. Peace (i.e. the angels will say to them: *Salâmu 'Alaikum*)!" And He has prepared for them a generous reward (i.e. Paradise).

45. O Prophet (Muhammad^{SAW})! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,

46. And as one who invites to God [Islâmic Monotheism, i.e. to worship none but God (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the *Sunnah the legal ways of the Prophet*).

47. And announce to the believers (in the Oneness of God and in His Messenger Muhammad) the glad tidings, that they will have from God a Great Bounty.

48. And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered). And put your trust in God, and Sufficient is God as a *Wakîl* (Trustee, or Disposer of affairs).

49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no '*Iddah* [divorce prescribed period, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free i.e. divorce, in a handsome manner.

50. O Prophet (Muhammad)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal money given by

the husband to his wife at the time of marriage), and those (captives or slaves) whom your right hand possesses -- whom God has given to you, and the daughters of your '*Amm* (paternal uncles) and the daughters of your '*Ammah* (paternal aunts) and the daughters of your '*Khâl* (maternal uncles) and the daughters of your '*Khâlah* (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom their right hands possess, -- in order that there should be no difficulty on you. And God is Ever Oft-Forgiving, Most Merciful.

51. You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again), that is better; that they may be comforted and not grieved, and may all be pleased with what you give them. God knows what is in your hearts. And God is Ever All-Knowing, Most Forbearing.

52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives or slaves) whom your right hand possesses. And God is Ever a Watcher over all things.

53. O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but God is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you

that you should annoy God's Messenger, nor that you should ever marry his wives after him (his death). Verily! With God that shall be an enormity.

54. Whether you reveal anything or conceal it, verily, God is Ever All-Knower of everything.

55. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, and keep your duty to God. Verily, God is Ever All-Witness over everything.

56. God sends His *Salât* (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask God to bless and forgive him). O you who believe! Send your *Salât* on (ask God to bless) him (Muhammad), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. *As-Salâmu 'Alaikum*).

57. Verily, those who annoy God and His Messenger¹ God has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.

58. And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.

59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And God is Ever Oft-Forgiving, Most Merciful.

60. If the hypocrites, and those in whose hearts is a disease (evil

desire for adultery, etc.), and those who spread false news among the people in Al-Madinah, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while.

61. Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter.

62. That was the Way of God in the case of those who passed away of old, and you will not find any change in the Way of God.

63. People ask you concerning the Hour, say: "The knowledge of it is with God only. What do you know? It may be that the Hour is near!"

64. Verily, God has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).

65. Wherein they will abide for ever, and they will find neither a *Walî* (a protector) nor a helper.

66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed God and obeyed the Messenger (Muhammad)."

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.

68. Our Lord! give them double torment and curse them with a mighty curse!"

69. O you who believe! Be not like those who annoyed Mûsa (Moses), but God cleared him of that which they alleged, and he was honourable before God.

70. O you who believe! Keep your duty to God and fear Him, and

Speak (always) the truth.

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys God and His Messenger¹ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).

72. Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which God has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of God's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

73. So that God will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikûn* (the polytheists, idolaters, pagans, disbelievers in the Oneness of God, and in His Messenger Muhammad). And God will pardon (accept the repentance of) the true believers of the Islâmic Monotheism, men and women. And God is Ever Oft-Forgiving, Most Merciful.

Surah 34 - Saba'

In the Name of God, the Most Beneficent, the Most Merciful.

1. All the praises and thanks be to God, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.

2. He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.

3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (God, He is) the All-Knower of the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth, but it is in a Clear Book (*Al-Lauh Al-Mahfûz*).

4. That He may recompense those who believe (in the Oneness of God Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizqun Karîm* (generous provision, i.e. Paradise).

5. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them, those, for them will be a severe painful torment.

6. And those who have been given knowledge see that what is revealed to you (O Muhammad) from your Lord is the truth, and guides to the Path of the Exalted in Might, Owner of all praise.

7. Those who disbelieve say: "Shall we direct you to a man

(Muhammad) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?"

8. Has he (Muhammad) invented a lie against God, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.

9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every faithful believer that [believes in the Oneness of God], and turns to God (in all affairs with humility and in repentance).

10. And indeed We bestowed grace on David from Us (saying): "O you mountains. Glorify (God) with him! And you birds (also)! And We made the iron soft for him."

11. Saying: "Make you perfect coats of mail, balancing well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

12. And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnight) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.

13. They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwud (David), with thanks!"

But few of My slaves are grateful.

14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.

15. Indeed there was for Saba' (Sheba) a sign in their dwelling place, -- two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord.

16. But they turned away (from the obedience of God), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.

17. Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful, (disbelievers).

18. And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).

20. And indeed *Iblîs* (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the

Oneness of God).

21. And he (*Iblîs* – Satan) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a *Hafiz* over everything. (All-Knower of everything i.e. He keeps record of each and every person as regards deeds, and then He will reward them accordingly).

22. Say: (O Muhammad to those polytheists, pagans, etc.) "Call upon those whom you assert (to be associate gods) besides God, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.

23. Intercession with Him profits not, except for him whom He permits. Until when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."

24. Say (O Muhammad to these polytheists, pagans, etc.) "Who gives you provision from the heavens and the earth?" Say: "God, And verily, (either) we or you are rightly guided or in a plain error."

25. Say (O Muhammad to these polytheists, pagans, etc.) "You will not be asked about our sins, nor shall we be asked of what you do."

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the (Most Trustworthy) All-Knowing Judge."

27. Say (O Muhammad to these polytheists and pagans): "Show me those whom you have joined to Him as partners. Nay (there are not at all any partners with Him)! But He is God (Alone), the All-Mighty, the All-Wise."

28. And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not.

29. And they say: "When is this promise (i.e. the Day of Resurrection will be fulfilled) if you are truthful?"

30. Say (O Muhammad): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it," but if you could see when the *Zâlimûn* (polytheists and wrong-doers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"

32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, criminals, disobedient to God, etc.).

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in God and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying God during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?

34. And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

35. And they say: "We are more in wealth and in children, and we are

not going to be punished."

36. Say (O Muhammad): "Verily, my Lord enlarges and restricts the provision to whom He pleases, but most men know not."

37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases God), but only he (will please Us) who believes (in the Islâmic Monotheism), and does righteous deeds; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.

38. And those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, will be brought to the torment.

39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in God's Cause), He will replace it. And He is the Best of providers."

40. And (remember) the Day when He will gather them all together, and then will say to the angels: "Was it you that these people used to worship?"

41. They (angels) will say: "Glorified be You! You are our *Walî* (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them."

42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like angels, jinns, prophets, saints, righteous persons, etc.) along with God]: "Taste the torment of the Fire which you used to belie.

43. And when Our Clear Verses are recited to them, they say: "This (Muhammad) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad when God sent him as a Messenger with proofs, evidences, verses, lessons, signs, etc.): "This is nothing but evident magic!"

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad) any warner (Messenger).

45. And those before them belied; these have not received one tenth (1/10th) of what We had granted to those (of old), yet they belied My Messengers, then how (terrible) was My denial (punishment)!

46. Say (to them O Muhammad): "I exhort you on one (thing) only: that you stand up for God's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet): there is no madness in your companion (Muhammad), he is only a warner to you in face of a severe torment."

47. Say (O Muhammad): "Whatever wage I might have asked of you is yours. My wage is from God only. and He is Witness over all things."

48. Say (O Muhammad): "Verily! My Lord sends down Inspiration and makes apparent the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (unseen).

49. Say (O Muhammad): "The truth (the Qur'ân and God's Inspiration) has come, and *Al-Bâtîl* [falsehood -- *Iblîs* (Satan)] can neither create anything nor resurrect (anything)."

50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Inspiration of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)."

51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.

52. And they will say (in the Hereafter): "We do believe (now);" but how could they receive (Faith and the acceptance of their repentance by God) from a place so far off (i.e. to return to the worldly life again).

53. Indeed they did disbelieve (in the Oneness of God, Islâm, the Qur'ân and Muhammad) before (in this world), and they (used to) conjecture about the unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of God, etc. (by saying) all that is untrue], from a far place.

54. And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to God in repentance) and the accepting of Faith etc.], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

Surah 35 - Al-Fatir

In the Name of God, the Most Beneficent, the Most Merciful.

1. All the praises and thanks be to God, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings, -- two or three or four. He increases in creation what He wills. Verily, God is Able to do all things.

2. Whatever of mercy (i.e. of good), God may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.

3. O mankind! Remember the Grace of God upon you! Is there any creator other than God who provides for you from the sky (rain) and the earth? *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

4. And if they belie you (O Muhammad), so were Messengers belied before you. And to God return all matters (for decision).

5. O mankind! Verily, the Promise of God is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about God.

6. Surely, *Shaitân* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire.

7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of God Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward

(i.e. Paradise).

8. Is he, then, to whom the evil of his deeds made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, God sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad) in sorrow for them. Truly, God is the All-Knower of what they do!

9. And it is God Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

10. Whosoever desires honour, power and glory then to God belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping God (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by God unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.

11. And God did create you (Adam) from dust, then from *Nutfah* (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfûz*) Surely, that is easy for God.

12. And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.

13. He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is God your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date-stone).

14. If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of each and everything).

15. O mankind! it is you who stand in need of God, but God is Rich (Free of all wants and needs), Worthy of all praise.

16. If He will, He could destroy you and bring about a new creation.

17. And that is not hard for God.

18. And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad) can warn only those who fear their Lord unseen, and perform *As-Salât* (*Iqâmat-as-Salât*). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to God is the (final) Return (of all).

19. Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism).

20. Nor are (alike) the darkness (disbelief) and the light (Belief in

Islâmic Monotheism).

21. Nor are (alike) the shade and the sun's heat.

22. Nor are (alike) the living (believers) and the dead (disbelievers). Verily, God makes whom He will hear, but you cannot make hear those who are in graves.

23. You (O Muhammad) are only a warner (i.e. your duty is to convey God's Message to mankind but the guidance is in God's Hand).

24. Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them.

25. And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.

26. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

27. See you not that God sends down water (rain) from the sky, and We produce therewith fruits of varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

28. And of men and *Ad-Dawâb* (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear God. Verily, God is All-Mighty, Oft-Forgiving.

29. Verily, those who recite the Book of God (this Qur'ân), and perform *As-Salât* (*Iqâmat-as-Salât*), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a

(sure) trade-gain that will never perish.

30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

31. And what We have inspired in you (O Muhammad), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! God is indeed All-Aware, and All-Seer of His slaves.

32. Then We gave the Book the Qur'ân) for inheritance to such of Our slaves whom We chose (the followers of Muhammad). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by God's Leave, foremost in good deeds. That (inheritance of the Qur'ân), that is indeed a great grace.

33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e. in Paradise).

34. And they will say: "All the praises and thanks be to God, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

35. Who, out of His Grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us."

36. But those who disbelieve, (in the Oneness of God -- Islâmic Monotheism) for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!

37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (God will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, -- could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zâlimûn* (polytheists and wrong-doers, etc.) there is no helper."

38. Verily, God is the All-Knower of the unseen of the heavens and the earth. Verily! He is the All-Knower of that is in the breasts.

39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred with their Lord. And the disbelief of the disbelievers adds nothing but loss.

40. Say (O Muhammad): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides God, show me, what they have created of the earth? Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zâlimûn* (polytheists and wrong-doers, etc.) promise one another nothing but delusions."

41. Verily! God grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.

42. And they swore by God their most binding oath, that if a warner came to them, they would be more guided than any of the nations (before them), yet when a warner (Muhammad) came to them, it increased in them nothing but flight (from the truth),

43. (They took to flight because of their) arrogance in the land and

their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else), but the *Sunnah* (way of dealing) of the peoples of old? So no change will you find in God's *Sunnah* (way of dealing), and no turning off will you find in God's *Sunnah* (way of dealing).

44. Have they not travelled in the land, and seen what was the end of those before them, and they were superior to them in power? God is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.

45. And if God were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, God is Ever All-Seer of His slaves.

Surah 36 - Ya-Sin

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Yâ-Sîn.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings.]

2. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs),

3. Truly, you (O Muhammad) are one of the Messengers,

4. On a Straight Path (i.e. on God's religion of Islâmic Monotheism).

5. (This is) a Revelation sent down by the All-Mighty, the Most Merciful,

6. In order that you may warn a people whose forefathers were not warned, so they are heedless.

7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe.

8. Verily! We have put on their necks iron collars reaching to chins, so that their heads are forced up.

9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

10. It is the same to them whether you warn them or you warn them

not, they will not believe.

11. You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Beneficent (God) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).

12. Verily, We give life to the dead, and We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, *Jihâd* (holy fighting in God's Cause) and all other good and evil they did, and that which they leave behind], and all things We have recorded with numbers (as a record) in a Clear Book.

13. And put forward to them a similitude; the (story of the) dwellers of the town, [It is said that the town was Antioch (Antakiya)], when there came Messengers to them.

14. When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: "Verily! We have been sent to you as Messengers."

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Beneficent (God) has revealed nothing, you are only telling lies."

16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,

17. "And our duty is only to convey plainly (the Message)."

18. They (people) said: "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch

you from us."

19. They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people *Musrifûn* (transgressing all bounds by committing all kinds of great sins, and by disobeying God).

20. And there came running from the farthest part of the town, a man, saying: "O my people! Obey the Messengers;

21. "Obey those who ask no wages of you (for themselves), and who are rightly guided.

22. "And why should I not worship Him (God Alone) Who has created me and to Whom you shall be returned.

23. "Shall I take besides Him *âliha* (gods), if the Most Beneficent (God) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?

24. "Then verily, I should be in plain error.

25. Verily! I have believed in your Lord, so listen to me!"

26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew!

27. "That my Lord (God) has forgiven me, and made me of the honoured ones!"

28. And We sent not against his people after him a host from heaven, nor do We send (such a thing).

29. It was but one *Saihah* (shout, etc.) and lo! They (all) were silent (dead-destroyed).

30. Alas for mankind! There never came a Messenger to them but they used to mock at him.

31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.

32. And surely, all, everyone of them will be brought before Us.

33. And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof.

34. And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.

35. So that they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?

36. Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.

37. And a sign for them is the night, We withdraw therefrom the day, and behold, they are in darkness.

38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.

40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

41. And an *Ayâh* (sign) for them is that We bore their offspring in the

laden ship [of Nûh (Noah)].

42. And We have created for them of the like thereunto, so on them they ride.

43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help) nor will they be saved.

44. Unless it be a mercy from Us, and as an enjoyment for a while.

45. And when it is said to them: "Beware of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy (i.e. if you believe in God's Religion – Islâmic Monotheism, and avoid polytheism, and obey God with righteous deeds).

46. And never came an *Ayâh* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.

47. And when it is said to them: "Spend of that with which God has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if God willed, He (Himself) would have fed? You are only in a plain error."

48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"

49. They await only but a single *Saihah* (shout, etc.), which will seize them while they are disputing!

50. Then they will not be able to make bequest, nor they will return to their family.

51. And the Trumpet will be blown (i.e. the second blowing) and

behold! From the graves they will come out quickly to their Lord.

52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Beneficent (God) had promised, and the Messengers spoke truth!"

53. It will be but a single *Saihah* (shout, etc.), so behold! They will all be brought up before Us!

54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.

55. Verily, the dwellers of the Paradise, that Day, will be busy in joyful things.

56. They and their wives will be in pleasant shade, reclining on thrones.

57. They will have therein fruits (of all kinds) and all that they ask for.

58. (It will be said to them): *Salâmun* (peace be on you), a Word from the Lord (God), Most Merciful.

59. (It will be said): "And O you *Al-Mujrimûn* (criminals, polytheists, sinners, disbelievers in the Islâmic Monotheism, wicked evil ones, etc.)! Get you apart this Day (from the believers).

60. Did I not ordain for you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you.

61. And that you should worship Me [Alone Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path.

62. And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?

63. This is Hell which you were promised!

64. Burn therein this Day, for that you used to disbelieve.

65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). [*Tafsir At-Tabarî*, Vol. 22, Page 24]

66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they should have been unable to go forward (move about) nor they could have turned back. [As it happened with the Jews see Verse 7:166 The Qur'ân].

68. And he whom We grant long life, We reverse him in creation (weakness after strength). Will they not then understand?

69. And We have not taught him (Muhammad) poetry, nor is it meet for him. This is only a Reminder and a plain Qur'ân.

70. That he or it (Muhammad or the Qur'ân) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).

71. Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

72. And We have subdued them unto them so that some of them they

have for riding and some they eat.

73. And they have (other) benefits from them (besides), and they get (milk) to drink, will they not then be grateful?

74. And they have taken besides God *âliha* (gods), hoping that they might be helped (by those so called gods).

75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).

76. So let not their speech, then, grieve you (O Muhammad). Verily, We know what they conceal and what they reveal.

77. Does not man see that We have created him from *Nutfah* (mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent.

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?"

79. Say: (O Muhammad) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"

80. He, Who produces for you fire out of the green tree, when behold! You kindle therewith.

81. Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!

83. So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.

Surah 37 - As-Saffaat

In the Name of God, the Most Beneficent, the Most Merciful.

1. By those (angels) ranged in ranks (or rows).
2. By those (angels) who drive the clouds in a good way.
3. By those (angels) who bring the Book and the Qur'ân from God to mankind [*Tafsir Ibn Kathîr*].
4. Verily your *Ilâh* (God) is indeed One (i.e. God);
5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. (None has the right to be worshipped but God).
6. Verily! We have adorned the near heaven with the stars (for beauty).
7. And to guard against every rebellious devil.
8. They cannot listen to the higher group (angels) for they are pelted from every side.
9. Outcast, and theirs is a constant (or painful) torment.
10. Except such as snatch away something by stealing and they are pursued by a flaming fire of piercing brightness.
11. Then ask them (i.e. these polytheists, O Muhammad): "Are they stronger as creation, or those (others like the heavens and the earth

and the mountains, etc.) whom We have created?" Verily, We created them of a sticky clay.

12. Nay, you (O Muhammad) wondered (at their insolence) while they mock (at you and at the Qur'ân).

13. And when they are reminded, they pay no attention.

14. And when they see an *Ayâh* (a sign, a proof, or an evidence) from God, they mock at it.

15. And they say: "This is nothing but evident magic!

16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected?

17. "And also our fathers of old?"

18. Say (O Muhammad): "Yes, and you shall then be humiliated."

19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!

20. They will say: "Woe to us! This is the Day of Recompense!"

21. (It will be said): "This is the Day of Judgement which you used to deny."

22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship.

23. "Instead of God, and lead them on to the way of flaming Fire (Hell);

24. "But stop them, verily they are to be questioned.
25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?"
26. Nay, but that Day they shall surrender,
27. And they will turn to one another and question one another.
28. They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, order us for polytheism, and stop us from the truth i.e. Islâmic Monotheism and from every good deed]."
29. They will reply: "Nay, you yourselves were not believers.
30. "And we had no authority over you. Nay! But you were transgressing people (disobedient, polytheists, and disbelievers).
31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).
32. "So we led you astray because we were ourselves astray."
33. Then verily, that Day, they will (all) share in the torment.
34. Certainly, that is how We deal with *Al-Mujrimûn* (polytheists, sinners, criminals, the disobedient to God, etc.).
35. Truly, when it was said to them: *Lâ ilâha ill-God* "(none has the right to be worshipped but God)," they puffed themselves up with pride (i.e. denied it).
36. And (they) said: "Are we going to abandon our *âliha* (gods) for the sake of a mad poet?

37. Nay! he (Muhammad) has come with the truth (i.e. God's Religion – Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who brought God's religion – Islâmic Monotheism).

38. Verily, you (pagans of Makkah) are going to taste the painful torment;

39. And you will be requited nothing except for what you used to do (evil deeds, sins, and God's disobedience which you used to do in this world);

40. Save the chosen slaves of God (faithful, obedient, true believers of Islâmic Monotheism).

41. For them there will be a known provision (in Paradise).

42. Fruits; and they shall be honoured,

43. In the Gardens of delight (Paradise),

44. Facing one another on thrones,

45. Round them will be passed a cup of pure wine;

46. White, delicious to the drinkers,

47. Neither they will have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin, etc.) from that, nor will they suffer intoxication therefrom.

48. And with them will be chaste females, restraining their glances (desiring none except their husbands), with wide and beautiful eyes.

49. (Delicate and pure) as if they were (hidden) eggs (well)

preserved.

50. Then they will turn to one another, mutually questioning.

51. A speaker of them will say: "Verily, I had a companion (in the world),

52. Who used to say: "Are you among those who believe (in resurrection after death).

53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"

54. (The man) said: "Will you look down?"

55. So he looked down and saw him in the midst of the Fire.

56. He said: "By God! You have nearly ruined me.

57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."

58. (God informs about that true believer that he said): "Are we then not to die (any more)?"

59. "Except our first death, and we shall not be punished? (after we have entered Paradise)."

60. Truly, this is the supreme success!

61. For the like of this let the workers work.

62. Is that (Paradise) better entertainment or the tree of *Zaqqûm* (a horrible tree in Hell)?

63. Truly We have made it (as) a trail for the *Zâlimûn* (polytheists, disbelievers, wrong-doers, etc.).

64. Verily, it is a tree that springs out of the bottom of Hell-fire,

65. The shoots of its fruit-stalks are like the heads of *Shayâtin* (devils);

66. Truly, they will eat thereof and fill their bellies therewith.

67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqûm* in their bellies).

68. Then thereafter, verily, their return is to the flaming fire of Hell.

69. Verily, they found their fathers on the wrong path;

70. So they (too) made haste to follow in their footsteps!

71. And indeed most of the men of old went astray before them;

72. And indeed We sent among them warners (Messengers);

73. Then see what was the end of those who were warned (but heeded not).

74. Except the chosen slaves of God (faithful, obedient, and true believers of Islâmic Monotheism).

75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request).

76. And We rescued him and his family from the great distress (i.e. drowning),

77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

78. And left for him (a goodly remembrance) among generations to come in later times:

79. *Salâmun* (peace) be upon Nûh (Noah) (from Us) among the '*Alamîn* (mankind, jinns and all that exists)!"

80. Verily, thus We reward the *Muhsinûn* (good-doers -- see V.2:112).

81. Verily, he [Nûh (Noah)] was one of Our believing slaves.

82. Then We drowned the other (disbelievers and polytheists, etc.).

83. And, verily, among those who followed his [Nûh's (Noah)] way (Islâmic Monotheism) was Ibrâhim (Abraham).

84. When he came to his Lord with a pure heart [attached to God Alone and none else, worshipping none but God Alone true Islâmic Monotheism, pure from the filth of polytheism].

85. When he said to his father and to his people: "What is it that which you worship?

86. "Is it a falsehood *âliha* (gods) other than God that you seek?

87. "Then what do you think about the Lord of the '*Alamîn* (mankind, jinns, and all that exists)?"

88. Then he cast a glance at the stars (to deceive them),

89. And he said: "Verily, I am sick (with plague. He did this trick to

remain in their temple of idols to destroy them and not to accompany them to the pagan's feast)."

90. So they turned away from him, and departed (for fear of the disease).

91. Then he turned to their *âliha* (gods) and said: "Will you not eat (of the offering before you)?

92. "What is the matter with you that you speak not?"

93. Then he turned upon them, striking (them) with (his) right hand.

94. Then they (the worshippers of idols) came, towards him, hastening.

95. He said: "Worship you that which you (yourselves) carve?

96. "While God has created you and what you make!"

97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

98. So they plotted a plot against him, but We made them the lowest.

99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"

100. "My Lord! Grant me (offspring) from the righteous."

101. So We gave him the glad tidings of a forbearing boy.

102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to God), so look what you think!" He said: "O

my father! Do that which you are commanded, *Inshâ' God* (if God will), you shall find me of *As-Sâbirin* (the patient ones, etc.)."

103. Then, when they had both submitted themselves (to the Will of God), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);

104. And We called out to him: "O Abraham!

105. You have fulfilled the dream (vision)!" Verily! Thus do We reward the *Muhsinûn* (good-doers -- see V.2:112).

106. Verily, that indeed was a manifest trial

107. And We ransomed him with a great sacrifice (i.e. a ram);

108. And We left for him (a goodly remembrance) among generations (to come) in later times.

109. *Salâmun* (peace) be upon Ibrâhim (Abraham)!"

110. Thus indeed do We reward the *Muhsinûn* (good-doers -- see V.2:112).

111. Verily, he was one of Our believing slaves.

112. And We gave him the glad tidings of Ishâque (Isaac) a Prophet from the righteous.

113. We blessed him and Ishâque (Isaac), and of their progeny are (some) that do right, and some that plainly wrong themselves.

114. And, indeed We gave Our Grace to Mûsa (Moses) and Hârûn (Aaron).

115. And We saved them and their people from the great distress;
116. And helped them, so that they became the victors;
117. And We gave them the clear Scripture;
118. And guided them to the Right Path;
119. And We left for them (a goodly remembrance) among generations (to come) in later times;
120. *Salâmun* (peace) be upon Mûsa (Moses) and Hârûn (Aaron)!"
121. Verily, thus do We reward the *Muhsinûn* (good-doers -- see V.2:112).
122. Verily! They were two of Our believing slaves.
123. And verily, Iliyâs (Elias) was one of the Messengers.
124. When he said to his people: "Will you not fear God?
125. "Will you call upon *Ba'l* (a well-known idol of his nation whom they used to worship) and forsake the Best of creators,
126. "God, your Lord and the Lord of your forefathers?"
127. But they denied him [Iliyâs (Elias)], so they will certainly be brought forth (to the punishment),
128. Except the chosen slaves of God.
129. And We left for him (a goodly remembrance) among generations (to come) in later times;

130. *Salâmun* (peace) be upon Ilyâsîn (Elias)!"

131. Verily, thus do We reward the *Muhsinûn* (good-doers, who perform good deeds totally for God's sake only -- see V.2:112).

132. Verily, he was one of Our believing slaves.

133. And verily, Lout (Lot) was one of the Messengers.

134. When We saved him and his family, all,

135. Except an old woman (his wife) who was among those who remained behind.

136. Then We destroyed the rest [i.e. the towns of Sodom at the place of the Dead Sea (now) in Palestine]. [See the "Book of History" by *Ibn Kathîr*].

137. Verily, you pass by them in the morning.

138. And at night; will you not then reflect?

139. And, verily, Yûnus (Jonah) was one of the Messengers.

140. When he ran to the laden ship,

141. He (agreed to) cast lots, and he was among the losers,

142. Then a (big) fish swallowed him and he had done an act worthy of blame.

143. Had he not been of them who glorify God,

144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.

145. But We cast him forth on the naked shore while he was sick,
146. And We caused a plant of gourd to grow over him.
147. And We sent him to a hundred thousand (people) or even more.
148. And they believed; so We gave them enjoyment for a while.
149. Now ask them (O Muhammad): "Are there (only) daughters for your Lord and sons for them?"
150. Or did We create the angels females while they were witnesses?
151. Verily, it is of their falsehood that they (Quraish pagans) say:
152. "God has begotten off spring or children (i.e. angels are the daughters of God)?" And, verily, they are liars!
153. Has He (then) chosen daughters rather than sons?
154. What is the matter with you? How do you decide?
155. Will you not then remember?
156. Or is there for you a plain authority?
157. Then bring your Book if you are truthful!
158. And they have invented a kinship between Him and the jinns, but the jinns know well that they have indeed to appear (before Him) (i.e. they will be brought for accounts).
159. Glorified is God! (He is Free) from what they attribute unto Him!

160. Except the slaves of God, whom He choses (for His Mercy i.e. true believers of Islâmic Monotheism who do not attribute false things unto God).

161. So, verily you (pagans) and those whom you worship (idols).

162. Cannot lead astray [turn away from Him (God) anyone of the believers],

163. Except those who are predestined to burn in Hell!

164. There is not one of us (angels) but has his known place (or position);

165. Verily, we (angels), we stand in rows for the prayers (as you Muslims stand in rows for your prayers);

166. Verily, we (angels), we are they who glorify (God's Praises i.e. perform prayers).

167. And indeed they (Arab pagans) used to say;

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad as a Messenger of God).

169. "We would have indeed been the chosen slaves of God (true believers of Islâmic Monotheism)!"

170. But (now that the Qur'ân has come) they disbelieve therein (i.e. in the Qur'ân and in Prophet Muhammad , and all that which he brought, the Divine Revelation), so they will come to know!

171. And, verily, Our Word has gone forth of old for Our slaves, the Messengers,

172. That they verily would be made triumphant.

173. And that Our hosts, they verily would be the victors.

174. So turn away (O Muhammad) from them for a while,

175. And watch them and they shall see (the punishment)!

176. Do they seek to hasten on Our Torment?

177. Then, when it descends into their courtyard (i.e. near to them),
evil will be the morning for those who had been warned!

178. So turn (O Muhammad) away from them for a while,

179. And watch and they shall see (the torment)!

180. Glorified be your Lord, the Lord of Honour and Power! (He is
free) from what they attribute unto Him!

181. And peace be on the Messengers!

182. And all the praise and thanks be to God, Lord of the '*Alamîn*
(mankind, jinns and all that exists).

Surah 38 - Saad

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Sâd*

[These letters (*Sâd* etc.) are one of the miracles of the Qur'ân and none but God (Alone) knows their meanings]. By the Qur'ân full of reminding.

2. Nay, those who desbelieve are in false pride and opposition.

3. How many a generation We have destroyed before them, and they cried out when there was no longer time for escape!

4. And they (Arab pagans) wonder that a warner (Prophet Muhammad) has come to them from among themselves! And the disbelievers say: "This (Prophet Muhammad) is a sorcerer, a liar.

5. "Has he made the *âliha* (gods) (all) into One *Ilâh* (God -- God). Verily, this is a curious thing!"

6. And the leaders among them went about (saying): "Go on, and remain constant to your *âliha* (gods)! Verily, This is a thing designed (against you)!"

7. "We have not heard (the like) of this among the people of these later days. This is nothing but an invention!"

8. "Has the Reminder been sent down to him (alone) from among us?" Nay! but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment!

9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?
10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!
11. (As they denied God's Message) they will be a defeated host like the confederates of the old times (who were defeated).
12. Before them (were many who) belied Messengers, the people of Nûh (Noah); and 'Ad; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),
13. And Thamûd, and the people of Lout (Lot), and the dwellers of the wood; such were the confederates.
14. Not one of them but belied the Messengers, therefore My Torment was justified,
15. And these only wait for a single *Saihah* [shout (i.e. the blowing of the Trumpet by the angel *Isrâfil* Sarafil)] there will be no pause or ending thereto [till everything will perish except God (the only God full of Majesty, Bounty and Honour)].
16. They say: "Our Lord! Hasten to us *Qittana* (i.e. our Record of good and bad deeds so that we see it) before the Day of Reckoning!"
17. Be patient (O Muhammad) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward God).
18. Verily, We made the mountains to glorify Our Praises with him

[Dâwûd (David)] in the '*Ashi* (i.e. after the mid-day till sunset) and *Ishrâq* (i.e. after the sunrise till mid-day).

19. And (so did) the birds assembled: all with him [Dâwûd (David)] did turn (to God i.e. glorified His Praises).

20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood, etc.) and sound judgement in speech and decision.

21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room,).

22. When they entered in upon Dâwûd (David), he was terrified of them, they said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.

23. Verily, this my brother (in religion) has ninety nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to God) in repentance.

25. So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).

26. O Dâwûd (David)! Verily! We have placed you as a successor

on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of God. Verily! Those who wander astray from the Path of God (shall) have a severe torment, because they forgot the Day of Reckoning.

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!

28. Shall We treat those who believe (in the Oneness of God Islâmic Monotheism) and do righteous good deeds, as *Mufsidûn* (those who associate partners in worship with God and commit crimes) on earth? Or shall We treat the *Muttaqûn* (pious -- see V.2:2), as the *Fujjâr* (criminals, disbelievers, wicked, etc)?

29. (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.

30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihâd* (holy fighting in God's Cause)].

32. And he said: "Alas! I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).

33. Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the

display).

34. And, indeed We did try Sulaimân (Solomon) and We placed on his throne *Jasadan* (a devil, so he lost his kingdom for a while) but he did return (to his throne and kingdom by the Grace of God and he did return) to God with obedience and in repentance.

35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."

36. So, We subjected to him the wind, it blew gently to his order whithersoever he willed,

37. And also the *Shayâtin* (devils) from the jinns (including) every kind of builder and diver,

38. And also others bound in fetters.

39. [Saying of God to Sulaimân (Solomon)]: "This is Our gift, so spend you or withhold, no account will be asked."

40. And verily, he enjoyed a near access to Us, and a good final return (Paradise).

41. And remember Our slave Ayûb (Job), when he invoked his Lord (saying): "Verily! *Shaitân* (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)!

42. (God said to him): "Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink."

43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath . Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!

45. And remember Our slaves, Ibrâhim (Abraham), Ishâque (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.

46. Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey God and to do good deeds for the Hereafter].

47. And they are with Us, verily, of the chosen and the best!

48. And remember Ismâ'il (Ishmael), Al-Yasa'â (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

49. This is a Reminder, and verily, for the *Muttaqûn* (pious and righteous persons -- see V.2:2) is a good final return (Paradise), -,

50. 'Adn (Edn) Paradise (everlasting Gardens), whose doors will be open for them, [It is said (in *Tafsir At-Tabarî*, Part 23, Page 174) that one can speak to the doors, just one tells it to open and close, and it will open or close as it is ordered].

51. Therein they will recline; therein they will call for fruits in abundance and drinks;

52. And beside them will be chaste females (virgins) restraining their glances only for their husbands, (and) of equal ages.

53. This it is what you (*Al-Muttaqûn* - the pious) are promised for the

Day of Reckoning!

54. (It will be said to them)! Verily, this is Our Provision which will never finish;

55. This is so! And for the *Tâghûn* (transgressors, disobedient to God and His Messenger – disbelievers in the Oneness of God, criminals, etc.), will be an evil final return (Fire),

56. Hell! Where they will burn, and worst (indeed) is that place to rest!

57. This is so! Then let them taste it, a boiling fluid and dirty wound discharges.

58. And other torments of similar kind, all together!

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!

60. (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"

61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"

62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"

63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"

64. Verily, that is the very truth, the mutual dispute of the people of the Fire!

65. Say (O Muhammad): "I am only a warner and there is no *Ilâh* (God) except God (none has the right to be worshipped but God) the One, the Irresistible,

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."

67. Say: "That (this Qur'ân) is a great news,

68. "From which you turn away!

69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).

70. "Only this has been inspired to me, that I am a plain warner."

71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay".

72. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."

73. So the angels prostrated themselves, all of them:

74. Except *Iblîs* (Satan) he was proud and was one of the disbelievers.

75. (God) said: "O *Iblîs* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"

76. [*Iblîs* (Satan)] said: "I am better than he, You created me from fire, and You created him from clay."

77. (God) said: "Then get out from here, for verily, you are outcast.
78. "And verily!, My Curse is on you till the Day of Recompense."
79. [*Iblîs* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."
80. (God) said: "Verily! You are of those allowed respite
81. "Till the Day of the time appointed."
82. [*Iblîs* (Satan)] said: "By Your Might, then I will surely mislead them all,
83. "Except Your chosen slaves amongst them (faithful, obedient, true believers of Islâmic Monotheism)."
84. (God) said: "The Truth is, and the Truth I say,
85. That I will fill Hell with you [*Iblîs* (Satan)] and those of them (mankind) that follow you, together."
86. Say (O Muhammad): "No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist).
87. "It (this Qur'ân) is only a Reminder for all the '*Âlamîn* (mankind and jinns).
88. "And you shall certainly know the truth of it after a while."

Surah 39 - Az-Zumar

In the Name of God, the Most Beneficent, the Most Merciful.

1. The revelation of this Book (the Qur'ân) is from God, the All-Mighty, the All-Wise.

2. Verily, We have sent down the Book to you (O Muhammad) in truth: So worship God (Alone) by doing religious deeds sincerely for God's sake only, (and not to show-off, and not to set up rivals with Him in worship).

3. Surely, the religion (i.e. the worship and the obedience) is for God only. And those who take *Auliya'* (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to God." Verily, God will judge between them concerning that wherein they differ. Truly, God guides not him who is a liar, and a disbeliever.

4. Had God willed to take a son (or offspring or children), He could have chosen whom He pleased out of those whom He created. But glory be to Him! (He is above such things). He is God, the One, the Irresistible.

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.

6. He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two,

male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is God your Lord. His is the kingdom, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). How then are you turned away?

7. If you disbelieve, then verily, God is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.

8. And when some hurt touches man, he cries to his Lord (God Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to God, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!"

9. Is one who is obedient to God, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from God's Signs and Verses).

10. Say (O Muhammad): "O My slaves who believe (in the Oneness of God Islâmic Monotheism), be afraid of your Lord (God) and keep your duty to Him. Good is (the reward) for those who do good in this world, and God's earth is spacious (so if you cannot worship God at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning."

11. Say (O Muhammad): "Verily, I am commanded to worship God (Alone) by obeying Him and doing religious deeds sincerely for God's sake only and not to show off, and not to set up rivals with Him in worship;

12. "And I am commanded (this) in order that I may be the first of those who submit themselves to God (in Islâm) as Muslims."

13. Say (O Muhammad): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."

14. Say (O Muhammad) "God Alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship."

15. So worship what you like besides Him. Say (O Muhammad): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

16. They shall have coverings of Fire, above them and covering (of Fire) beneath them; with this God does frighten His slaves: "O My slaves, therefore fear Me!"

17. Those who avoid *At-Tâghût* (false deities) by not worshipping them and turn to God in repentance, for them are glad tidings; so announce the good news to My slaves,

18. Those who listen to the Word [good advice *Lâ ilâha ill-God* (none has the right to be worshipped but God) and Islâmic Monotheism, etc.] and follow the best thereof (i.e. worship God Alone, repent to Him and avoid *Tâghût*, etc.) those are (the ones) whom God has guided and those are men of understanding (like Zaid bin 'Amr bin Nufail, Salmân Al-Fârisi and Abû Dhar Al-Ghifârî). [Tafsir Al-Qurtubi, Vol. 12, P. 244]

19. Is, then one against whom the Word of punishment justified (equal to the one who avoids evil). Will you (O Muhammad) rescue him who is in the Fire?

20. But those who fear God and keep their duty to their Lord (God), for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of God: and God does not fail in (His) Promise.

21. See you not, that God sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding.

22. Is he whose breast God has opened to Islâm, so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of God! They are in plain error!

23. God has sent down the best statement, a Book (this Qur'ân), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of God. That is the guidance of God. He Guides therewith whom He pleases and whomever God sends astray, for him there is no guide.

24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zâlimûn* (polytheists and wrong-doers, etc.): "Taste what you used to earn!"

25. Those before them belied, and so the torment came on them

from directions they perceived not.

26. So God made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!

27. And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember.

28. An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which God has ordered them to avoid, fear Him and keep their duty to Him.

29. God puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with God) disputing with one another, and a (slave) man belonging entirely to one master, (like those who worship God Alone). Are those two equal in comparison? All the praises and thanks be to God! But most of them know not.

30. Verily, you (O Muhammad) will die and verily, they (too) will die.

31. Then, on the Day of Resurrection, you will be disputing before your Lord.

32. Then, who does more wrong than one who utters a lie against God, and denies the truth [this Qur'ân, the Prophet (Muhammad), the Islâmic Monotheism, the Resurrection and the reward or punishment according to good or evil deeds] when it comes to him! Is there not in Hell an abode for the disbelievers?

33. And he (Muhammad) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al- Muttaqûn* (the pious and righteous persons – see V.2:2).

34. They shall have all that they will desire with their Lord. That is the reward of *Muhsinûn* (good-doers -- see V.2:112).

35. So that God may remit from them the evil of what they did and give them the reward, according to the best of what they used to do.

36. Is not God Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom God sends astray, for him there will be no guide.

37. And whomsoever God guides, for him there will be no misleader. Is not God All-Mighty, Possessor of Retribution?

38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "God (has created them)." Say: "Tell me then, the things that you invoke besides God, if God intended some harm for me, could they remove His harm, or if He (God) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is God; in Him those who trust (i.e. believers) must put their trust."

39. Say: (O Muhammad) "O My people! Work according to your way, I am working (according to my way). Then you will come to know,

40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."

41. Verily, We have sent down to you (O Muhammad) the Book (this Qur'ân) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad) are not a *Wakîl* (trustee or disposer of affairs, or keeper) over them.

42. It is God Who takes away the souls at the time of their death, and

those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

43. Have they taken others as intercessors besides God? Say: "Even if they have power over nothing whatever and have no intelligence?"

44. Say: "To God belongs all intercession. His is the Sovereignty of the heavens and the earth, then to Him you shall be brought back."

45. And when God Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of God) and when those (whom they obey or worship) besides Him [like all false deities other than God, it may be a Messenger like 'Isa (Jesus) – son of Maryam (Mary), 'Uzair (Ezra), an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks, etc.] are mentioned, behold, they rejoice!

46. Say (O Muhammad): "O God! Creator of the heavens and the earth! All-Knower of the *Ghaib* (unseen) and the seen. You will judge between your slaves about that wherein they used to differ."

47. And those who did wrong (the polytheists and disbelievers in the Oneness of God), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment, and there will become apparent to them from God, what they had not been reckoning.

48. And the evils of that which they earned will become apparent to them, and they will be encircled by that which they used to mock at!

49. When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

50. Verily, those before them said it, yet (all) that they had earned availed them not.

51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad) have been sent], will also be overtaken by the evil results (torment) for that which they earned, and they will never be able to escape.

52. Do they not know that God enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe!

53. Say: "O *'Ibâdî* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of God, verily God forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

54. "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him, (in Islâm), before the torment comes upon you, then you will not be helped.

55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"

56. Lest a person should say: "Alas, my grief that I was undutiful to God (i.e. I have not done what God has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lâ ilâha ill-God*

(none has the right to be worshipped but God), the Qur'ân, and Muhammad and at the faithful believers, etc.]

57. Or (lest) he should say: "If only God had guided me, I should indeed have been among the *Muttaqûn* (pious and righteous persons -- see V.2:2)."

58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world) then I should indeed be among the *Muhsinûn* (good-doers -- see V.2:112)."

59. Yes! Verily, there came to you My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers.

60. And on the Day of Resurrection you will see those who lied against God (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones?

61. And God will deliver those who are the *Muttaqûn* (pious -- see V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.

62. God is the Creator of all things, and He is the *Wakîl* (Trustee, Disposer of affairs, Guardian, etc.) over all things.

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of God, such are they who will be the losers.

64. Say (O Muhammad to the polytheists, etc.): "Do you order me to worship other than God O you fools?"

65. And indeed it has been revealed to you (O Muhammad), as it

was to those (God's Messengers) before you: "If you join others in worship with God, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."

66. Nay! But worship God (Alone and none else), and be among the grateful.

67. They made not a just estimate of God such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!

68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom God will. Then it will be blown a second time and behold, they will be standing, looking on (waiting).

69. And the earth will shine with the light of its Lord (God, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.

70. And each person will be paid in full of what he did; and He is Best Aware of what they do.

71. And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!"

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

73. And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salâmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein."

74. And they will say: "All the praises and thanks be to God Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!"

75. And you will see the angels surrounding the Throne (of God) from all round, glorifying the praises of their Lord (God). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks be to God, the Lord of the *'Alamîn* (mankind, jinns and all that exists)."

Surah 40 - Ghafir

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Hâ-Mîm.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from God the All-Mighty, the All-Knower.

3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours), *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), to Him is the final return.

4. None disputes in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muhammad , their ultimate end will be the Fire of Hell]!

5. The people of Nûh (Noah) and the confederates after them denied (their Messengers) before these, and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.

7. Those (angels) who bear the Throne (of God) and those around it

glorify the praises of their Lord and believe in Him, and ask forgiveness for those who believe (in the Oneness of God) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!

8. "Our Lord! And make them enter the '*Adn* (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.

9. "And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that Day, him verily, You have taken into mercy." And that is the supreme success.

10. Those who disbelieve will be addressed (at the time of entering into the Fire): "God's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse."

11. They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our deaths in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?"

12. (It will be said): "This is because, when God Alone was invoked (in worship, etc.) you disbelieved, but when partners were joined to Him, you believed! So the judgement is only with God, the Most High, the Most Great!"

13. It is He, Who shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to God) in obedience and in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).

14. So, call you (O Muhammad and the believers) upon (or invoke) God making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for God's sake only and not to show-off and not to set up rivals with Him in worship). However much the disbelievers (in the Oneness of God) may hate (it).

15. (He is God) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Inspiration by His Command to any of His slaves He wills, that he (the person who receives inspiration) may warn (men) of the Day of Mutual Meeting (i.e. The Day of Resurrection).

16. The Day when they will (all) come out, nothing of them will be hidden from God. Whose is the kingdom this Day? (God Himself will reply to His Question): It is God's the One, the Irresistible!

17. This Day shall every person be recompensed for what he earned. No injustice (shall be done to anybody). Truly, God is Swift in reckoning.

18. And warn them (O Muhammad) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrong-doers, etc.), who could be given heed to.

19. God knows the fraud of the eyes, and all that the breasts conceal.

20. And God judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, God! He is the All-Hearer, the All-Seer.

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But God seized them with punishment for their sins. And none had they to protect them from God.

22. That was because there came to them their Messengers with clear evidences, proofs and signs but they disbelieved (in them). So God seized them with punishment. Verily, He is All-Strong, Severe in punishment.

23. And indeed We sent Mûsa (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,

24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"

25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live", but the plots of disbelievers are nothing but errors!

26. Fir'aun (Pharaoh) said: "Leave me to kill Mûsa (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"

27. Mûsa (Moses) said: "Verily, I seek refuge in my Lord and your

Lord from every arrogant who believes not in the Day of Reckoning!"

28. And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is God, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, God guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

29. "O my people! Yours is the kingdom this day, you are uppermost in the land. But who will save us from the Torment of God, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"

30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!"

31. "Like the fate of the people of Nûh (Noah), and 'Ad, and Thamûd and those who came after them. And God wills no injustice for (His) slaves.

32. "And, O my people! Verily! I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)."

33. A Day when you will turn your backs and flee having no protector from God, And whomsoever God sends astray, for him there is no guide.

34. And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will God send after him." Thus God leaves astray him who is a *Musrif* (a

polytheist, oppressor, a criminal, sinner who commit great sins) and a *Murtâb* (one who doubts God's Warning and His Oneness).

35. Those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God, without any authority that has come to them, it is greatly hateful and disgusting to God and to those who believe. Thus does God seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).

36. And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways,

37. "The ways of the heavens, and I may look upon the *Ilâh* (God) of Mûsa (Moses) but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path, and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to God's religion of Islâmic Monotheism with which Mûsa (Moses) has been sent].

39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

40. "Whosoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of God), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.

41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

42. "You invite me to disbelieve in God (and in His Oneness), and to join partners in worship with Him; of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving!

43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to God, and *Al-Musrifûn* (i.e. polytheists and arrogants, those who commit great sins, the transgressors of God's set limits)! They shall be the dwellers of the Fire!

44. "And you will remember what I am telling you, and my affair I leave it to God. Verily, God is the All-Seer of (His) slaves."

45. So God saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.

46. The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"

47. And, when they will dispute in the Fire, the weak will say to those who were arrogant; "Verily! We followed you, can you then take from us some portion of the Fire?"

48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily God has judged between (His) slaves!"

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"

50. They will say: "Did there not come to you, your Messengers with (clear) evidences and signs? They will say: "Yes." They will reply:

"Then call (as you like)! And the invocation of the disbelievers is nothing but in error!"

51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of God Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection),

52. The Day when their excuses will be of no profit to *Zâlimûn* (polytheists, wrong-doers and disbelievers in the Oneness of God). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

53. And, indeed We gave Mûsa (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)],

54. A guide and a reminder for men of understanding.

55. So be patient (O Muhammad). Verily, the Promise of God is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the *Ashi* (i.e. the time period after the noon till sunset) and in the *Ibkâr* (i.e. the time period from early morning or sunrise till before noon) [it is said that, that means the five compulsory congregational *Salât* (prayers) or the 'Asr and *Fajr* prayers].

56. Verily, those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad) as a Messenger of God and to obey you]. They will never have it (i.e. Prophethood which God has bestowed upon you). So seek refuge in God (O Muhammad from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

57. The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.

58. And not equal are the blind and those who see, nor are (equal) those who believe (in the Oneness of God Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!

59. Verily, the Hour (Day of Judgement) is surely coming, therein is no doubt, yet most men believe not.

60. And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"

61. God, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, God is full of Bounty to mankind, yet most of mankind give no thanks.

62. That is God, your Lord, the Creator of all things, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), where then you are turning away (from God, by worshipping others instead of Him)!

63. Thus were turned away those who used to deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God.

64. God, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is God, your Lord, then blessed be God, the Lord of the '*Âlamîn*' (mankind, jinns and all that exists).

65. He is the Ever Living, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for God's sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to God, the Lord of the '*Âlamîn* (mankind, jinns and all that exists).

66. Say (O Muhammad): "I have been forbidden to worship those whom you worship besides God, since there have come to me evidences from my Lord, and I am commanded to submit (in Islâm) to the Lord of the '*Âlamîn* (mankind, jinns and all that exists).

67. He, it is Who has created you (Adam) from dust, then from a *Nutfah* [mixed semen drops of male and female discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as children, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women), though some among you die before, and that you reach an appointed term, in order that you may understand.

68. He it is Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" and it is.

69. See you not those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of God? How are they turning away (from the truth, i.e. Islâmic Monotheism to the falsehood of polytheism)?

70. Those who deny the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but God Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).

71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along.
72. In the boiling water, then they will be burned in the Fire.
73. Then it will be said to them: "Where are (all) those whom you used to join in worship as partners
74. "Besides God" They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus God leads astray the disbelievers.
75. That was because you had been exulting in the earth without any right (by worshipping others instead of God and by committing crimes), and that you used to rejoice extremely (in your error).
76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!
77. So be patient (O Muhammad), verily, the Promise of God is true, and whether We show you (O Muhammad in this world) some part of what We have promised them, or We cause you to die, then it is to Us they all shall be returned.
78. And, indeed We have sent Messengers before you (O Muhammad); of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of God. So, when comes the Commandment of God, the matter will be decided with truth, and the followers of falsehood will then be lost.
79. God, it is He Who has made cattle for you, that you may ride on some of them and of some you eat.

80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.

81. And He shows you His Signs and Proofs (of His Oneness in all the above mentioned things). Which, then of the Signs and Proofs of God do you deny?

82. Have they not travelled through the earth and seen what was the end of those before them? They were more numerous than them and mightier in strength, and in the traces (they have left behind them) in the land, yet all that they used to earn availed them not.

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment).

84. So when they saw Our punishment, they said: "We believe in God Alone and reject (all) that we used to associate with Him as (His) partners.

85. Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of God in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

Surah 41 - Fussilat

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Hâ-Mîm.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings.]

2. A revelation from God, the Most Beneficent, the Most Merciful.

3. A Book whereof the Verses are explained in detail; A Qur'ân in Arabic for people who know.

4. Giving glad tidings [of Paradise to the one who believes in the Oneness of God (i.e. Islâmic Monotheism) and fears God much (abstains from all kinds of sins and evil deeds) and loves God much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of God), but most of them turn away, so they listen not.

5. And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)."

6. Say (O Muhammad): "I am only a human being like you. It is inspired in me that your *Ilâh* (God) is One *Ilâh* (Allah -- God), therefore take Straight Path to Him (with true Faith Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikûn* (the disbelievers in the Oneness of God, polytheists, idolaters, etc. -- see V.2:105).

7. Those who give not the *Zakât* and they are disbelievers in the Hereafter.

8. Truly, those who believe (in the Oneness of God Islâmic Monotheism, and in His Messenger Muhammad) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).

9. Say (O Muhammad): "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the '*Âlamîn*' (mankind, jinns and all that exists).

10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).

11. Then He *Istawâ* (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."

12. Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.

13. But if they turn away, then say (O Muhammad): "I have warned you of a *Sâ'iqah* (a destructive awful cry, torment, hit, a thunderbolt) like the *Sâ'iqah* which overtook 'Ad and Thamûd (people)."

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but God" They said: "If our Lord had so willed, He would surely have sent down the angels. So indeed! We disbelieve in that with which you have been sent."

15. As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that God, Who created them was mightier in strength than them. And they used to deny Our *Ayât* (proofs, evidences, verses, lessons, revelations, etc.)!

16. So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped.

17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance, so the *Sâ'iqah* (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.

18. And We saved those who believed and used to fear God, keep their duty to Him and avoid evil.

19. And (remember) the Day that the enemies of God will be gathered to the Fire, so they will be collected there (the first and the last).

20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.

21. And they will say to their skins "Why do you testify against us?" They will say: "God has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return."

22. And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that God knew not much of what you were doing.

23. And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!

24. Then, if they have patience, yet the Fire will be a home for them, and if they beg for to be excused, yet they are not of those who will ever be excused.

25. And We have assigned them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinns and men that had passed away before them. Indeed they (all) were the losers.

26. And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome."

27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

28. That is the recompense of the enemies of God: The Fire, therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

29. And those who disbelieve will say: "Our Lord! Show us those among jinns and men who led us astray, we shall crush them under our feet, so that they become the lowest."

30. Verily, those who say: "Our Lord is God (Alone)," and then they *Istaqâmû* , on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for.

32. "An entertainment from (God), the Oft-Forgiving, Most Merciful."

33. And who is better in speech than he who [says: "My Lord is God (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to God's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."

34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. God ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.

35. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a

high moral character).

36. And if an evil whisper from *Shaitân* (Satan) tries to turn you away (O Muhammad) (from doing good, etc.), then seek refuge in God. Verily, He is the All-Hearer, the All-Knower.

37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to God Who created them, if you (really) worship Him.

38. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

39. And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.

40. Verily, those who turn away from Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers).

41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable respected Book (because it is God's Speech, and He has protected it from corruption, etc.). (See V.15:9]

42. Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (God).

43. Nothing is said to you (O Muhammad) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.

44. And if We had sent this as a Qur'ân in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).

45. And indeed We gave Mûsa (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). [*Tafsir Al-Qurtubi*, Vol. 15, Page 370]

46. Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself, and your Lord is not at all unjust to (His) slaves.

47. (The learned men) refer to Him (Alone) the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"

48. And those whom they used to invoke before will fail them, and they will perceive that they have no place of refuge (from God's

punishment).

49. Man (the disbeliever) does not get tired of asking good (things from God), but if an evil touches him, then he gives up all hope and is lost in despair.

50. And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, Surely, there will be for me the best (wealth, etc.) with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment.

51. And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.

52. Say: "Tell me, if it (the Qur'ân) is from God, and you disbelieve in it, who is more astray than one who is in opposition far away (from God's Right Path and His obedience).

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?

54. Verily! They are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their deaths, and their return to their Lord). Verily! He it is Who is surrounding all things!

Surah 42 - Ash-Shurah

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Hâ-Mîm.*

2. *'Âin-Sîn-Qâf.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings].

3. Likewise God, the All-Mighty, the All-Wise inspires you (O Muhammad) as (He inspired) those before you.

4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

5. Nearly the heavens might rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth, verily, God is the Oft-Forgiving, the Most Merciful.

6. And as for those who take as *Auliya'* (guardians, supporters, helpers, protectors, etc.) others besides Him [i.e. they take false deities other than God (as) protectors, and they worship them] God is *Hafiz* (Protector) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad) are not a *Wakil* (guardian or a disposer of their affairs) over them (to protect their deeds, etc.).

7. And thus We have inspired unto you (O Muhammad) a Qur'ân (in Arabic) that you may warn the Mother of the Towns (Makkah) and all

around it. And warn of the Day of Assembling, of which there is no doubt, when a party will be in Paradise (those who believed in God and followed what God's Messenger brought them) and a party in the blazing Fire (Hell) (those who disbelieved in God and followed not what God's Messenger brought them)

8. And if God had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zâlimûn* (polytheists and wrong-doers, etc.) will have neither a *Walî* (protector) nor a helper.

9. Or have they taken (for worship) *Auliya'* (guardians, supporters, helpers, protectors, etc.) besides Him? But God, He Alone is the *Walî* (Protector, etc.). And it is He Who gives life to the dead, and He is Able to do all things.

10. And in whatsoever you differ, the decision thereof is with God (He is the ruling Judge). (And say O Muhammad to these polytheists:) Such is God, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance.

11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

12. To Him belong the keys of the heavens and the earth, He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily! He is the All-Knower of everything.

13. He (God) has ordained for you the same religion (Islâm) which He ordained for Nûh (Noah), and that which We have inspired in you (O Muhammad), and that which We ordained for Ibrâhîm (Abraham), Mûsa (Moses) and 'Isa (Jesus) saying you should establish

religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikûn*, is that to which you (O Muhammad) call them. God chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

14. And they divided not till after knowledge had come to them, through selfish transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. God's true religion Islâm or the Qur'ân).

15. So unto this (religion of Islâm, alone and this Qur'ân) then invite (people) (O Muhammad), and *Istaqim* [(i.e. stand firm and straight on Islâmic Monotheism by performing all that is ordained by God (good deeds, etc.), and by abstaining from all that is forbidden by God (sins and evil deeds, etc.))], as you are commanded, and follow not their desires but say: "I believe in whatsoever God has sent down of the Book [all the holy Books, this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhim (Abraham)] and I am commanded to do justice among you, God is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. God will assemble us (all), and to Him is the final return.

16. And those who dispute concerning God (His Religion of Islâmic Monotheism, with which Muhammad has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord, and on them is wrath, and for them will be a severe torment .

17. It is God Who has sent down the Book (the Qur'ân) in truth, and

the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.

19. God is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.

20. Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter.

21. Or have they partners with God (false gods), who have instituted for them a religion which God has not allowed. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the *Zâlimûn* (polytheists and wrong-doers), there is a painful torment.

22. You will see (on the Day of Resurrection), the *Zâlimûn* (polytheists and wrong-doers, etc.) fearful of that which they have earned, and it (God's Torment) will surely befall them, while those who believe (in the Oneness of God Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise), having what they wish from their Lord. That is the supreme Grace, (Paradise).

23. That is (the Paradise) whereof God gives glad tidings to His slaves who believe (in the Oneness of God Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an

increase of good in respect thereof. Verily, God is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).

24. Or say they: "He has invented a lie against God?" If God willed, He could have sealed your heart (so that you forget all that you know of the Qur'an). And God wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'an). Verily, He knows well what (the secrets) are in the breasts (of mankind).

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.

26. And He answers (the invocation of) those who believe (in the Oneness of God Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.

27. And if God were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

28. And He it is Who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the *Walî* (Helper, Supporter, Protector, etc.), Worthy of all Praise.

29. And among His *Ayât* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He will.

30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).

31. And you cannot escape from God (i.e. His Punishment) in the earth, and besides God you have neither any *Walî* (guardian or a protector) nor any helper.

32. And among His Signs are the ships, in the sea, like mountains.

33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.

34. Or He may destroy them (by drowning) because of that which their (people) have earned. And He pardons much.

35. And those who dispute (polytheists, etc. with Our Messenger Muhammad) as regards Our *Ayât* (proofs, signs, verses, etc. of Islâmic Monotheism) may know that there is no place of refuge for them (from God's punishment).

36. So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with God (Paradise) is better and more lasting for those who believe (in the Oneness of God Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

37. And those who avoid the greater sins, and *Al-Fawâhish* (illegal sexual intercourse, etc.), and when they are angry, they forgive

38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (God), and to worship none but Him Alone], and perform *As-Salât* (*lqâmat-as-Salât*), and who (conduct) their

affairs by mutual consultation, and who spend of what We have bestowed on them;

39. And those who, when an oppressive wrong is done to them, they take revenge.

40. The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from God. Verily, He likes not the *Zâlimûn* (oppressors, polytheists, and wrong-doers, etc.).

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

42. The way (of blame) is only against those who oppress men and wrongly rebel in the earth, for such there will be a painful torment.

43. And verily, whosoever shows patience and forgives that would truly be from the things recommended by God.

44. And whomsoever God sends astray, for him there is no *Walî* (protector) after Him. And you will see the *Zâlimûn* (polytheists, wrong-doers, oppressors, etc.) when they behold the torment, they will say: "Is there any way of return (to the world)?"

45. And you will see them brought forward to it (Hell) made humble by disgrace , (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zâlimûn* [i.e. *Al-Kâfirûn* (disbelievers in God, in His Oneness and in His Messenger , polytheists, wrong-doers, etc.)] will be in a lasting torment.

46. And they will have no *Auliyâ'* (protectors) to help them other than God. And he whom God sends astray, for him there is no way.

47. Answer the Call of your Lord (i.e. accept the Islâmic Monotheism, O mankind, and jinns) before there comes from God a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).

48. But if they turn away (O Muhammad from the Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad) as a *Hafîz* (protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

49. To God belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.

51. . It is not given to any human being that God should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise .

52. And thus We have sent to you (O Muhammad) *Ruhan* (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. God's religion of Islâmic Monotheism).

53. The Path of God, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to God (for decision).

Surah 43 - Az-Zukhruf

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Hâ-Mîm.*

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings].

2. By the manifest Book (that makes things clear, i.e. this Qur'ân).

3. We verily, have made it a Qur'ân in Arabic, that you may be able to understand (its meanings and its admonitions).

4. And Verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfûz*), before Us, indeed Exalted, full of Wisdom.

5. Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*.

6. And how many a Prophet have We sent amongst the men of old.

7. And never came there a Prophet to them but they used to mock at him.

8. Then We destroyed men stronger (in power) than these, and the example of the ancients has passed away (before them).

9. And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."

10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way,

11. And Who sends down water (rain) from the sky in due measure. Then We revive a dead land therewith, and even so you will be brought forth (from the dead),

12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

13. In order that you may mount firmly on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him who has subjected this to us, and we could never have it (by our efforts)."

14. And verily, to Our Lord we indeed are to return!

15. Yet they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!

16. Or has He taken daughters out of what He has created, and He has selected for you sons?

17. And if one of them is informed of the news of (the birth of) that which he set forth as a parable to the Most Beneficent (God) (i.e. of a girl), his face becomes dark, gloomy, and he is filled with grief!

18. (Do they then like for God) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and in dispute cannot make herself clear?

19. And they make the angels who themselves are slaves to the Most Beneficent (God) females. Did they witness their creation?

Their evidence will be recorded, and they will be questioned!

20. And they said: "If it had been the Will of the Most Beneficent (God), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

21. Or have We given them any Book before this (the Qur'ân), to which they are holding fast?

22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."

23. And similarly, We sent not a warner before you (O Muhammad) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."

24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, We disbelieve in that with which you have been sent."

25. So We took revenge of them, then see what was the end of those who denied (Islâmic Monotheism).

26. And (remember) when Ibrahîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,

27. "Except Him (i.e. I worship none but God Alone) Who did create me, and verily, He will guide me."

28. And he made it [i.e. *Lâ ilâha ill-Allah* (none has the right to be worshipped but God Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to God or receive admonition).

29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ân), and a Messenger (Muhammad) making things clear.

30. And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

31. And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?"

32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad) is better than the (wealth of this world) which they amass.

33. And were it not that all mankind would have become of one community (all disbelievers, desiring worldly life only), We would have provided for those who disbelieve in the Most Beneficent (God), silver roofs for their houses, and elevators (and stair-ways, etc. of silver) whereby they ascend,

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline,

35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones etc. of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is only for the *Muttaqûn*.

36. And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (God) (i.e. this Qur'ân and

worship of God), We appoint for him *Shaitân* (Satan -- devil) to be a *Qarîn* (an intimate companion) to him.

37. And verily, they (Satans / devils) hinder them from the Path (of God), but they think that they are guided aright!

38. Till, when (such a one) comes to Us, he says [to his *Qarîn* (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" a worst (type of) companion (indeed)!

39. It will profit you not this Day (O you who turn away from God's remembrance and His worship, etc.) as you did wrong, (and) that you will be sharers (you and your *Qarîn*) in the punishment.

40. Can you (O Muhammad) make the deaf to hear, or can you guide the blind or him who is in manifest error?

41. And even if We take you (O Muhammad) away, We shall indeed take vengeance on them.

42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.

43. So hold you (O Muhammad) fast to that which is inspired in you. Verily, you are on a Straight Path.

44. And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad) and your people (Quraish people, or your followers), and you will be questioned (about it).

45. And ask (O Muhammad) those of Our Messengers whom We sent before you: "Did We ever appoint *âliha* (gods) to be worshipped besides the Most Beneficent (God)?"

46. And indeed We did send Mûsa (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to God's Religion of Islâm) He said: "Verily, I am a Messenger of the Lord of the '*Ālamîn* (mankind, jinns and all that exists)."

47. But when he came to them with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) behold! They laughed at them.

48. And not an *Ayâh* (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to God's Religion (Islâmic Monotheism)].

49. And they said [to Mûsa (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

50. But when We removed the torment from them, behold! They broke their covenant (that they will believe if We remove the torment for them).

51. And Fir'aun (Pharaoh) proclaimed among his people, saying: "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?"

52. "Am I not better than this one [Mûsa (Moses)], who is *Mahîn* [has no honour nor any respect, and is weak and despicable] and can scarcely express himself clearly?"

53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?"

54. Thus he [Fir'aun (Pharaoh)] befooled and misled his people, and they obeyed him. Verily, they were ever a people who were *Fâsiqûn* (rebellious, disobedient to God).
55. So when they angered Us, We punished them, and drowned them all.
56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations.
57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'lesa (Jesus) is worshipped like their idols], behold! Your people cry aloud (laugh out at the example).
58. And say: "Are our *âliha* (gods) better or is he ['lesa (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. [(See VV. 21:97-101) -- The Qur'ân.]
59. He ['lesa (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example to the Children of Israel (i.e. his creation without a father).
60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [*Tafsir At-Tabarî*, Vol:25, Page 89].
61. And he ['lesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'lesa's (Jesus) descent on the earth] . Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (God) (i.e. be obedient to God and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to God and to His Paradise).

62. And let not *Shaitân* (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism), Verily, he (Satan) to you is a plain enemy.

63. And when 'Iesa (Jesus) came with (Our) clear Proofs, he said: "I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ, therefore fear God and obey me,

64. "Verily, God! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. God's religion of true Islâmic Monotheism)."

65. But the sects from among themselves differed. So woe to those who do wrong (by ascribing things to 'Iesa (Jesus) that are not true) from the torment of a painful Day (i.e. the Day of Resurrection)!

66. Do they only wait for the Hour that it shall come upon them suddenly, while they perceive not?

67. Friends on that Day will be foes one to another except *Al-Muttaqûn* (pious – see V.2:2).

68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

69. (You) who believed in Our *Ayât* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to God's Will, and believe in the Oneness of God – Islâmic Monotheism).

70. Enter Paradise, you and your wives, in happiness.

71. Trays of gold and cups will be passed round them, (there will be) therein all that the one's inner-selves could desire, all that the eyes could delight in, and you will abide therein forever.

72. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

73. Therein for you will be fruits in plenty, of which you will eat (as you desire).

74. Verily, the *Mujrimûn* (criminals, sinners, disbelievers, etc.) will be in the torment of Hell to abide therein forever.

75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.

76. We wronged them not, but they were the *Zâlimûn* (polytheists, wrong-doers, etc.).

77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily you shall abide forever."

78. Indeed We have brought the truth (Muhammad with the Qur'ân), to you, but most of you have a hatred for the truth.

79. Or have they plotted some plan? Then We too are planning.

80. Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record.

81. Say (O Muhammad): "If the Most Beneficent (God) had a son (or children as you pretend), then I am the first of God's worshippers [who deny and refute this claim of yours (and the first to believe in God Alone and testify that He has no children)]." [*Tafsir At-Tabarî*].

82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs, which they have been promised.

84. It is He (God) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only *Ilâh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.

85. And blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

86. And those whom they invoke instead of Him have no power of intercession; except those who bear witness to the truth (i.e. believed in the Oneness of God, and obeyed His Orders), and they know (the facts about the Oneness of God) .

87. And if you ask them who created them, they will surely say: "God". How then are they turned away (from the worship of God, Who created them)?

88. (God has knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!"

89. So turn away from them (O Muhammad), and say: *Salâm* (peace)! But they will come to know.

Surah 44 - Ad-Dukhan

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Hâ-Mîm.*

[These letters are one of the miracles of the Qur'ân and none but God (Alone) knows their meanings].

2. By the manifest Book (this Qur'ân) that makes things clear,

3. We sent it (this Qur'ân) down on a blessed night [(i.e. night of *Qadr*, *Sûrah* No: 97) in the month of Ramadân,, the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].

4. Therein (that night) is decreed every matter of ordainments .

5. *Amran* (i.e. a Command or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),

6. (As) a Mercy from your Lord. Verily! He is the All-Hearer, the All-Knower.

7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

8. *Lâ ilaha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death, your Lord and the Lord of your fore-fathers.

9. Nay! They play in doubt.

10. Then wait you for the Day when the sky will bring forth a visible smoke.

11. Covering the people, this is a painful torment.

12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"

13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.

14. Then they had turned away from him (Messenger Muhammad) and said: "One (Muhammad) taught (by a human being), a madman!"

15. Verily, We shall remove the torment for a while. Verily! You will revert.

16. On the Day when We shall seize you with the greatest grasp. Verily, We will exact retribution.

17. And indeed We tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger [i.e. Mûsa (Moses)],

18. Saying: "Restore to me the slaves of God (i.e. the Children of Israel). Verily! I am to you a Messenger worthy of all trust,

19. "And exalt not (yourselves) against God. Truly, I have come to you with a manifest authority.

20. "And truly, I seek refuge in my Lord and your Lord, lest you stone me (or call me a sorcerer or kill me).

21. "But if you believe me not, then keep away from me and leave me alone."

22. (But they were aggressive), so he [Mûsa (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals, etc.)."

23. (God said): "Depart you with My slaves by night. Surely, you will be pursued."

24. "And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

25. How many of gardens and springs do they [Fir'aun's (Pharaoh) people] left.

26. And green crops (fields etc.) and goodly places,

27. And comforts of life wherein they used to take delight!

28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).

29. And the heavens and the earth wept not for them , nor were they given a respite.

30. And indeed We saved the Children of Israel from the humiliating torment,

31. From Fir'aun (Pharaoh); Verily! He was arrogant and was of the *Musrifûn* (those who transgress beyond bound in spending and other things and commit great sins).

32. And We chose them (the Children of Israel) above the '*Alamîn*

(mankind, and jinns) [during the time of Mûsa (Moses)] with knowledge,

33. And granted them signs in which there was a plain trial.

34. Verily, these (Quraish) people are saying:

35. "There is nothing but our first death, and we shall not be resurrected.

36. "Then bring back our fore-fathers, if you speak the truth!"

37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimûn* (disbelievers, polytheists, sinners, criminals, etc.).

38. And We created not the heavens and the earth, and all that is between them, for mere play,

39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

40. Verily, the Day of Judgement (when God will judge between the creatures) is the time appointed for all of them,

41. The Day when *Maulan* (a near relative) cannot avail *Maulan* (a near relative) in aught, and no help can they receive,

42. Except him on whom God has Mercy. Verily, He is the All-Mighty, the Most Merciful.

43. Verily, the tree of *Zaqqûm*,

44. Will be the food of the sinners,
45. Like boiling oil, it will boil in the bellies,
46. Like the boiling of scalding water.
47. (It will be said) "Seize him and drag him into the midst of blazing Fire,
48. "Then pour over his head the torment of boiling water,
49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!
50. "Verily! This is that whereof you used to doubt!"
51. Verily! The *Muttaqûn* (pious -- see V.2:2), will be in place of Security (Paradise).
52. Among Gardens and Springs;
53. Dressed in fine silk and (also) in thick silk, facing each other,
54. So (it will be), and We shall marry them to *Houris* (female fair ones) with wide, lovely eyes.
55. They will call therein for every kind of fruit in peace and security;
56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,
57. As a Bounty from your Lord! That will be the supreme success!
58. Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember.

59. Wait then (O Muhammad); Verily, they (too) are waiting.

Surah 45 - Al-Jathiyah

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Hâ-Mîm.*

[These letters are one of the miracles of the Qur'ân and none but God (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from God, the All-Mighty, the All-Wise.

3. Verily, in the heavens and the earth are signs for the believers.

4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.

5. And in the alternation of night and day, and the provision (rain) that God sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west etc., sometimes bringing glad tidings of rain etc., and sometimes bringing the torment), are signs for a people who understand.

6. These are the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of God, which We recite to you (O Muhammad) with truth. Then in which speech after God and His *Ayât* will they believe?

7. Woe to every sinful liar,

8. Who hears the Verses of God (being) recited to him, yet persists

with pride as if he heard them not. So announce to him a painful torment!

9. And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment.

10. In front of them there is Hell, and that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliya'* (protectors, helpers, etc.) besides God. And theirs will be a great torment.

11. This (Qur'ân) is a guidance. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment).

12. God it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful,

13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.

14. Say (O Muhammad) to the believers to forgive those who (harm them and) hope not for the Days of God (i.e. His Recompense), that He may recompense people according to what they have earned (i.e. to punish these disbelievers, who harm the believers).

15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.

16. And indeed We gave the Children of Israel the Scripture, and the

understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the '*Ālamîn* (mankind and jinns) (of their time, during that period),

17. And gave them clear proofs in matters [by revealing to them the Taurât (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

18. Then We have put you (O Muhammad) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. [*Tafsir At-Tabarî* Vol. 25, Page 146].

19. Verily, they can avail you nothing against God (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrong-doers, etc.) are *Auliya'* (protectors, helpers, etc.) to one another, but God is the *Walî* (Helper, Protector, etc.) of the *Muttaqûn* (pious -- see V.2:2).

20. This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty .

21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of God Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.

22. And God has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged .

23. Have you seen him who takes his own lust (vain desires) as his

ilâh (god), and God knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after God? Will you not then remember?

24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (the time). And they have no knowledge of it, they only conjecture.

25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

26. Say (to them): "God gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."

27. And to God belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established, on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities, etc.) shall lose (everything).

28. And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.

29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).

30. Then, as for those who believed (in the Oneness of God Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

31. But as for those who disbelieved (it will be said to them): "Were

not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)."

32. And when it was said: "Verily! God's Promise is the truth, and there is no doubt about the coming of the Hour," you said; "We know not what is the Hour, we do not think it but as a conjecture, and we have no firm convincing belief (therein)."

33. And the evil of what they did will appear to them, and they will be completely encircled by that which they used to mock at!

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

35. This, because you took the revelations of God (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be *Yustâ'tabûn* (i.e. they shall not return to the worldly life, so that they repent to God, and beg His Pardon for their sins).

36. So all the praises and thanks are to God, the Lord of the heavens and the Lord of the earth, and the Lord of the '*Alamîn* (mankind, jinns and all that exists).

37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

Surah 46 - Al-Ahqaf

In the Name of God, the Most Beneficent, the Most Merciful.

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from God, the All-Mighty, the All-Wise.

3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.

4. Say (O Muhammad to these pagans): "Think! All that you invoke besides God show me! What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"

5. And who is more astray than one who calls (invokes) besides God, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?

6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping.

7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ân), when it reaches them: "This is plain

magic!"

8. Or say they: "He (Muhammad) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against God. He knows best of what you say among yourselves concerning it (i.e. this Qur'ân)! Sufficient is He for a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

9. Say (O Muhammad): "I am not a new thing among the Messengers (of God) (i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."

10. Say: "Tell me! If this (Qur'ân) is from God, and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm) testifies that this Qur'ân is from God [like the Taurât (Torah)], so he believed (embraced Islâm) while you are too proud (to believe)." Verily! God guides not the people who are *Zâlimûn* (polytheists, disbelievers and wrong-doing).

11. And those who disbelieve (strong and wealthy) say of those who believe (weak and poor): "Had it (Islâmic Monotheism to which Muhammad is inviting mankind) been a good thing, they (weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is an ancient lie!"

12. And before this was the Scripture of Mûsa (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'ân) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinûn* (good-doers -- see V.2:112).

13. Verily, those who say: "Our Lord is (only) God," and thereafter *Istaqâmû* (i.e. stood firm and straight on the Islâmic Faith of

Monotheism by abstaining from all kinds of sins and evil deeds which God has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve.

14. Such shall be the dwellers of Paradise, abiding therein (forever), a reward for what they used to do.

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.

17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke God for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of God is true." But he says: "This is nothing but the tales of the ancient."

18. They are those against whom the Word (of torment) is justified among the previous generations of jinns and mankind that have passed away. Verily! They are ever the losers.

19. And for all, there will be degrees according to that which they did, that He (God) may recompense them in full for their deeds. And they will not be wronged.

20. On the Day when those who disbelieve (in the Oneness of God Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey (God)."

21. And remember (Hûd) the brother of 'Ad, when he warned his people in *Al-Ahqâf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but God; truly, I fear for you the torment of a mighty Day."

22. They said: "Have you come to turn us away from our *âliha* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"

23. He said: "The knowledge (of the time of its coming) is with God only, and I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"

24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened! a wind wherein is a painful torment!

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners, etc.)!

26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts, but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (God's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of God, and they were completely encircled by that which they used to mock at!

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of God -- Islâmic Monotheism).

28. Then why did those whom they had taken for *âliha* (gods) besides God, as a way of approach (to God) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).

29. And (remember) when We sent towards you (Muhammad) *Nafran* (three to ten persons) of the jinns, (quietly) listening to the Qur'ân, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

30. They said: "O our people! Verily! We have heard a Book (this Qur'ân) sent down after Mûsa (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islâm).

31. O our people! Respond (with obedience) to God's Caller (i.e. God's Messenger Muhammad), and believe in him (i.e. believe in

that which Muhammad has brought from God and follow him). He (God) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire) .

32. And whosoever does not respond to God's Caller, he cannot escape on earth, and there will be no *Auliyâ'* (protectors) for him besides God (from God's Punishment). Those are in manifest error.

33. Do they not see that God, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.

34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"

35. Therefore be patient (O Muhammad) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fâsiqûn* (the rebellious, disobedient to God).

Surah 47 - Muhammad

In the Name of God, the Most Beneficent, the Most Merciful.

1. Those who disbelieve [in the Oneness of God, and in the Message of Prophet Muhammad], and hinder (men) from the Path of God (Islâmic Monotheism), He will render their deeds vain .

2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad¹, for it is the truth from their Lord, He will expiate from them their sins, and will make good their state.

3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does God set forth their parables for mankind.

4. So, when you meet (in fight *Jihâd* in God's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by God to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been God's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of God, He will never let their deeds be lost,

5. He will guide them and set right their state.

6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in the world).
7. O you who believe! If you help (in the cause of) God, He will help you, and make your foothold firm.
8. But those who disbelieve (in the Oneness of God Islâmic Monotheism), for them is destruction, and (God) will make their deeds vain.
9. That is because they hate that which God has sent down (this Qur'ân and Islâmic laws, etc.), so He has made their deeds fruitless.
10. Have they not travelled through the earth, and seen what was the end of those before them? God destroyed them completely and a similar (fate awaits) the disbelievers.
11. That is because God is the *Maula* (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no *Maula* (lord, master, helper, protector, etc.).
12. Certainly! God will admit those who believe (in the Oneness of God Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise), while those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.
13. And many a town, stronger than your town (Makkah) (O Muhammad) which has driven you out We have destroyed. And there was none to help them.
14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

15. The description of Paradise which the *Muttaqûn* (pious -- see V.2:2) have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?

16. And among them are some who listen to you (O Muhammad) till, when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts God has sealed, and they follow their lusts (evil desires).

17. While as for those who accept guidance, He increases their guidance, and bestows on them their piety.

18. Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, and when it (actually) is on them, how can they benefit then by their reminder?

19. So know (O Muhammad) that *Lâ ilâha ill-God* (none has the right to be worshipped but God), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And God knows well your moving about, and your place of rest (in your homes).

20. Those who believe say: "Why is not a *Sûrah* (chapter of the Qur'ân) sent down (for us)? But when a decisive *Sûrah* (explaining and ordering things) is sent down, and fighting (*Jihâd* -- holy fighting in God's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites,

to listen to God and to obey Him).

21. Obedience (to God) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to God, it would have been better for them.

22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?

23. Such are they whom God has cursed, so that He has made them deaf and blinded their sight.

24. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?

25. Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, *Shaitân* (Satan) has beautified for them (their false hopes), and (God) prolonged their term (age).

26. This is because they said to those who hate what God has sent down: "We will obey you in part of the matter," but God knows their secrets.

27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?

28. That is because they followed that which angered God, and hated that which pleased Him. So He made their deeds fruitless.

29. Or do those in whose hearts is a disease (of hypocrisy), think that God will not bring to light all their hidden ill-wills?

30. Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know

them by the tone of their speech! And God knows all your deeds.

31. And surely, We shall try you till We test those who strive hard (for the Cause of God) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).

32. Verily, those who disbelieve, and hinder (men) from the Path of God (i.e. Islâm), and oppose the Messenger () (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not hurt God in the least, but He will make their deeds fruitless,

33. O you who believe! Obey God, and obey the Messenger (Muhammad) and render not vain your deeds.

34. Verily, those who disbelieve, and hinder (men) from the Path of God (i.e. Islâm); then die while they are disbelievers, God will not forgive them.

35. So be not weak and ask not for peace (from the enemies of Islâm), while you are having the upper hand. God is with you, and will never decrease the reward of your good deeds.

36. The life of this world is but play and pastime, but if you believe (in the Oneness of God Islâmic Monotheism), and fear God, and avoid evil, He will grant you your wages, and will not ask you your wealth.

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.

38. Behold! You are those who are called to spend in the Cause of God, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But God is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islâm and the obedience of God). He will exchange you for

some other people, and they will not be your likes.

Surah 48 - Al-Fath

In the Name of God, the Most Beneficent, the Most Merciful.

1. Verily, We have given you (O Muhammad) a manifest victory.
2. That God may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path;
3. And that God may help you with strong help.
4. He it is Who sent down *As-Sakinah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to God belong the hosts of the heavens and the earth, and God is Ever All-Knower, All-Wise.
5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise), to abide therein forever, and to expiate from them their sins, and that is with God, a supreme success,
6. And that He may punish the *Munâfiqûn* (hypocrites), men and women, and also the *Mushrikûn* men and women, who think evil thoughts about God, for them is a disgraceful torment, and the Anger of God is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.
7. And to God belong the hosts of the heavens and the earth. And God is Ever All-Knower, All-Wise.
8. Verily, We have sent you (O Muhammad) as a witness, as a bearer of glad tidings, and as a warner.

9. In order that you (O mankind) may believe in God and His Messenger¹, and that you assist and honour him¹, and (that you) glorify (God's) praises morning and afternoon.

10. Verily, those who give *Bai'â* (pledge) to you (O Muhammad) they are giving *Bai'â* (pledge) to God. The Hand of God is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfills what he has covenanted with God, He will bestow on him a great reward.

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with God, if He intends you hurt or intends you benefit? Nay, but God is Ever All-Aware of what you do.

12. "Nay, but you thought that the Messenger¹ and the believers would never return to their families; and that was made fair-seeming in their hearts, and you did think an evil thought and you became a useless people going for destruction."

13. And whosoever does not believe in God and His Messenger (Muhammad), then verily, We have prepared for the disbelievers a blazing Fire .

14. And to God belongs the sovereignty of the heavens and the earth, He forgives whom He wills, and punishes whom He wills. And God is Ever Oft-Forgiving, Most Merciful.

15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change God's Words. Say: "You shall not follow us; thus God has said beforehand." Then

they will say: "Nay, you envy us." Nay, but they understand not except a little.

16. Say (O Muhammad) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, God will give you a fair reward, but if you turn away as you did turn away before, He will punish you with a painful torment."

17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not forth to war). And whosoever obeys God and His Messenger (Muhammad), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

18. Indeed, God was pleased with the believers when they gave their *Bai'â* (pledge) to you (O Muhammad) under the tree, He knew what was in their hearts, and He sent down *As-Sakinah* (calmness and tranquillity) upon them, and He rewarded them with a near victory,

19. And abundant spoils that they will capture. And God is Ever All-Mighty, All-Wise.

20. God has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.

21. And other (victories and much booty there are, He promises you) which are not yet within your power, indeed God compasses them, And God is Ever Able to do all things.

22. And if those who disbelieve fight against you, they certainly would

have turned their backs, then they would have found neither a *Wali* (protector) nor a helper.

23. That has been the Way of God already with those who passed away before. And you will not find any change in the Way of God.

24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And God is Ever the All-Seer of what you do.

25. They are the ones who disbelieved (in the Oneness of God Islâmic Monotheism), and hindered you from *Al-Masjid-al-Harâm* (the sacred mosque of Makkah) and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that God might bring into His Mercy whom He will, if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment.

26. When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance, then God sent down His *Sakinah* (calmness and tranquillity) upon His Messenger () and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but God), and they were well entitled to it and worthy of it. And God is the All-Knower of everything.

27. Indeed God shall fulfil the true vision which He showed to His Messenger¹ [i.e. the Prophet saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid-al-Harâm*; if God wills, secure, (some) having your heads shaved, and

(some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

28. He it is Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior over all religions. And All-Sufficient is God as a Witness.

29. Muhammad ¹ is the Messenger of God, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from God and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. God has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

Surah 49 - Al-Hujuraat

In the Name of God, the Most Beneficent, the Most Merciful.

1. O you who believe! Do not put (yourselves) forward before God and His Messenger¹, and fear God. Verily! God is All-Hearing, All-Knowing.

2. O you who believe! Raise not your voices above the voice of the Prophet¹, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.

3. Verily! Those who lower their voices in the presence of God's Messenger¹, they are the ones whose hearts God has tested for piety. For them is forgiveness and a great reward.

4. Verily! Those who call you from behind the dwellings, most of them have no sense.

5. And if they had patience till you could come out to them, it would have been better for them. And God is Oft-Forgiving, Most Merciful.

6. O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.

7. And know that, among you there is the Messenger of God¹. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but God has endeared the Faith to you and has beautified it in your hearts, and has made

disbelief, wickedness and disobedience (to God and His Messenger) hateful to you. These! They are the rightly guided ones,

8. (This is) a Grace from God and His Favour. And God is All-Knowing, All-Wise.

9. And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of God; then if it complies, then make reconciliation between them justly, and be equitable. Verily! God loves those who are equitable.

10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear God, that you may receive mercy.

11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed *Zâlimûn* (wrong-doers, etc.).

12. O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting) . And fear God. Verily, God is the One Who accepts repentance, Most Merciful.

13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another.

Verily, the most honourable of you with God is that (believer) who has *At-Taqwā* [i.e. one of the *Muttaqûn* (pious – see V.2:2)]. Verily, God is All-Knowing, All-Aware.

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for Faith has not yet entered your hearts. But if you obey God and His Messenger¹, He will not decrease anything in reward for your deeds. Verily, God is Oft-Forgiving, Most Merciful."

15. Only those are the believers who have believed in God and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of God. Those! They are the truthful.

16. Say: "Will you inform God about your religion? While God knows all that is in the heavens and all that is in the earth, and God is All-Aware of everything.

17. They regard as favour upon you (O Muhammad) that they have embraced Islām. Say: "Count not your Islām as a favour upon me. Nay, but God has conferred a favour upon you, that He has guided you to the Faith, if you indeed are true.

18. Verily, God knows the unseen of the heavens and the earth. And God is the All-Seer of what you do.

Surah 50 - Qaf

In the Name of God, the Most Beneficent, the Most Merciful.

1. Qâf.

[These letters (Qâf, etc.) are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings].

By the Glorious Qur'ân.

2. Nay, they wonder that there has come to them a warner (Muhammad) from among themselves. So the disbelievers say: "This is a strange thing!

3. "When we are dead and have become dust (shall we be resurrected?) That is a far return."

4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).

5. Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (can not differentiate between right and wrong).

6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).

8. An insight and a Reminder for every slave turning to God (i.e. the one who believes in God and performs deeds of His obedience, and always begs His pardon).
9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.
10. And tall date-palms, with ranged clusters;
11. A provision for (God's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).
12. Denied before them (i.e. these pagans of Makkah who denied you, O Muhammad) the people of Nûh (Noah), and the dwellers of Rass, and the Thamûd,
13. And 'Ad, and Fir'aun (Pharaoh), and the brethren of Lout (Lot),
14. And the dwellers of the Wood, and the people of Tubba'; everyone of them denied (their) Messengers, so My Threat took effect.
15. Were We then tired with the first creation? Nay, They are in confused doubt about a new creation (i.e. Resurrection)?
16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).
17. (Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions) .
18. Not a word does he (or she) utter, but there is a watcher by him

ready (to record it).

19. And the stupor of death will come in truth: "This is what you have been avoiding!"

20. And the Trumpet will be blown, that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).

21. And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.

22. (It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!"

23. And his companion (angel) will say: "Here is (this Record) ready with me!"

24. (And it will be said): "Both of you throw (Order from God to the two angels) into Hell, every stubborn disbeliever (in the Oneness of God, in His Messengers, etc.).

25. "Hinderer of good, transgressor, doubter,

26. "Who set up another *ilâh* (god) with God, then (both of you) cast him in the severe torment."

27. His companion (Satan devil)] will say: "Our Lord! I did not push him to transgress, (in disbelief, oppression, and evil deeds) but he was himself in error far astray."

28. God will say: "Dispute not in front of Me, I had already, in advance, sent you the threat.

29. The Sentence that comes from Me cannot be changed, and I am

not unjust (to the least) to the slaves."

30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"

31. And Paradise will be brought near to the *Muttaqûn* (pious -- see V.2:2) not far off.

32. (It will be said): "This is what you were promised, -- (it is) for those oft-returning (to God) in sincere repentance, and those who preserve their covenant with God (by obeying Him in all what He has ordered, and worship none but God Alone, i.e. follow God's Religion, Islâmic Monotheism).

33. "Who feared the Most Beneficent (God) in the *Ghaib* (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him -- and absolutely free from each and every kind of polytheism),

34. "Enter you therein in peace and security; this is a Day of eternal life!"

35. There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic).

36. And how many a generation We have destroyed before them, who were stronger in power than them, and (when Our Torment came) they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?

37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

39. So bear with patience (O Muhammad) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and 'Asr prayers) .

40. And during a part of the night (also), glorify His praises (i.e. *Maghrib* and '*Isha* prayers), and (so likewise) after the prayers [*As-Sunnah*, *Nawâfil optional and additional prayers*, and also glorify, praise and magnify God – *Subhân* God, *Alhamdu lillâh*, *Godu-Akbar*].

41. And listen on the Day when the caller will call from a near place,

42. The Day when they will hear *As-Saihah* (shout, etc.) in truth, that will be the Day of coming out (from the graves i.e. the Day of Resurrection).

43. Verily, We it is Who give life and cause death; and to Us is the final return,

44. On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.

45. We know of best what they say; and you (O Muhammad) are not a tyrant over them (to force them to Belief). But warn by the Qur'ân, him who fears My Threat.

Surah 51 - Adh-Dhariyat

In the Name of God, the Most Beneficent, the Most Merciful.

1. By (the winds) that scatter dust.
2. And (the clouds) that bear heavy weight of water;
3. And (the ships) that float with ease and gentleness;
4. And those (angels) who distribute (provisions, rain, and other blessings) by (God's) Command;—
5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds, etc.) is surely true.
6. And verily, the Recompense is sure to happen.
7. By the heaven full of paths,
8. Certainly, you have different ideas (about Muhammad and the Qur'ân).
9. Turned aside therefrom (i.e. from Muhammad and the Qur'ân) is he who is turned aside (by the Decree and Preordainment of God).
10. Cursed be the liars,
11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter),
12. They ask; "When will be the Day of Recompense?"

13. (It will be) a Day when they will be tried (i.e. burnt) over the Fire!
14. "Taste you your trial (burning)! This is what you used to ask to be hastened!"
15. Verily, the *Muttaqûn* (pious -- see V.2:2) will be in the midst of Gardens and Springs (in the Paradise),
16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinûn* (good-doers -- see V.2:112).
17. They used to sleep but little by night [invoking their Lord (God) and praying, with fear and hope].
18. And in the hours before dawn, they were (found) asking (God) for forgiveness,
19. And in their properties there was the right of the beggar, and the *Mahrûm* (the poor who does not ask the others) ,
20. And on the earth are signs for those who have Faith with certainty,
21. And also in your ownselves. Will you not then see?
22. And in the heaven is your provision, and that which you are promised.
23. Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.
24. Has the story reached you, of the honoured guests [three angels; Jibrael (Gabriel) along with another two] of Ibrahîm (Abraham)?

25. When they came in to him, and said, "*Salâm*, ¹!" He answered; "*Salâm*, ¹," and said: "You are a people unknown to me,"
26. Then he turned to his household, so brought out a roasted calf [as the property of Ibrahîm (Abraham) was mainly cows].
27. And placed it before them, (saying): "Will you not eat?"
28. Then he conceived a fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of an intelligent son, having knowledge (about God and His religion of True Monotheism).
29. Then his wife came forward with a loud voice, she smote her face, and said: "A barren old woman!"
30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."
31. [Ibrâhim (Abraham)] said: "Then for what purpose you have come, O Messengers?"
32. They said: "We have been sent to a people who are *Mujrimûn* (polytheists, sinners, criminals, disbelievers in God);
33. To send down upon them stones of baked clay.
34. Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners those who trespass God's set limits in evil-doings by committing great sins).
35. So We brought out from therein the believers.
36. But We found not there any household of the Muslims except one [i.e. Lout (Lot) and his two daughters].

37. And We have left there a sign (i.e. the place of the Dead Sea , well-known in Palestine) for those who fear the painful torment.

38. And in Mûsa (Moses) (too, there is a sign). When We sent him to Fir'aun (Pharaoh) with a manifest authority.

39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

40. So We took him and his hosts, and dumped them into the sea, while he was to be blamed.

41. And in 'Ad (there is also a sign) when We sent against them the barren wind;

42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.

43. And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!"

44. But they insolently defied the Command of their Lord, so the *Sâ'iqaḥ* overtook them while they were looking.

45. Then they were unable to rise up, nor could they help themselves.

46. (So were) the people of Nûḥ (Noah) before them. Verily, they were a people who were *Fâsiqûn* (rebellious, disobedient to God).

47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.

48. And We have spread out the earth, how Excellent Spreader (thereof) are We!

49. And of everything We have created pairs, that you may remember (the Grace of God).

50. So flee to God (from His Torment to His Mercy Islâmic Monotheism), verily, I (Muhammad) am a plain warner to you from Him.

51. And set not up (or worship) any other *ilâhan* (god) along with God [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad) am a plain warner to you from Him.

52. Likewise, no Messenger came to those before them, but they said: "A sorcerer or a madman!"

53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!

54. So turn away (O Muhammad) from them (Quraish pagans) you are not to be blamed (as you have conveyed God's Message).

55. And remind (by preaching the Qur'ân, O Muhammad) for verily, the reminding profits the believers.

56. And I (God) created not the jinns and humans except they should worship Me (Alone).

57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).

58. Verily, God is the All-Provider, Owner of Power, the Most Strong.

59. And verily, for those who do wrong, there is a portion of torment

like to the evil portion of torment (which came for) their likes (of old), so let them not ask Me to hasten on!

60. Then, woe to those who disbelieve (in God and His Oneness Islâmic Monotheism) from (that) their Day which they have been promised (for their punishment).

Surah 52 - At-Tur

In the Name of God, the Most Beneficent, the Most Merciful.

1. By the Mount;
2. And by the Book Inscribed.
3. In parchment unrolled.
4. And by the *Bait-ul-Ma'mûr* (the house over the heavens parable to the *Ka'bah* at Makkah, continuously visited by the angels);
5. And by the roof raised high (i.e. the heaven).
6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).
7. Verily, the Torment of your Lord will surely come to pass,
8. There is none that can avert it;
9. On the Day when the heaven will shake with a dreadful shaking,
10. And the mountains will move away with a (horrible) movement.
11. Then woe that Day to the beliers;
12. Who are playing in falsehood .
13. The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.

14. This is the Fire which you used to belie.

15. Is this magic, or do you not see?

16. Taste you therein its heat, and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.

17. Verily, the *Muttaqûn* (pious -- see V.2:2) will be in Gardens (Paradise), and Delight.

18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.

19. "Eat and drink with happiness because of what you used to do."

20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Houris* (female, fair ones) with wide lovely eyes.

21. And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

22. And We shall provide them with fruit and meat, such as they desire.

23. There they shall pass from hand to hand a (wine) cup, free from any *Laghwa* (dirty, false, evil vague talk between them), and free from sin (because it will be legal for them to drink).

24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

25. And some of them draw near to others, questioning.
26. Saying: "Aforetime, we were afraid with our families (from the punishment of God).
27. "But God has been gracious to us, and has saved us from the torment of the Fire.
28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."
29. Therefore, remind and preach (mankind, O Muhammad of Islâmic Monotheism). By the Grace of God, you are neither a soothsayer, nor a madman.
30. Or do they say: "(Muhammad is) a poet! We await for him some calamity by time.!"
31. Say (O Muhammad to them): "Wait! I am with you, among the waiters!"
32. Do their minds command them this [i.e. to tell a lie against you (Muhammad)] or are they people exceeding the bounds (i.e. from Belief in God to disbelief).
33. Or do they say: "He (Muhammad) has forged it (this Qur'ân)?" Nay! They believe not!
34. Let them then produce a recital like unto it (the Qur'ân) if they are truthful.
35. Were they created by nothing, or were they themselves the creators?

36. Or did they create the heavens and the earth? Nay, but they have no firm Belief.

37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.

39. Or has He (God) only daughters and you have sons?

40. Or is it that you (O Muhammad) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt?

41. Or that the *Ghaib* (unseen) is with them, and they write it down?

42. Or do they intend a plot (against you O Muhammad)? But those who disbelieve (in the Oneness of God Islâmic Monotheism) are themselves in a plot!

43. Or have they an *ilâh* (a god) other than God? Glorified be God from all that they ascribe as partners (to Him)

44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).

47. And verily, for those who do wrong, there is another punishment

(i.e. the torment in this world and in their graves) before this, but most of them know not. [*Tafsir At-Tabarî*, Vol. 27, Page 36].

48. So wait patiently (O Muhammad) for the Decision of your Lord, for verily, you are under Our Eyes , and glorify the Praises of your Lord when you get up from sleep.

49. And in the night-time, also glorify His Praises, and at the setting of the stars.

Surah 53 - An-Najm

In the Name of God, the Most Beneficent, the Most Merciful.

1. By the star when it goes down, (or vanishes).
2. Your companion (Muhammad) has neither gone astray nor has erred.
3. Nor does he speak of (his own) desire.
4. It is only an Inspiration that is inspired.
5. He has been taught (this Qur'ân) by one mighty in power [Jibrael (Gabriel)].
6. *Dhu Mirrah* (free from any defect in body and mind), *Fastawa* [then he (Jibrael -- Gabriel) rose and became stable]. [*Tafsir At-Tabarî*].
7. While he [Jibrael (Gabriel)] was in the highest part of the horizon,
8. Then he [Jibrael (Gabriel)] approached and came closer,
9. And was at a distance of two bows' length or (even) nearer,
10. So did (God) convey the Inspiration to His slave [Muhammad through Jibrael (Gabriel)].
11. The (Prophet's) heart lied not (in seeing) what he (Muhammad) saw.

12. Will you then dispute with him (Muhammad) about what he saw [during the *Mi'râj*: (Ascent of the Prophet over the seven heavens)] .
13. And indeed he (Muhammad) saw him [Jibrael (Gabriel)] at a second descent (i.e. another time).
14. Near *Sidrat-ul-Muntaha* [lote-tree of the utmost boundary (beyond which none can pass)],
15. Near it is the Paradise of Abode.
16. When that covered the lote-tree which did cover it!
17. The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it).
18. Indeed he (Muhammad) did see, of the Greatest Signs, of his Lord (God).
19. Have you then considered *Al-Lât*, and *Al-'Uzza* (two idols of the pagan Arabs)
20. And *Manât* (another idol of the pagan Arabs), the other third?
21. Is it for you the males and for Him the females?
22. That indeed is a division most unfair!
23. They are but names which you have named, you and your fathers, for which God has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!
24. Or shall man have what he wishes?

25. But to God belongs the last (Hereafter) and the first (the world).
26. And there are many angels in the heavens, whose intercession will avail nothing except after God has given leave for whom He wills and pleases.
27. Verily, those who believe not in the Hereafter, name the angels with female names.
28. While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.
29. Therefore withdraw (O Muhammad) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world.
30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.
31. And to God belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).
32. Those who avoid great sins (see the Qur'ân, Verses: 6:152,153) and *Al-Fawâhish* (illegal sexual intercourse, etc.) except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears God and keep his duty to Him [i.e. those who are *Al-Muttaqûn* (pious -- see V.2:2)].
33. Did you (O Muhammad) observe him who turned away (from

Islâm).

34. And gave a little, then stopped (giving)?

35. Is with him the knowledge of the unseen so that he sees?

36. Or is he not informed with what is in the Pages (Scripture) of Mûsa (Moses),

37. And of Ibrâhim (Abraham) who fulfilled (or conveyed) all that (what God ordered him to do or convey),

38. That no burdened person (with sins) shall bear the burden (sins) of another.

39. And that man can have nothing but what he does (good or bad) ,

40. And that his deeds will be seen,

41. Then he will be recompensed with a full and the best recompense

42. And that to your Lord (God) is the End (Return of everything).

43. And that it is He (God) Who makes (whom He wills) laugh, and makes (whom He wills) weep;

44. And that it is He (God) Who causes death and gives life;

45. And that He (God) creates the pairs, male and female,

46. From *Nutfah* (drops of semen male and female discharges) when it is emitted;

47. And that upon Him (God) is another bringing forth (Resurrection);

48. And that it is He (God) Who gives much or a little (or gives wealth and contentment),

49. And that He (God) is the Lord of Sirius (the star which the pagan Arabs used to worship);

50. And that it is He (God) Who destroyed the former 'Ad (people),

51. And Thamûd (people). He spared none of them.

52. And the people of Nûh (Noah) aforetime, verily, they were more unjust and more rebellious and transgressing [in disobeying God and His Messenger Nûh (Noah)].

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lout (Lot) was sent].

54. So there covered them that which did cover (i.e. torment with stones).

55. Then which of the Graces of your Lord (O man!) will you doubt.

56. This (Muhammad) is a warner (Messenger) of the (series of) warners (Messengers) of old .

57. The Day of Resurrection draws near,

58. None besides God can avert it, (or advance it, or delay it).

59. Do you then wonder at this recital (the Qur'ân)?

60. And you laugh at it and weep not,

61. Wasting your (precious) lifetime in pastime and amusements (singing, etc.).

62. So fall you down in prostration to God, and worship Him (Alone).

Surah 54 - Al-Qamar

In the Name of God, the Most Beneficent, the Most Merciful.

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad to show them a miracle, so he showed them the splitting of the moon).
2. And if they see a sign, they turn away, and say: "This is continuous magic."
3. They belied (the Verses of God, this Qur'ân), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds will take their doers to Hell)].
4. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil),
5. Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not,
6. So (O Muhammad) withdraw from them. The Day that the caller will call (them) to a terrible thing.
7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,
8. Hastening towards the caller, the disbelievers will say: "This is a hard Day."
9. The people of Nûh (Noah) denied (their Messenger) before them,

they rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"

11. So We opened the gates of heaven with water pouring forth.

12. And We caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined.

13. And We carried him on a (ship) made of planks and nails,

14. Floating under Our Eyes, a reward for him who had been rejected!

15. And indeed, We have left this as a sign, then is there any that will remember (or receive admonition)?

16. Then how (terrible) was My Torment and My Warnings?

17. And We have indeed made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?

18. 'Ad (people) belied (their Prophet, Hûd), then how (terrible) was My Torment and My Warnings?

19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.

20. Plucking out men as if they were uprooted stems of date-palms.

21. Then, how (terrible) was My Torment and My Warnings?

22. And We have indeed made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?
23. Thamûd (people also) belied the warnings.
24. For they said: "A man! Alone from among us, that we are to follow? Truly, then we should be in error and distress or madness!"
25. "Is it that the Reminder is sent to him [Prophet Sâlih (Saleh)] alone from among us? Nay, he is an insolent liar!"
26. Tomorrow they will come to know, who is the liar, the insolent one!
27. Verily, We are sending the she-camel as a test for them. So watch them [O Sâlih (Saleh)], and be patient!
28. And inform them that the water is to be shared between (her and) them. Each one's right to drink being established (by turns).
29. But they called their comrade and he took (a sword) and killed (her).
30. Then, how (terrible) was My Torment and My Warnings?
31. Verily, We sent against them a single *Saîhah* (torment -- awful cry, etc.), and they became like the dry stubble of a fold-builder.
32. And indeed, We have made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?
33. The people of Lout (Lot) belied the warnings.

34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lout (Lot), whom We saved in last hour of the night,
35. As a Favour from Us, thus do We reward him who gives thanks (by obeying Us).
36. And he [Lout (Lot)] indeed had warned them of Our Grasp, but they did doubt the warnings!
37. And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, "Then taste you My Torment and My Warnings."
38. And verily, an abiding torment seized them early in the morning.
39. "Then taste you My Torment and My Warnings."
40. And indeed, We have made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?
41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsa (Moses) and Hârûn (Aaron)].
42. (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable to carry out what he Will (Omnipotent).
43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lout (Lot), Sâlih (Saleh), and the people of Fir'aun (Pharaoh), etc., who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures?
44. Or do they say: "We are a great multitude, and we shall be victorious.?"

45. Their multitude will be put to flight, and they will show their backs.
46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.
47. Verily, the *Mujrimûn* (polytheists, disbelievers, sinners, criminals, etc.) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).
48. The Day they will be dragged in the Fire on their faces (it will be said to them): "Taste you the touch of Hell!"
49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation, as written in the Book of Decrees *Al-Lauh Al-Mahfûz*).
50. And Our Commandment is but one, as the twinkling of an eye.
51. And indeed, We have destroyed your likes, then is there any that will remember (or receive admonition)?
52. And each and everything they have done is noted in (their) Records (of deeds).
53. And everything, small and big is written (in *Al-Lauh Al-Mahfûz* already beforehand i.e. before it befalls, or is done by its doer) (See the Qur'ân V.57:22).
54. Verily, The *Muttaqûn* (pious), will be in the midst of Gardens and Rivers (Paradise).
55. In a seat of truth (i.e. Paradise), near the Omnipotent King (God, the All-Blessed, the Most High, the Owner of Majesty and Honour).

Surah 55 - Ar-Rahman

In the Name of God, the Most Beneficent, the Most Merciful.

1. The Most Beneficent (God)!
2. Has taught (you mankind) the Qur'ân (by His Mercy).
3. He created man.
4. He taught him eloquent speech.
5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning, etc.).
6. And the herbs (or stars) and the trees both prostrate.
7. And the heaven He has raised high, and He has set up the Balance.
8. In order that you may not transgress (due) balance.
9. And observe the weight with equity and do not make the balance deficient.
10. And the earth He has put for the creatures.
11. Therein are fruits, date-palms producing sheathed fruit-stalks (enclosing dates).
12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.

13. Then which of the Blessings of your Lord will you both (jinns and men) deny?
14. He created man (Adam) from sounding clay like the clay of pottery.
15. And the jinns did He create from a smokeless flame of fire.
16. Then which of the Blessings of your Lord will you both (jinns and men) deny?
17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
18. Then which of the Blessings of your Lord will you both (jinns and men) deny?
19. He has let loosed the two seas (the salt water and the sweet) meeting together.
20. Between them is a barrier which none of them can transgress.
21. Then which of the Blessings of your Lord will you both (jinns and men) deny?
22. Out of them both come out pearl and coral.
23. Then which of the Blessings of your Lord will you both (jinns and men) deny?
24. And His are the ships going and coming in the seas, like mountains.
25. Then which of the Blessings of your Lord will you both (jinns and

men) deny?

26. Whatsoever is on it (the earth) will perish.

27. And the Face of your Lord full of Majesty and Honour will abide forever.

28. Then which of the Blessings of your Lord will you both (jinns and men) deny?

29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He has a matter to bring forth (such as giving honour to some, disgrace to some, life to some, death to some, etc.)!

30. Then which of the Blessings of your Lord will you both (jinns and men) deny?

31. We shall attend to you, O you two classes (jinns and men)!

32. Then which of the Blessings of your Lord will you both (jinns and men) deny?

33. O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from God)!

34. Then which of the Blessings of your Lord will you both (jinns and men) deny?

35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

36. Then which of the Blessings of your Lord will you both (jinns and men) deny?

37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide.

38. Then which of the Blessings of your Lord will you both (jinns and men) deny?

39. So on that Day no question will be asked of man or jinn as to his sin, (because they have already been known from their faces either white or black).

40. Then which of the Blessings of your Lord will you both (jinns and men) deny?

41. The *Mujrimûn* (polytheists, criminals, sinners, etc.) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

42. Then which of the Blessings of your Lord will you both (jinns and men) deny?

43. This is Hell which the *Mujrimûn* (polytheists, criminals, sinners, etc.) denied.

44. They will go between it (Hell) and the boiling hot water!

45. Then which of the Blessings of your Lord will you both (jinns and men) deny?

46. But for him who [the true believer of Islâmic Monotheism who performs all the duties ordained by God and His Messenger Muhammad , and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islâm and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).

47. Then which of the Blessings of your Lord will you both (jinns and men) deny?
48. With spreading branches;
49. Then which of the Blessings of your Lord will you both (jinns and men) deny?
50. In them (both) will be two springs flowing (free)
51. Then which of the Blessings of your Lord will you both (jinns and men) deny?
52. In them (both) will be every kind of fruit in pairs.
53. Then which of the Blessings of your Lord will you both (jinns and men) deny?
54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.
55. Then which of the Blessings of your Lord will you both (jinns and men) deny?
56. Wherein both will be those (maidens) restraining their glances upon their husbands, whom no man or jinn *yatmithhunna* (has opened their hymens with sexual intercourse) before them.
57. Then which of the Blessings of your Lord will you both (jinns and men) deny?
58. (In beauty) they are like rubies and coral.
59. Then which of the Blessings of your Lord will you both (jinns and men) deny?

60. Is there any reward for good other than good?
61. Then which of the Blessings of your Lord will you both (jinns and men) deny?
62. And besides these two, there are two other Gardens (i.e. in Paradise).
63. Then which of the Blessings of your Lord will you both (jinns and men) deny?
64. Dark green (in colour).
65. Then which of the Blessings of your Lord will you both (jinns and men) deny?
66. In them (both) will be two springs gushing forth water.
67. Then which of the Blessings of your Lord will you both (jinns and men) deny?
68. In them (both) will be fruits, and date- palms and pomegranates.
69. Then which of the Blessings of your Lord will you both (jinns and men) deny?
70. Therein (gardens) will be fair (wives) good and beautiful;
71. Then which of the Blessings of your Lord will you both (jinns and men) deny?
72. *Houris* (beautiful, fair females) restrained in pavilions;
73. Then which of the Blessings of your Lord will you both (jinns and men) deny?

74. Whom no man or jinn *yatmithhunna* (has opened their hymens with sexual intercourse) before them.

75. Then which of the Blessings of your Lord will you both (jinns and men) deny?

76. Reclining on green cushions and rich beautiful mattresses.

77. Then which of the Blessings of your Lord will you both (jinns and men) deny?

78. Blessed be the Name of your Lord (God), the Owner of Majesty and Honour.

Surah 56 - Al-Waqi'ah

In the Name of God, the Most Beneficent, the Most Merciful.

1. When the Event (i.e. the Day of Resurrection) befalls.
2. And there can be no denying of its befalling.
3. It will bring low (some); (and others) it will exalt;
4. When the earth will be shaken with a terrible shake.
5. And the mountains will be powdered to dust.
6. So that they will become floating dust particles.
7. And you (all) will be in three kinds (i.e. separate groups).
8. So those on the Right Hand (i.e. those who will be given their Records in their right hands), Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise).
9. And those on the Left Hand (i.e. those who will be given their Record in their left hands), Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell).
10. And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm,] will be foremost (in Paradise).
11. These will be those nearest to God.
12. In the Gardens of delight (Paradise).

13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).
14. And a few of those (foremost) will be from the later time (generations).
15. (They will be) on thrones woven with gold and precious stones,
16. Reclining thereon, face to face.
17. They will be served by immortal boys,
18. With cups, and jugs, and a glass from the flowing wine,
19. Wherefrom they will get neither any aching of the head, nor any intoxication.
20. And fruit; that they may choose.
21. And the flesh of fowls that they desire.
22. And (there will be) *Houris* (fair females) with wide, lovely eyes (as wives for the pious),
23. Like unto preserved pearls.
24. A reward for what they used to do.
25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting, etc.).
26. But only the saying of: *Salâm!*, *Salâm!* (greetings with peace) !
27. And those on the Right Hand, -- Who will be those on the Right

Hand?

28. (They will be) among thornless lote-trees,
29. Among *Talh* (banana-trees) with fruits piled one above another,
30. In shade long-extended,
31. By water flowing constantly,
32. And fruit in plenty,
33. Whose season is not limited, and their supply will not be cut off,
34. And on couches or thrones, raised high.
35. Verily, We have created them (maidens) of special creation.
36. And made them virgins.
37. Loving (their husbands only), equal in age.
38. For those on the Right Hand.
39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm).
40. And a multitude of those (on the Right Hand) will be from the later times (generations).
41. And those on the Left Hand Who will be those on the Left Hand?
42. In fierce hot wind and boiling water,
43. And shadow of black smoke,

44. (That shadow) neither cool, nor (even) good,
45. Verily, before that, they indulged in luxury,
46. And were persisting in great sin (joining partners in worship along with God, committing murders and other crimes, etc.)
47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?
48. "And also our forefathers?"
49. Say (O Muhammad): "(Yes) verily, those of old, and those of later times.
50. "All will surely be gathered together for appointed Meeting of a known Day.
51. "Then moreover, verily, you the erring-ones, the deniers (of Resurrection)!
52. "You verily will eat of the trees of *Zaqqûm*.
53. "Then you will fill your bellies therewith,
54. "And drink boiling water on top of it,
55. "So you will drink (that) like thirsty camels!"
56. That will be their entertainment on the Day of Recompense!
57. We created you, then why do you believe not?
58. Then tell Me (about) the human semen that you emit.
59. Is it you who create it (i.e. make this semen into a perfect human

being), or are We the Creator?

60. We have decreed death to you all, and We are not unable,

61. To transfigure you and create you in (forms) that you know not.

62. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember or take heed?

63. Tell Me! The seed that you sow in the ground.

64. Is it you that make it grow, or are We the Grower?

65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment).

66. (Saying): "We are indeed *Mughramûn* (i.e. ruined or lost the money without any profit, or punished by the loss of all that we spend for cultivation, etc.)! [See *Tafsir Al-Qurtubî*, Vol. 17, Page 219]

67. "Nay, but we are deprived!"

68. Tell Me! The water that you drink.

69. Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?

70. If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to God)?

71. Tell Me! The fire which you kindle,

72. Is it you who made the tree thereof to grow, or are We the Grower?

73. We have made it a Reminder (for the Hell-fire, in the Hereafter); and an article of use for the travellers (and all the others, in this world).
74. Then glorify with praises the Name of your Lord, the Most Great.
75. So I swear by *Mawâqî* (setting or the mansions, etc.) of the stars (they traverse).
76. And verily, that is indeed a great oath, if you but know.
77. That (this) is indeed an honourable recital (the Noble Qur'ân).
78. In a Book well-guarded (with God in the heaven i.e. *Al-Lauh Al-Mahfûz*).
79. Which (that Book with God) none can touch but the purified (i.e. the angels).
80. A Revelation (this Qur'ân) from the Lord of the '*Alamîn* (mankind, jinns and all that exists).
81. Is it such a talk (this Qur'an) that you (disbelievers) deny?
82. And instead (of thanking God) for the provision He gives you, on the contrary, you deny Him (by disbelief)!
83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat?
84. And you at the moment are looking on,
85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, [*Tafsir At-Tabarî*, Vol.27, Page 209]

86. Then why do you not, if you are exempt from the reckoning and recompense (punishment, etc.)
87. Bring back the soul (to its body), if you are truthful?
88. Then, if he (the dying person) be of the *Muqarrabûn* (those brought near to God),
89. (There is for him) rest and provision, and a Garden of delights (Paradise).
90. And if he (the dying person) be of those on the Right Hand,
91. Then there is safety and peace (from the Punishment of God) for (you as you are from) those on the Right Hand.
92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism),
93. Then for him is entertainment with boiling water.
94. And burning in Hell-fire.
95. Verily, this! This is an absolute Truth with certainty.
96. So glorify with praises the Name of your Lord, the Most Great.

Surah 57 - Al-Hadid

In the Name of God, the Most Beneficent, the Most Merciful.

1. Whatsoever is in the heavens and the earth glorifies God, and He is the All-Mighty, All-Wise.
2. His is the kingdom of the heavens and the earth, It is He Who gives life and causes death; and He is Able to do all things.
3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.
4. He it is Who created the heavens and the earth in six Days and then *Istawâ* (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And God is the All-Seer of what you do.
5. His is the kingdom of the heavens and the earth. And to God return all the matters (for decision).
6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.
7. Believe in God and His Messenger (Muhammad), and spend of that whereof He has made you trustees. And such of you as believe and spend (in God's Way), theirs will be a great reward.

8. And what is the matter with you that you believe not in God! While the Messenger (Muhammad) invites you to believe in your Lord (God), and He (God) has indeed taken your covenant, if you are real believers.

9. It is He Who sends down manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad) that He may bring you out from darkness into light. And verily, God is to you full of kindness, Most Merciful.

10. And what is the matter with you that you spend not in the Cause of God? And to God belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, God has promised the best (reward). And God is All-Aware of what you do.

11. Who is he that will lend to God a goodly loan, then (God) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).

12. On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!

13. On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of God came to pass. And the chief deceiver (Satan) deceived you in respect of God."

15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of God Islâmic Monotheism). Your abode is the Fire, that is the proper place for you, and worst indeed is that destination.

16. Has not the time come for the hearts of those who believe (in the Oneness of God -- Islâmic Monotheism) to be affected by God's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (rebellious, disobedient to God).

17. Know that God gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.

18. Verily, those who give *Sadaqât* (i.e. *Zakât* and alms, etc.), men and women, and lend to God a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).

19. And those who believe in (the Oneness of) God and His Messengers, they are the *Siddiqûn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light.

But those who disbelieve (in the Oneness of God -- Islâmic Monotheism) and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the blazing Fire.

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from God and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.

21. Race one with another in hastening towards Forgiveness from your Lord (God), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in God and His Messengers. That is the Grace of God which He bestows on whom He pleases. And God is the Owner of Great Bounty.

22. No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*), before We bring it into existence. Verily, that is easy for God.

23. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And God likes not prideful boasters.

24. Those who are misers and enjoin upon people miserliness (God is not in need of their charity). And whosoever turns away (from Faith God's Monotheism), then God is Rich (Free of all wants), Worthy of all praise.

25. Indeed We have sent Our Messengers with clear proofs, and

revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that God may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, God is All-Strong, All-Mighty.

26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture, and among them there is he who is guided, but many of them are *Fâsiqûn* (rebellious, disobedient to God).

27. Then, We sent after them, Our Messengers, and We sent 'lesa (Jesus) -- son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please God therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their (due) reward, but many of them are *Fâsiqûn* (rebellious, disobedient to God).

28. O you who believe [in Mûsa (Moses) (i.e. Jews) and 'lesa (Jesus) (i.e. Christians)]! Fear God, and believe too in His Messenger (Muhammad), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And God is Oft-Forgiving, Most Merciful.

29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of God, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And God is the Owner of Great Bounty.

Surah 58 - Al-Mujadilah

In the Name of God, the Most Beneficent, the Most Merciful.

1. Indeed God has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad) concerning her husband (Aus bin As-Sâmit), and complains to God. And God hears the argument between you both. Verily, God is All-Hearer, All-Seer.

2. Those among you who make their wives unlawful (*Az-Zihâr*) to them by saying to them "You are like my mother's back." They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, God is Oft-Pardoning, Oft-Forgiving.

3. And those who make unlawful to them (their wives) (by *Az-Zihâr*) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And God is All-Aware of what you do.

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And for him who is unable to do so, he should feed sixty of *Miskîn* (poor). That is in order that you may have perfect Faith in God and His Messenger. These are the limits set by God. And for disbelievers, there is a painful torment.

5. Verily, those who oppose God and His Messenger (Muhammad) will be disgraced, as those before them (among the past nation), were disgraced. And We have sent down clear *Ayât* (proofs,

evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment.

6. On the Day when God will resurrect them all together (i.e. the Day of Resurrection) and inform them of what they did. God has kept account of it, while they have forgotten it. And God is Witness over all things.

7. Have you not seen that God knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwa* (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, God is the All-Knower of everything.

8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad). And when they come to you, they greet you with a greeting wherewith God greets you not, and say within themselves: "Why should God punish us not for what we say?" Hell will be sufficient for them, they will burn therein, and worst indeed is that destination!

9. O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Muhammad) but do it for *Al-Birr* (righteousness) and *Taqwa* (virtues and piety); and fear God unto Whom you shall be gathered.

10. Secret counsels (conspiracies) are only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as God permits, and in God let the

believers put their trust .

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. God will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, *Jihâd* (holy fighting in God's Cause), or for any other good deed], rise up. God will exalt in degree those of you who believe, and those who have been granted knowledge. And God is Well-Acquainted with what you do.

12. O you who believe! When you (want to) consult the Messenger (Muhammad) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, God is Oft-Forgiving, Most Merciful.

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and God has forgiven you, then (at least) perform *As-Salât* (*lqâmat-as-Salât*) and give *Zakât* and obey God (i.e. do all what God and His Prophet order you to do). And God is All-Aware of what you do.

14. Have you (O Muhammad) not seen those (hypocrites) who take for friends a people upon whom is the Wrath of God (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know.

15. God has prepared for them a severe torment. Evil indeed is that which they used to do.

16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of God, so they shall have a humiliating torment.

17. Their children and their wealth will avail them nothing against God. They will be (the) dwellers of the Fire, to dwell therein forever.

18. On the Day when God will resurrect them all together (for their account), then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!

19. *Shaitân* (Satan) has overtaken them. So he has made them forget the remembrance of God. They are the party of *Shaitân* (Satan). Verily, it is the party of *Shaitân* (Satan) that will be the losers!

20. Those who oppose God and His Messenger (Muhammad), they will be among the lowest (most humiliated).

21. God has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, God is All-Powerful, All-Mighty.

22. You (O Muhammad) will not find any people who believe in God and the Last Day, making friendship with those who oppose God and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). God is pleased with them, and they with Him. They are the Party of God. Verily, it is the Party of God that will be the successful.

Surah 59 - Al-Hashr

In the Name of God, the Most Beneficent, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies God. And He is the All-Mighty, the All-Wise.

2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banî An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from God! But God's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).

3. And had it not been that God had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire.

4. That is because they opposed God and His Messenger (Muhammad). And whosoever opposes God, then verily, God is Severe in punishment.

5. What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of God, and in order that He might disgrace the *Fâsiqûn* (rebellious, disobedient to God).

6. And what God gave as booty (*Fai'*) to His Messenger (Muhammad) from them, for which you made no expedition with either cavalry or camelry. But God gives power to His Messengers

over whomsoever He wills. And God is Able to do all things.

7. What God gave as booty (*Fai'*) to His Messenger (Muhammad) from the people of the townships, -- it is for God, His Messenger (Muhammad), the kindred (of Messenger Muhammad), the orphans, *Al-Masâkin* (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it) , and fear God. Verily, God is Severe in punishment.

8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from God and to please Him. And helping God (i.e. helping His religion) and His Messenger (Muhammad). Such are indeed the truthful (to what they say);—

9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

11. Have you (O Muhammad) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By God) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked

(in fight), we shall indeed help you." But God is Witness, that they verily, are liars.

12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious.

13. Verily, you (believers in the Oneness of God -- Islâmic Monotheism) are more awful as a fear in their (Jews of Banî An-Nadîr) breasts than God. That is because they are a people who comprehend not (the Majesty and Power of God).

14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not.

15. They are like their immediate predecessors (the Jews of Banî Qainûqâ', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment;—

16. (Their allies deceived them) like *Shaitân* (Satan), when he says to man: "Disbelieve in God." But when (man) disbelieves in God, *Shaitân* (Satan) says: "I am free of you, I fear God, the Lord of the '*Alamîn* (mankind, jinns and all that exists)!"

17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zâlimûn* (i.e. polytheists, wrong-doers, disbelievers in God and in His Oneness, etc.).

18. O you who believe! Fear God and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear God. Verily, God is All-Aware of what you do .

19. And be not like those who forgot God (i.e. became disobedient to God) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to God).

20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.

21. Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of God. Such are the parables which We put forward to mankind that they may reflect .

22. He is God, than Whom there is *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.

23. He is God than Whom there is *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to God! (High is He) above all that they associate as partners with Him.

24. He is God, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

Surah 60 - Al-Mumtahinah

In the Name of God, the Most Beneficent, the Most Merciful.

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad), and have driven out the Messenger (Muhammad) and yourselves (from your homeland) because you believe in God your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path .

2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against God). He will judge between you. And God is the All-Seer of what you do.

4. Indeed there has been an excellent example for you in Ibrâhim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides God, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in God Alone," except the saying of Ibrâhim (Abraham) to his father: "Verily, I will ask

for forgiveness (from God) for you, but I have no power to do anything for you before God ." Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return,

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise."

6. Certainly, there has been in them an excellent example for you to follow, for those who look forward to (the Meeting with) God (for the reward from Him) and the Last Day. And whosoever turn away, then verily, God is Rich (Free of all wants), Worthy of all Praise.

7. Perhaps God will make friendship between you and those whom you hold as enemies. And God has power (over all things), and God is Oft-Forgiving, Most Merciful.

8. God does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, God loves those who deal with equity.

9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that God forbids you to befriend them. And whosoever will befriend them, then such are the *Zâlimûn* (wrong-doers those who disobey God).

10. O you who believe! When believing women come to you as emigrants, examine them, God knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their *Mahr*] to them. And there will be no sin on you to marry them if you have paid

their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the Judgement of God. He judges between you. And God is All-Knowing, All-Wise.

11. And if any of your wives have gone from you to the disbelievers, and you have an accession (by the coming over of a woman from the other side), then pay to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear God in Whom you believe.

12. O Prophet! When believing women come to you to give you the *Bai'â* (pledge), that they will not associate anything in worship with God, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains) then accept their *Bai'â* (pledge), and ask God to forgive them, Verily, God is Oft-Forgiving, Most Merciful.

13. O you who believe! Take not as friends the people who incurred the Wrath of God (i.e. the Jews). Surely, they have been in despair to receive any good in the Hereafter, just as the disbelievers have been in despair about those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

Surah 61 - As-Saff

In the Name of God, the Most Beneficent, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies God. And He is the All-Mighty, the All-Wise.

2. O you who believe! Why do you say that which you do not do?

3. Most hateful it is with God that you say that which you do not do.

4. Verily, God loves those who fight in His Cause in rows (ranks) as if they were a solid structure .

5. And (remember) when Mûsa (Moses) said to his people: "O my people! Why do you hurt me while you know certainly that I am the Messenger of God to you? So when they turned away (from the Path of God), God turned their hearts away (from the Right Path). And God guides not the people who are *Fâsiqûn* (rebellious, disobedient to God).

6. And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of God unto you confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed . But when he (Ahmed i.e. Muhammad) came to them with clear proofs, they said: "This is plain magic."

7. And who does more wrong than the one who invents a lie against God, while he is being invited to Islâm? And God guides not the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers) folk.

8. They intend to put out the Light of God (i.e. the religion of Islâm, this Qur'ân, and Prophet Muhammad) with their mouths. But God will complete His Light even though the disbelievers hate (it).

9. He it is Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of God and in His Messenger Muhammed) hate (it).

10. O You who believe! Shall I guide you to a commerce that will save you from a painful torment.

11. That you believe in God and His Messenger (Muhammad), and that you strive hard and fight in the Cause of God with your wealth and your lives, that will be better for you, if you but know!

12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of 'Adn -- Eternity ['Adn (Edn) Paradise], that is indeed the great success.

13. And also (He will give you) another (blessing) which you love, help from God (against your enemies) and a near victory. And give glad tidings (O Muhammad) to the believers.

14. O you who believe! Be you helpers (in the Cause) of God as said 'Iesa (Jesus), son of Maryam (Mary), to *Al-Hawârîûn* (the disciples): "Who are my helpers (in the Cause) of God?" *Al-Hawârîeen* (the disciples) said: "We are God's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost.

Surah 62 - Al-Jumu'ah

In the Name of God, the Most Beneficent, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies God, the King (of everything), the Holy, the All-Mighty, the All-Wise.

2. He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship, etc. of Prophet Muhammad). And verily, they had been before in manifest error;

3. And He has sent him (Prophet Muhammad) also to others among them (Muslims) who have not yet joined them (but they will come). And He (God) is the All-Mighty, the All-Wise.

4. That is the Grace of God, which He bestows on whom He wills. And God is the Owner of Mighty Grace.

5. The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of God. And God guides not the people who are *Zâlimûn* (polytheists, wrong-doers, disbelievers, etc.).

6. Say (O Muhammad): "O you Jews! If you pretend that you are friends of God, to the exclusion of (all) other mankind, then long for death if you are truthful."

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And God knows well the *Zâlimûn* (polytheists, wrong-doers, disbelievers, etc.).

8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (God), the All-Knower of the unseen and the seen, and He will tell you what you used to do."

9. O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on the day of Friday (*Jumu'ah* prayer), come to the remembrance of God [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing), that is better for you if you did but know!

10. Then when the (*Jumu'ah*) *Salât* (prayer) is finished, you may disperse through the land, and seek the Bounty of God (by working, etc.), and remember God much, that you may be successful.

11. And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.] they disperse headlong to it, and leave you (Muhammad) standing [while delivering *Jumu'ah*'s religious talk (*Khutbah*)]. Say "That which God has is better than any amusement or merchandise! And God is the Best of providers."

Surah 63 - Al-Munafiqun

In the Name of God, the Most Beneficent, the Most Merciful.

1. When the hypocrites come to you (O Muhammad), they say: "We bear witness that you are indeed the Messenger of God." God knows that you are indeed His Messenger and God bears witness that the hypocrites are liars indeed.
2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of God. Verily, evil is what they used to do.
3. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.
4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May God curse them! How are they denying (or deviating from) the Right Path.
5. And when it is said to them: "Come, so that the Messenger of God may ask forgiveness from God for you", they turn aside their heads, and you would see them turning away their faces in pride.
6. It is equal to them whether you (Muhammad) ask forgiveness or ask not forgiveness for them. Verily, God guides not the people who are the *Fâsiqîn* (rebellious, disobedient to God) .
7. They are the ones who say: "Spend not on those who are with God's Messenger, until they desert him." And to God belong the

treasures of the heavens and the earth, but the hypocrites comprehend not.

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubai bin Salul, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. God's Messenger)." But honour, power and glory belong to God, His Messenger (Muhammad), and to the believers, but the hypocrites know not.

9. O you who believe! Let not your properties or your children divert you from the remembrance of God. And whosoever does that, then they are the losers.

10. And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât*) of my wealth , and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah)].

11. And God grants respite to none when his appointed time (death) comes. And God is All-Aware of what you do.

Surah 64 - Al-Taghabun

In the Name of God, the Most Beneficent, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies God. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.

2. He it is Who created you, then some of you are disbelievers and some of you are believers. And God is All-Seer of what you do.

3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final Return.

4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And God is the All-Knower of what is in the breasts (of men).

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth), and God was not in need (of them). And God is Rich (Free of all wants), Worthy of all praise.

7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and

recompensed for) what you did, and that is easy for God.

8. Therefore, believe in God and His Messenger (Muhammad), and in the Light (this Qur'ân) which We have sent down. And God is All-Aware of what you do.

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in God and performs righteous good deeds, He will remit from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever, that will be the great success.

10. But those who disbelieved (in the Oneness of God -- Islâmic Monotheism) and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

11. No calamity befalls, but with the Leave [i.e. decision and *Qadar* (Divine Preordainments)] of God, and whosoever believes in God, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by God from the *Qadar* (Divine Preordainments)], and God is the All-Knower of everything.

12. Obey God, and obey the Messenger (Muhammad), but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.

13. God! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and in God (Alone), therefore, let the believers put their trust.

14. O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of

God), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, God is Oft-Forgiving, Most Merciful.

15. Your wealth and your children are only a trial, whereas God! With Him is a great reward (Paradise).

16. So keep your duty to God and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.

17. If you lend to God a goodly loan (i.e. spend in God's Cause) He will double it for you, and will forgive you. And God is Most Ready to appreciate and to reward, Most Forbearing,

18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

Surah 65 - At-Talaaq

In the Name of God, the Most Beneficent, the Most Merciful.

1. O Prophet¹! When you divorce women, divorce them at their 'Iddah (prescribed periods), and count (accurately) their 'Iddah (periods). And fear God your Lord (O Muslims), and turn them not out of their (husband's) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of God. And whosoever transgresses the set limits of God, then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that God will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

2. Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish the witness for God. That will be an admonition given to him who believes in God and the Last Day. And whosoever fears God and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in God, then He will suffice him. Verily, God will accomplish his purpose. Indeed God has set a measure for all things.

4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubts (about their periods), is three months, and for those who have no

courses [(i.e. they are still immature) their '*Iddah* (prescribed period) is three months likewise, except in case of death] . And for those who are pregnant (whether they are divorced or their husbands are dead), their '*Iddah* (prescribed period) is until they deliver (their burdens), and whosoever fears God and keeps his duty to Him, He will make his matter easy for him.

5. That is the Command of God, which He has sent down to you, and whosoever fears God and keeps his duty to Him, He will remit his sins from him, and will enlarge his reward.

6. Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave. And if they are pregnant, then spend on them till they deliver. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

7. Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what God has given him. God puts no burden on any person beyond what He has given him. God will grant after hardship, ease.

8. And many a town (population) revolted against the Command of its Lord and His Messengers, and We called it to a severe account (i.e. torment in this worldly life), and shall punish it with a horrible torment (in Hell, in the Hereafter).

9. So it tasted the evil result of its disbelief, and the consequence of its disbelief was loss (destruction in this life and an eternal punishment in the Hereafter).

10. God has prepared for them a severe torment. So fear God and

keep your duty to Him, O men of understanding who have believed! -
- God has indeed sent down to you a Reminder (this Qur'ân).

11. (And has also sent to you) a Messenger (Muhammad), who recites to you the Verses of God (the Qur'ân) containing clear explanations, that He may take out, those who believe and do righteous good deeds from the darkness (of polytheism and disbelief) to the light (of Monotheism and true Faith). And whosoever believes in God and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. God has indeed granted for him an excellent provision.

12. It is God Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that God has power over all things, and that God surrounds (comprehends) all things in (His) Knowledge.

Surah 66 - At-Tahrim

In the Name of God, the Most Beneficent, the Most Merciful.

1. O Prophet! Why do you ban (for yourself) that which God has made lawful to you, seeking to please your wives? And God is Oft-Forgiving, Most Merciful.

2. God has already ordained for you (O men), the dissolution of your oaths. And God is your *Maula* (Lord, or Master, or Protector, etc.) and He is the All-Knower, the All-Wise.

3. And (remember) when the Prophet¹ disclosed a matter in confidence to one of his wives (Hafsah), so when she told it (to another i.e. 'Aishah), and God made it known to him, he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (God) has told me".

4. If you two (wives of the Prophet , namely 'Aishah and Hafsah) turn in repentance to God, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet likes), but if you help one another against him (Muhammad), then verily, God is his *Maula* (Lord, or Master, or Protector, etc.), and Jibrael (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers.

5. It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to God), believers, obedient to God, turning to God in repentance, worshipping God sincerely, fasting or emigrants (for God's sake),

previously married and virgins.

6. O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from God, but do that which they are commanded.

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of God -- Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do .

8. O you who believe! Turn to God with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that God will not disgrace the Prophet (Muhammad) and those who believe with him, their Light will run forward before them and with (their Records Books of deeds) in their right hands they will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirât* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things ."

9. O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell, and worst indeed is that destination.

10. God sets forth an example for those who disbelieve, the wife of Nûh (Noah) and the wife of Lout (Lot). They were under two of our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine) so they [Nûh (Noah) and Lout (Lot)] benefited them (their respective wives) not, against God, and it was said: "Enter the Fire along with those who enter!"

11. And God has set forth an example for those who believe, the wife

of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers in God).

12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our *Rûh* [i.e. Jibrael (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of God: "Be!" and he was; that is 'Iesa (Jesus) – son of Maryam (Mary); as a Messenger of God], and (also believed in) His Scriptures, and she was of the *Qanitîn* (i.e. obedient to God).

Surah 67 - Al-Mulk

In the Name of God, the Most Beneficent, the Most Merciful.

1. Blessed is He in Whose Hand is the dominion, and He is Able to do all things.
2. Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;
3. Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?"
4. Then look again and yet again, your sight will return to you in a state of humiliation and worn out.
5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtin* (devils), and have prepared for them the torment of the blazing Fire.
6. And for those who disbelieve in their Lord (God) is the torment of Hell, and worst indeed is that destination.
7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.
8. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"
9. They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'God never sent down anything (of revelation), you are

only in great error."

10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

11. Then they will confess their sin. So, away with the dwellers of the blazing Fire.

12. Verily! Those who fear their Lord unseen (i.e. they do not see Him, nor His Punishment in the Hereafter, etc.), theirs will be forgiveness and a great reward (i.e. Paradise).

13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).

15. He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.

16. Do you feel secure that He, Who is over the heaven (God), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)?

17. Or do you feel secure that He, Who is over the heaven (God), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning?

18. And indeed those before them belied (the Messengers of God), then how terrible was My denial (punishment)?

19. Do they not see the birds above them, spreading out their wings

and folding them in? None upholds them except the Most Beneficent (God). Verily, He is the All-Seer of everything.

20. Who is he besides the Most Beneficent that can be an army to you to help you? The disbelievers are in nothing but delusion.

21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

22. Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islâmic Monotheism).

23. Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.

24. Say: "It is He Who has created you from the earth, and to Him shall you be gathered (in the Hereafter)."

25. They say: "When will this promise (i.e. the Day of Resurrection) come to pass? if you are telling the truth."

26. Say (O Muhammad): "The knowledge (of its exact time) is with God only, and I am only a plain warner."

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will be different (black, sad, and in grieve), and it will be said (to them): "This is (the promise) which you were calling for!"

28. Say (O Muhammad): "Tell me! If God destroys me, and those with me, or He bestows His Mercy on us, -- who can save the disbelievers from a painful torment?"

29. Say: "He is the Most Beneficent (God), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error."

30. Say (O Muhammad): "Tell me! If (all) your water were to be sunk away, who then can supply you with flowing (spring) water?"

Surah 68 - Al-Qalam

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Nûn.*

[These letters (*Nûn*, etc.) are one of the miracles of the Qur'ân, and none but God (Alone) knows their meanings].

By the pen and what the (angels) write (in the Records of men).

2. You (O Muhammad) are not, by the Grace of your Lord, a madman.

3. And verily, for you (O Muhammad) will be an endless reward.

4. And verily, you (O Muhammad) are on an exalted standard of character.

5. You will see, and they will see,

6. Which of you is afflicted with madness.

7. Verily, your Lord knows better, who (among men) has gone astray from His Path, and He knows better those who are guided.

8. So (O Muhammad) obey not the deniers [(of Islâmic Monotheism those who belie the Verses of God), the Oneness of God, and the Messenger of God (Muhammad), etc.]

9. They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.

10. And obey not everyone who swears much, and is considered worthless,
11. A slanderer, going about with calumnies,
12. Hinderer of the good, transgressor, sinful,
13. Cruel, after all that base-born (of illegitimate birth),
14. (He was so) because he had wealth and children.
15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!"
16. We shall brand him over the nose!
17. Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,
18. Without saying: *Inshâ' God* (If God will).
19. Then there passed by on the (garden) something (fire) from your Lord at night and burnt it while they were asleep.
20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).
21. Then they called out one to another as soon as the morning broke,
22. Saying: "Go to your tilth in the morning, if you would pluck the fruits."
23. So they departed, conversing in secret low tones (saying),

24. No *Miskîn* (poor man) shall enter upon you into it today.

25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).

26. But when they saw the (garden), they said: "Verily, we have gone astray,"

27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!"

28. The best among them said: "Did I not tell you: why do you not say: *Inshâ' God* (If God will)."

29. They said: "Glory to Our Lord! Verily, we have been *Zâlimûn* (wrong-doers, etc.)."

30. Then they turned, one against another, in blaming.

31. They said: "Woe to us! Verily, we were *Tâghûn* (transgressors and disobedient, etc.)"

32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter)."

33. Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.

34. Verily, for the *Muttaqûn* (pious and righteous persons -- see V.2:2) are Gardens of delight (Paradise) with their Lord.

35. Shall We then treat the (submitting) Muslims like the *Mujrimûn* (criminals, polytheists and disbelievers, etc.)?

36. What is the matter with you? How judge you?
37. Or have you a Book through which you learn.
38. That you shall have all that you choose?
39. Or you have oaths from Us, reaching to the Day of Resurrection that yours will be what you judge.
40. Ask them, which of them will stand surety for that!
41. Or have they "partners"? Then let them bring their "partners" if they are truthful!
42. (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to God), but they (hypocrites) shall not be able to do so,
43. Their eyes will be cast down, ignominy will cover them; they used to be called to prostrate (offer prayers), while they were healthy and good (in the life of the world, but they did not).
44. Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not.
45. And I will grant them a respite. Verily, My Plan is strong.
46. Or is it that you (O Muhammad) ask them a wage, so that they are heavily burdened with debt?
47. Or that the *Ghaib* (unseen here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down?
48. So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish, when he cried out (to Us) while he

was in deep sorrow. (See the Qur'ân, Verse 21:87).

49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.

50. But his Lord chose him and made him of the righteous.

51. And verily, those who disbelieve would almost make you slip with their eyes through hatredness when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad) is a madman!"

52. But it is nothing else than a Reminder to all the '*Alamîn*' (mankind, jinns and all that exists).

Surah 69 - Al-Haqqah

In the Name of God, the Most Beneficent, the Most Merciful.

1. The Reality (i.e. the Day of Resurrection)!
2. What is the Reality?
3. And what will make you know what the Reality is?
4. Thamûd and 'Ad people denied the *Qâri'ah* [the striking Hour (of Judgement)]!
5. As for Thamûd, they were destroyed by the awful cry!
6. And as for 'Ad, they were destroyed by a furious violent wind;
7. Which God imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!
8. Do you see any remnants of them?
9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lout (Lot)] committed sin,
10. And they disobeyed their Lord's Messenger, so He punished them with a strong punishment.
11. Verily! When the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)].

12. That We might make it a remembrance for you, and the keen ear (person) may (hear and) understand it.
13. Then when the Trumpet will be blown with one blowing (the first one),
14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing,
15. Then on that Day shall the (Great) Event befall,
16. And the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up,
17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.
18. That Day shall you be brought to Judgement, not a secret of you will be hidden.
19. Then as for him who will be given his Record in his right hand will say: "Take, read my Record!
20. "Surely, I did believe that I shall meet my Account!"
21. So he shall be in a life, well-pleasing.
22. In a lofty Paradise,
23. The fruits in bunches whereof will be low and near at hand.
24. Eat and drink at ease for that which you have sent on before you in days past!
25. But as for him who will be given his Record in his left hand, will

say: "I wish that I had not been given my Record!

26. "And that I had never known, how my Account is?

27. "I wish, would that it had been my end (death)!

28. "My wealth has not availed me,

29. "My power and arguments (to defend myself) have gone from me!"

30. (It will be said): "Seize him and fetter him,

31. Then throw him in the blazing Fire.

32. "Then fasten him with a chain whereof the length is seventy cubits!"

33. Verily, He used not to believe in God, the Most Great,

34. And urged not on the feeding of *Al-Miskîn* (the poor),

35. So no friend has he here this Day,

36. Nor any food except filth from the washing of wounds,

37. None will eat except the *Khâtî'ûn* (sinners, disbelievers, polytheists, etc.).

38. So I swear by whatsoever you see,

39. And by whatsoever you see not,

40. That this is verily the word of an honoured Messenger [i.e. Jibrael (Gabriel) or Muhammad which he has brought from God].

41. It is not the word of a poet, little is that you believe!
42. Nor is it the word of a soothsayer (or a foreteller), little is that you remember!
43. This is the Revelation sent down from the Lord of the '*Alamin* (mankind, jinns and all that exists).
44. And if he (Muhammad) had forged a false saying concerning Us (God),
45. We surely should have seized him by his right hand (or with power and might),
46. And then certainly should have cut off his life artery (Aorta),
47. And none of you could withhold Us from (punishing) him.
48. And verily, this Qur'ân is a Reminder for the *Muttaqûn* (pious -- see V.2:2).
49. And verily, We know that there are some among you that belie (this Qur'ân). [*Tafsir At-Tabarî*, Vol. 29, Page 68]
50. And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection).
51. And Verily, it (this Qur'ân) is an absolute truth with certainty .
52. So glorify the Name of your Lord, the Most Great.

Surah 70 - Al-Ma'arij

In the Name of God, the Most Beneficent, the Most Merciful.

1. A questioner asked concerning a torment about to befall
2. Upon the disbelievers, which none can avert,
3. From God, the Lord of the ways of ascent.
4. The angels and the *Rûh* [Jibrael (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years,
5. So be patient (O Muhammad), with a good patience.
6. Verily! They see it (the torment) afar off,
7. But We see it (quite) near.
8. The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead, etc.).
9. And the mountains will be like flakes of wool,
10. And no friend will ask of a friend,
11. Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help], -- the *Mujrim*, (criminal, sinner, disbeliever, etc.) would desire to ransom himself from the punishment of that Day by his children.
12. And his wife and his brother.

13. And his kindred who sheltered him,
14. And all that are in the earth, so that it might save him .
15. By no means! Verily, it will be the Fire of Hell!
16. Taking away (burning completely) the head skin!
17. Calling: "[O *Kafir* (O disbeliever in God, His angels, His Book, His Messengers, Day of Resurrection and in *Al-Qadar* (Divine Preordainments), O *Mushrik* (O polytheist, disbeliever in the Oneness of God)] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind (on the Day of Resurrection) just as a bird picks up a food-grain from the earth with its beak and swallows it up] [*Tafsir Al-Qurtubî*, Vol. 18, Page 289]
18. And collect (wealth) and hide it (from spending it in the Cause of God).
19. Verily, man (disbeliever) was created very impatient;
20. Irritable (discontented) when evil touches him;
21. And niggardly when good touches him;—
22. Except those devoted to *Salât* (prayers)
23. Those who remain constant in their *Salât* (prayers);
24. And those in whose wealth there is a known right,
25. For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened);

26. And those who believe in the Day of Recompense,
27. And those who fear the torment of their Lord,
28. Verily! The torment of their Lord is that before which none can feel secure,
29. And those who guard their chastity (i.e. private parts from illegal sexual acts) .
30. Except with their wives and the (women slaves and captives) whom their right hands possess, for (then) they are not to be blamed,
31. But whosoever seeks beyond that, then it is those who are trespassers.
32. And those who keep their trusts and covenants;
33. And those who stand firm in their testimonies;
34. And those who guard their *Salât* (prayers) well ,
35. Such shall dwell in the Gardens (i.e. Paradise) honoured.
36. So what is the matter with those who disbelieve that they hasten to listen from you (O Muhammad), in order to belie you and to mock at you, and at God's Book (this Qur'ân).
37. (Sitting) in groups on the right and on the left (of you, O Muhammad)?
38. Does every man of them hope to enter the Paradise of delight?
39. No, that is not like that! Verily, We have created them out of that which they know!

40. So I swear by the Lord of all [the three hundred and sixty (360)] points of sunrise and sunset in the east and the west that surely We are Able

41. To replace them by (others) better than them; and We are not to be outrun.

42. So leave them to plunge in vain talk and play about, until they meet their Day which they are promised.

43. The Day when they will come out of the graves quickly as racing to a goal,

44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

Surah 71. - Nuh

In the Name of God, the Most Beneficent, the Most Merciful.

1. Verily, We sent Nuh (Noah) to his people (Saying): "Warn your people before there comes to them a painful torment."
2. He said: "O my people! Verily, I am a plain warner to you,
3. "That you should worship God (Alone), be dutiful to Him, and obey me,
4. "He (God) will forgive you of your sins and respite you to an appointed term. Verily, the term of God when it comes, cannot be delayed, if you but knew."
5. He said: "O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism),
6. "But all my calling added nothing but to (their) flight (from the truth).
7. "And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.
8. "Then verily, I called to them openly (aloud);
9. "Then verily, I proclaimed to them in public, and I have appealed to them in private,

10. "I said (to them): 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving;
11. 'He will send rain to you in abundance;
12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' "
13. What is the matter with you, [that you fear not God (His punishment), and] you hope not for reward (from God or you believe not in His Oneness).
14. While He has created you in (different) stages [i.e. first Nutfah, then 'Alaqah and then Mudghah, see (V.23:13,14) the Qur'an].
15. See you not how God has created the seven heavens one above another,
16. And has made the moon a light therein, and made the sun a lamp?
17. And God has brought you forth from the (dust of) earth. [Tafsir At-Tabari, Vol.29, Page 97].
18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?
19. And God has made for you the earth wide spread (an expanse).
20. That you may go about therein in broad roads.
21. Nuh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but only loss.

22. "And they have plotted a mighty plot.

23. "And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr (names of the idols);

24. "And indeed they have led many astray. And (O God): 'Grant no increase to the Zalimun (polytheists, wrong-doers, and disbelievers, etc.) save error.' "

25. Because of their sins they were drowned, then were made to enter the Fire, and they found none to help them instead of God.

26. And Nuh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!

27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers."

28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zalimun (polytheists, wrong-doers, and disbelievers, etc.) grant You no increase but destruction!"

Surah 72 - Al-Jinn

In the Name of God, the Most Beneficent, the Most Merciful.

1. Say (O Muhammad): "It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qur'ân). They said: 'Verily! We have heard a wonderful Recital (this Qur'ân)!
2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (God).
3. 'And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children).
4. 'And that the foolish among us [i.e. *Iblîs* (Satan) or the polytheists amongst the jinns] used to utter against God that which was wrong and not right.
5. 'And verily, we thought that men and jinns would not utter a lie against God.
6. 'And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.
7. 'And they thought as you thought, that God will not send any Messenger (to mankind or jinns).
8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.
9. 'And verily, we used to sit there in stations, to (steal) a hearing, but

any who listens now will find a flaming fire watching him in ambush.

10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

11. 'There are among us some that are righteous, and some the contrary; we are groups each having a different way (religious sect, etc.).

12. 'And we think that we cannot escape (from the punishment of) God in the earth, nor can we escape (from the punishment) by flight.

13. 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins.

14. 'And of us some are Muslims (who have submitted to God, after listening to this Qur'ân), and of us some are *Al-Qâsitûn* (disbelievers those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to God), then such have sought the Right Path."

15. And as for the *Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell,

16. If they (non-Muslims) had believed in God, and went on the Right Way (i.e. Islâm) We should surely have bestowed on them water (rain) in abundance.

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, and practice not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).

18. And the mosques are for God (Alone), so invoke not anyone

along with God.

19. (It has been revealed to me that) When the slave of God (Muhammad) stood up invoking (his Lord God) in prayer to Him they (the jinns) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).

20. Say (O Muhammad): "I invoke only my Lord (God Alone), and I associate none as partners along with Him."

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."

22. Say (O Muhammad): "None can protect me from God's punishment (if I were to disobey Him), nor should I find refuge except in Him."

23. "(Mine is) but conveyance (of the truth) from God and His Messages (of Islâmic Monotheism), and whosoever disobeys God and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever."

24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

25. Say (O Muhammad): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term."

26. "(He Alone) the All-Knower of the *Ghâ'ib* (unseen), and He reveals to none His *Ghâ'ib* (unseen)."

27. Except to a Messenger (from mankind) whom He has chosen

(He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

28. [He God) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (God). And He (God) surrounds all that which is with them, and He (God) keeps count of all things (i.e. He knows the exact number of everything).

Surah 73 - Al-Muzzammil

In the Name of God, the Most Beneficent, the Most Merciful.

1. O you wrapped in garments (i.e. Prophet Muhammad)!
2. Stand (to pray) all night, except a little.
3. Half of it, or a little less than that,
4. Or a little more; and recite the Qur'ân (aloud) in a slow, (pleasant tone and) style .
5. Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.).
6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of God).
7. Verily, there is for you by day prolonged occupation with ordinary duties,
8. And remember the Name of your Lord and devote yourself to Him with a complete devotion.
9. (He Alone is) the Lord of the east and the west, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakîl* (Disposer of your affairs) .
10. And be patient (O Muhammad) with what they say, and keep away from them in a good way.

11. And leave Me Alone to deal with the beliers (those who deny My Verses, etc.), and those who are in possession of good things of life. And give them respite for a little while.
12. Verily, with Us are fetters (to bind them), and a raging Fire.
13. And a food that chokes, and a painful torment.
14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out and flowing down.
15. Verily, We have sent to you (O men) a Messenger (Muhammad) to be a witness over you, as We did send a Messenger [Mûsa (Moses)] to Fir'aun (Pharaoh) .
16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsa (Moses)], so We seized him with a severe punishment.
17. Then how can you avoid the punishment, if you disbelieve, on a Day that will make the children grey-headed (i.e. the Day of Resurrection)?
18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.
19. Verily, this is an admonition, therefore whosoever will, let him take a Path to His Lord!
20. Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you, And God measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân

as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of God's Bounty; yet others fighting in God's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and lend to God a goodly loan, and whatever good you send before you for yourselves, (i.e. *Navâfil* non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and '*Umrah*, etc.), you will certainly find it with God, better and greater in reward. And seek Forgiveness of God. Verily, God is Oft-Forgiving, Most-Merciful.

Surah 74 - Al-Muddathir

In the Name of God, the Most Beneficent, the Most Merciful.

1. O you (Muhammad) enveloped (in garments)!
2. Arise and warn!
3. And your Lord (God) magnify!
4. And your garments purify!
5. And keep away from *Ar-Rujz* (the idols)!
6. And give not a thing in order to have more (or consider not your deeds of God's obedience as a favour to God).
7. And be patient for the sake of your Lord (i.e. perform your duty to God)!
8. Then, when the Trumpet is sounded (i.e. its second blowing);
9. Truly, that Day will be a Hard Day.
10. Far from easy for the disbelievers.
11. Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. Al-Walîd bin Al-Mughîrah Al-Makhzûmî)!
12. And then granted him resources in abundance.
13. And children to be by his side!

14. And made life smooth and comfortable for him!
15. After all that he desires that I should give more;
16. Nay! Verily, he has been stubborn and opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).
17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ûd*, or to) face a severe torment!
18. Verily, he thought and plotted;
19. So let him be cursed! How he plotted!
20. And once more let him be cursed, how he plotted!
21. Then he thought;
22. Then he frowned and he looked in a bad tempered way;
23. Then he turned back and was proud;
24. Then he said: "This is nothing but magic from that of old;
25. "This is nothing but the word of a human being!"
26. I will cast him into Hell-fire
27. And what will make you know exactly what Hell-fire is?
28. It spares not (any sinner), nor does it leave (anything unburnt)!
29. Burning the skins!
30. Over it are nineteen (angels as guardians and keepers of Hell).

31. And We have set none but angels as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books i.e. their number (19) is written in the Taurât (Torah) and the Injeel (Gospel)] and the believers may increase in Faith (as this Qur'ân is the truth) and that no doubts may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What God intends by this (curious) example ?" Thus God leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

32. Nay, and by the moon,

33. And by the night when it withdraws,

34. And by the dawn when it brightens,

35. Verily, it (Hell, or their denial of the Prophet Muhammad , or the Day of Resurrection) is but one of the greatest calamities.

36. A warning to mankind,

37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins),

38. Every person is a pledge for what he has earned,

39. Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism);

40. In Gardens (Paradise) they will ask one another,

41. About *Al-Mujrimûn* (polytheists, criminals, disbelievers, etc.),
(And they will say to them):
42. "What has caused you to enter Hell?"
43. They will say: "We were not of those who used to offer their *Salât*
(prayers)
44. "Nor we used to feed *Al-Miskin* (the poor);
45. "And we used to talk falsehood (all that which God hated) with
vain talkers .
46. "And we used to belie the Day of Recompense
47. "Until there came to us (the death) that is certain."
48. So no intercession of intercessors will be of any use to them.
49. Then what is wrong with them (i.e. the disbelievers) that they turn
away from (receiving) admonition?
50. As if they were frightened (wild) donkeys.
51. Fleeing from a hunter, or a lion, or a beast of prey.
52. Nay, everyone of them desires that he should be given pages
spread out (coming from God with a writing that Islâm is the right
religion, and Muhammad has come with the truth from God the Lord
of the heavens and earth, etc.).
53. Nay! But they fear not the Hereafter (from God's punishment).
54. Nay, verily, this (Qur'ân) is an admonition,

55. So whosoever will (let him read it), and receive admonition (from it)!

56. And they will not receive admonition unless God wills; He (God) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *llâh* (God) along with Him, and He is the One Who forgives (sins).

Surah 75 - Al-Qiyamah

In the Name of God, the Most Beneficent, the Most Merciful.

1. I swear by the Day of Resurrection;
2. And I swear by the self-reproaching person (a believer).
3. Does man (a disbeliever) think that We shall not assemble his bones?
4. Yes, We are Able to put together in perfect order the tips of his fingers.
5. Nay! (Man denies Resurrection and Reckoning. So) he desires to continue committing sins.
6. He asks: "When will be this Day of Resurrection?"
7. So, when the sight shall be dazed,
8. And the moon will be eclipsed,
9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light, etc.)
10. On that Day man will say: "Where (is the refuge) to flee?"
11. No! There is no refuge!
12. Unto your Lord (Alone) will be the place of rest that Day.
13. On that Day man will be informed of what he sent forward (of his

evil or good deeds), and what he left behind (of his good or evil traditions).

14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds].

15. Though he may put forth his excuses (to cover his evil deeds).

16. Move not your tongue concerning (the Qur'ân, O Muhammad) to make haste therewith.

17. It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Qur'ân),

18. And when We have recited it to you [O Muhammad through Jibrael (Gabriel)], then follow you its (the Qur'ân's) recital.

19. Then it is for Us (God) to make it clear to you,

20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but (you men) love the present life of this world,

21. And leave (neglect) the Hereafter.

22. Some faces that Day shall be *Nâdirah* (shining and radiant).

23. Looking at their Lord (God);

24. And some faces, that Day, will be *Bâsirah* (dark, gloomy, frowning, and sad),

25. Thinking that some calamity was about to fall on them;

26. Nay, when (the soul) reaches to the collar bone (i.e. up to the

throat in its exit),

27. And it will be said: "Who can cure him and save him from death?"

28. And he (the dying person) will conclude that it was (the time) of departing (death);

29. And leg will be joined with another leg (shrouded)

30. The drive will be, on that Day, to your Lord (God)!

31. So he (the disbeliever) neither believed (in this Qur'ân, in the Message of Muhammad) nor prayed!

32. But on the contrary, he belied (this Qur'ân and the Message of Muhammad) and turned away!

33. Then he walked in full pride to his family admiring himself!

34. Woe to you [O man (disbeliever)]! And then (again) woe to you!

35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!

36. Does man think that he will be left *Suda* [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (God) on him]?

37. Was he not a *Nutfah* (mixed male and female discharge of semen) poured forth?

38. Then he became an '*Alaqa* (a clot); then (God) shaped and fashioned (him) in due proportion.

39. And made him in two sexes, male and female.

40. Is not He (God Who does that), Able to give life to the dead?
(Yes! He is Able to do all things).

Surah 76 - Al-Insan

In the Name of God, the Most Beneficent, the Most Merciful.

1. Has there not been over man a period of time, when he was nothing to be mentioned?
2. Verily, We have created man from *Nutfah* drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer.
3. Verily, We showed him the way, whether he be grateful or ungrateful.
4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.
5. Verily, the *Abrâr* (pious, who fear God and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called *Kâfûr*.
6. A spring wherefrom the slaves of God will drink, causing it to gush forth abundantly.
7. They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.
8. And they give food, inspite of their love for it (or for the love of Him), to *Miskin* (poor), the orphan, and the captive,
9. (Saying): "We feed you seeking God's Countenance only. We wish for no reward, nor thanks from you.

10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it)."
11. So God saved them from the evil of that Day, and gave them *Nadratan* (a light of beauty) and joy.
12. And their recompense shall be Paradise, and silken garments, because they were patient.
13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).
14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.
15. And amongst them will be passed round vessels of silver and cups of crystal,
16. Crystal-clear, made of silver. They will determine the measure thereof according to their wishes.
17. And they will be given to drink there a cup (of wine) mixed with *Zanjabîl* (ginger, etc.),
18. A spring there, called *Salsabîl*.
19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.
20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.
21. Their garments will be of fine green silk, and gold embroidery.

They will be adorned with bracelets of silver, and their Lord will give them a pure drink.

22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."

23. Verily! It is We Who have sent down the Qur'ân to you (O Muhammad) by stages.

24. Therefore be patient (O Muhammad) and submit to the Command of your Lord (God, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.

25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and 'Asr prayers].

26. And during night, prostrate yourself to Him (i.e. the offering of *Maghrib* and '*Ishâ*' prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).

27. Verily! These (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).

28. It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement.

29. Verily! This (Verses of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (God).

30. But you cannot will, unless God wills. Verily, God is Ever All-Knowing, All-Wise.

31. He will admit to His Mercy whom He will and as for the *Zâlimûn*,

(polytheists, wrong-doers, etc.) He has prepared a painful torment.

Surah 77 - Al-Mursalaat

In the Name of God, the Most Beneficent, the Most Merciful.

1. By the winds (or angels or the Messengers of God) sent forth one after another.
2. And by the winds that blow violently,
3. And by the winds that scatter clouds and rain;
4. And by the Verses (of the Qur'ân) that separate the right from the wrong.
5. And by the angels that bring the revelations to the Messengers,
6. To cut off all excuses or to warn;
7. Surely, what you are promised must come to pass.
8. Then when the stars lose their lights;
9. And when the heaven is cleft asunder;
10. And when the mountains are blown away;
11. And when the Messengers are gathered to their time appointed;
12. For what Day are these signs postponed?
13. For the Day of sorting out (the men of Paradise from the men destined for Hell).

14. And what will explain to you what is the Day of sorting out?
15. Woe that Day to the deniers (of the Day of Resurrection)!
16. Did We not destroy the ancients?
17. So shall We make later generations to follow them.
18. Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals, etc.)!
19. Woe that Day to the deniers (of the Day of Resurrection)!
20. Did We not create you from a worthless water (semen, etc.)?
21. Then We placed it in a place of safety (womb),
22. For a known period (determined by gestation)?
23. So We did measure, and We are the Best to measure (the things).
24. Woe that Day to the deniers (of the Day of Resurrection)!
25. Have We not made the earth a receptacle?
26. For the living and the dead.
27. And have placed therein firm, and tall mountains; and have given you to drink sweet water?
28. Woe that Day to the deniers (of the Day of Resurrection)!
29. (It will be said to the disbelievers): "Depart you to that which you used to deny!"

30. "Depart you to a shadow (of Hell-fire smoke ascending) in three columns,
31. "Neither shading, nor of any use against the fierce flame of the Fire."
32. Verily! It (Hell) throws sparks (huge) as *Al-Qasr* [a fort or a *Qasr* (huge log of wood)],
33. As if they were *Jimâlatun Sufr* (yellow camels or bundles of ropes)."
34. Woe that Day to the deniers (of the Day of Resurrection)!
35. That will be a Day when they shall not speak (during some part of it),
36. And they will not be permitted to put forth any excuse.
37. Woe that Day to the deniers (of the Day of Resurrection)!
38. That will be a Day of Decision! We have brought you and the men of old together!
39. So if you have a plot, use it against Me (God)!
40. Woe that Day to the deniers (of the Day of Resurrection)!
41. Verily, the *Muttaqûn* (pious -- see V.2:2) shall be amidst shades and springs.
42. And fruits, such as they desire.
43. "Eat and drink comfortably for that which you used to do.

44. Verily, thus We reward the *Muhsinûn* (good-doers).
45. Woe that Day to the deniers (of the Day of Resurrection)!
46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the *Mujrimûn* (polytheists, disbelievers, sinners, criminals, etc.).
47. Woe that Day to the deniers (of the Day of Resurrection)!
48. And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers) .
49. Woe that Day to the deniers (of the Day of Resurrection)!
50. Then in what statement after this (the Qur'ân) will they believe?

Surah 78 - An-Naba'

In the Name of God, the Most Beneficent, the Most Merciful.

1. What are they asking (one another)?
2. About the great news, (i.e. Islâmic Monotheism, the Qur'ân, which Prophet Muhammad¹ brought and the Day of Resurrection, etc.),
3. About which they are in disagreement.
4. Nay, they will come to know!
5. Nay, again, they will come to know!
6. Have We not made the earth as a bed,
7. And the mountains as pegs?
8. And We have created you in pairs (male and female, tall and short, good and bad, etc.).
9. And have made your sleep as a thing for rest.
10. And have made the night as a covering (through its darkness),
11. And have made the day for livelihood.
12. And We have built above you seven strong (heavens),
13. And have made (therein) a shining lamp (sun).
14. And have sent down from the rainy clouds abundant water.

15. That We may produce therewith corn and vegetations,
16. And gardens of thick growth.
17. Verily, the Day of Decision is a fixed time,
18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups);
19. And the heaven shall be opened, and it will become as gates,
20. And the mountains shall be moved away from their places and they will be as if they were a mirage.
21. Truly, Hell is a place of ambush,
22. A dwelling place for the *Tâghûn* (those who transgress the boundry limits set by God like polytheists, disbelievers in the Oneness of God, hypocrites, sinners, criminals, etc.),
23. They will abide therein for ages,
24. Nothing cool shall they taste therein, nor any drink.
25. Except boiling water, and dirty wound discharges.
26. An exact recompense (according to their evil crimes).
27. For verily, they used not to look for a reckoning.
28. But they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet¹ brought) completely.
29. And all things We have recorded in a Book.

30. So taste you (the results of your evil actions); no increase shall We give you, except in torment.

31. Verily, for the *Muttaqûn*, there will be a success (Paradise);

32. Gardens and grapeyards;

33. And young full-breasted (mature) maidens of equal age;

34. And a full cup (of wine).

35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying;

36. A reward from your Lord, an ample calculated gift (according to the best of their good deeds).

37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Beneficent, none can dare to speak with Him (on the Day of Resurrection except after His Leave).

38. The Day that *Ar-Rûh* [Jibrael (Gabriel) or another angel] and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent (God) allows, and he will speak what is right.

39. That is without doubt the True Day, so, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!

40. Verily, We have warned you of a near torment, the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

Surah 79 - An-Nazi'aat

In the Name of God, the Most Beneficent, the Most Merciful.

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence;
2. By those (angels) who gently take out (the souls of the believers);
3. And by those that swim along (i.e. angels or planets in their orbits, etc.).
4. And by those that press forward as in a race (i.e. the angels or stars or the horses, etc.).
5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).
6. On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die),
7. The second blowing of the Trumpet follows it (and everybody will be raised up),
8. (Some) hearts that Day will shake with fear and anxiety.
9. Their eyes cast down.
10. They say: "Shall we indeed be returned to (our) former state of life?
11. "Even after we are crumbled bones?"

12. They say: "It would in that case, be a return with loss!"
13. But only, it will be a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)]. (See Verse 37:19).
14. When, behold, they find themselves over the earth alive after their death,
15. Has there come to you the story of Mûsa (Moses)?
16. When his Lord called him in the sacred valley of Tûwa,
17. Go to Fir'aun (Pharaoh), verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.).
18. And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)",
19. And that I guide you to your Lord, so you should fear Him?
20. Then [Mûsa (Moses)] showed him the great sign (miracles).
21. But [Fir'aun (Pharaoh)] belied and disobeyed;
22. Then he turned his back, striving hard (against God).
23. Then he gathered his people and cried aloud,
24. Saying: "I am your lord, most high",
25. So God, seized him with punishment for his last [i.e. his saying: "I am your lord, most high") (see Verse 79:24)] and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I" (see Verse 28:38))] transgression.

26. Verily, in this is an instructive admonition for whosoever fears God.

27. Are you more difficult to create, or is the heaven that He constructed?

28. He raised its height, and He has equally ordered it,

29. Its night He covers with darkness, and its forenoon He brings out (with light).

30. And after that He spread the earth;

31. And brought forth therefrom its water and its pasture;

32. And the mountains He has fixed firmly;

33. (To be) a provision and benefit for you and your cattle.

34. But when there comes the greatest catastrophe (i.e. the Day of Recompense, etc.),

35. The Day when man shall remember what he strove for,

36. And Hell-fire shall be made apparent in full view for (every) one who sees,

37. Then, for him who *Taghâ* (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to God).

38. And preferred the life of this world (by following his evil desires and lusts),

39. Verily, his abode will be Hell-fire;

40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.

41. Verily, Paradise will be his abode.

42. They ask you (O Muhammad) about the Hour, -- when will be its appointed time?

43. You have no knowledge to say anything about it,

44. To your Lord belongs (the knowledge of) the term thereof?

45. You (O Muhammad) are only a warner for those who fear it,

46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

Surah 80 - Abasa

In the Name of God, the Most Beneficent, the Most Merciful.

1. (The Prophet) frowned and turned away,
2. Because there came to him the blind man (i.e. 'Abdullâh bin Umm-Maktûm, who came to the Prophet¹ while he was preaching to one or some of the Quraish chiefs).
3. But what could tell you that per chance he might become pure (from sins)?
4. Or that he might receive admonition, and that the admonition might profit him?
5. As for him who thinks himself self-sufficient,
6. To him you attend;
7. What does it matter to you if he will not become pure (from disbelief, you are only a Messenger, your duty is to convey the Message of God).
8. But as to him who came to you running.
9. And is afraid (of God and His Punishment),
10. Of him you are neglectful and divert your attention to another,
11. Nay, (do not do like this), indeed it (these Verses of this Qur'ân) are an admonition,

12. So whoever wills, let him pay attention to it.
13. (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfûz*).
14. Exalted (in dignity), purified,
15. In the hands of scribes (angels).
16. Honourable and obedient.
17. Be cursed (the disbelieving) man! How ungrateful he is!
18. From what thing did He create him?
19. From *Nutfah* (male and female semen drops) He created him, and then set him in due proportion;
20. Then He makes the Path easy for him;
21. Then He causes him to die, and puts him in his grave;
22. Then, when it is His Will, He will resurrect him (again).
23. Nay, but (man) has not done what He commanded him.
24. Then let man look at his food,
25. That We pour forth water in abundance,
26. And We split the earth in clefts,
27. And We cause therein the grain to grow,
28. And grapes and clover plants (i.e. green fodder for the cattle),
29. And olives and date-palms,

30. And gardens, dense with many trees,
31. And fruits and *Abba* (herbage, etc.),
32. (To be) a provision and benefit for you and your cattle.
33. Then, when there comes *As-Sâkhkhah* (the Day of Resurrection's second blowing of Trumpet),
34. That Day shall a man flee from his brother,
35. And from his mother and his father,
36. And from his wife and his children.
37. Everyman, that Day, will have enough to make him careless of others.
38. Some faces that Day, will be bright (true believers of Islâmic Monotheism).
39. Laughing, rejoicing at good news (of Paradise).
40. And other faces, that Day, will be dust-stained;
41. Darkness will cover them,
42. Such will be the *Kafarah* (disbelievers in God, in His Oneness, and in His Messenger Muhammad¹, etc.), the *Fajarah* (wicked evil doers).

Surah 81 - At-Takwir

In the Name of God, the Most Beneficent, the Most Merciful.

1. When the sun *Kuwwirat* (wound round and lost its light and is overthrown).
2. And when the stars shall fall;
3. And when the mountains shall made to pass away;
4. And when the pregnant she-camels shall be neglected;
5. And when the wild beasts shall be gathered together;
6. And when the seas shall become as blazing Fire or shall overflow;
7. And when the souls shall be joined with their bodies;
8. And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned.
9. For what sin she was killed?
10. And when the written pages of deeds (good and bad) of every person shall be laid open;
11. And when the heaven shall be stripped off and taken away from its place;
12. And when Hell-fire shall be kindled to fierce ablaze.
13. And when Paradise shall be brought near,

14. (Then) every person will know what he has brought (of good and evil).

15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).

16. And by the planets that move swiftly and hide themselves,

17. And by the night as it departs;

18. And by the dawn as it brightens;

19. Verily, this is the Word (this Qur'ân brought by) a most honourable messenger [Jibrael (Gabriel), from God to the Prophet Muhammad¹].

20. Owner of power, and high rank with (God) the Lord of the Throne,

21. Obeyed (by the angels), trustworthy there (in the heavens).

22. And (O people) your companion (Muhammad) is not a madman;

23. And indeed he (Muhammad) saw him [Jibrael (Gabriel)] in the clear horizon (towards the east).

24. And he (Muhammad) withholds not a knowledge of the unseen.

25. And it (the Qur'ân) is not the word of the outcast *Shaitân* (Satan).

26. Then where are you going?

27. Verily, this (the Qur'ân) is no less than a Reminder to (all) the '*Alamîn* (mankind and jinns).

28. To whomsoever among you who wills to walk straight,

29. And you will not, unless (it be) that God wills, the Lord of the *'Alamîn* (mankind, jinns and all that exists).

Surah 82 - Al-Infitaar

In the Name of God, the Most Beneficent, the Most Merciful.

1. When the heaven is cleft asunder.
2. And when the stars have fallen and scattered;
3. And when the seas are burst forth;
4. And when the graves are turned upside down (and they bring out their contents)
5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).
6. O man! What has made you careless concerning your Lord, the Most Generous?
7. Who created you, fashioned you perfectly, and gave you due proportion;
8. In whatever form He willed, He put you together.
9. Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds).
10. But verily, over you (are appointed angels in charge of mankind) to watch you,
11. *Kirâman* (honourable) *Kâtibîn* writing down (your deeds),
12. They know all that you do.

13. Verily, the *Abrâr* (pious and righteous) will be in delight (Paradise);
14. And verily, the *Fujjâr* (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell),
15. In which they will enter, and taste its burning flame on the Day of Recompense,
16. And they (*Al-Fujjâr*) will not be absent therefrom (i.e. will not go out from the Hell).
17. And what will make you know what the Day of Recompense is?
18. Again, what will make you know what the Day of Recompense is?
19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with God.

Surah 83 - Al-Mutaffifin

In the Name of God, the Most Beneficent, the Most Merciful.

1. Woe to *Al-Mutaffifin* [those who give less in measure and weight (decrease the rights of others)],
2. Those who, when they have to receive by measure from men, demand full measure,
3. And when they have to give by measure or weight to men, give less than due.
4. Think they not that they will be resurrected (for reckoning),
5. On a Great Day,
6. The Day when (all) mankind will stand before the Lord of the '*Alamîn* (mankind, jinns and all that exists)?
7. Nay! Truly, the Record (writing of the deeds) of the *Fujjâr* (disbelievers, sinners, evil-doers and wicked) is (preserved) in *Sijjîn*.
8. And what will make you know what *Sijjîn* is?
9. A Register inscribed.
10. Woe, that Day, to those who deny [(God, His Angels, His Books, His Messengers, the Day of Resurrection, and *Al-Qadar* (Divine Preordainments))].
11. Those who deny the Day of Recompense.

12. And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience of God, the sinner!)
13. When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!"
14. Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn.
15. Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.
16. Then, verily they will indeed enter and taste the burning flame of Hell.
17. Then, it will be said to them: "This is what you used to deny!"
18. Nay! Verily, the Record (writing of the deeds) of *Al-Abrâr* (the pious who fear God and avoid evil), is (preserved) in '*Illiyûn*.
19. And what will make you know what '*Illiyûn* is?
20. A Register inscribed.
21. To which bear witness those nearest (to God, i.e. the angels).
22. Verily, *Al-Abrâr* (the pious who fear God and avoid evil) will be in delight (Paradise).
23. On thrones, looking (at all things).
24. You will recognise in their faces the brightness of delight.
25. They will be given to drink pure sealed wine.

26. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of God).
27. It (that wine) will be mixed with *Tasnîm*.
28. A spring whereof drink those nearest to God.
29. Verily! (During the worldly life) those who committed crimes used to laugh at those who believed.
30. And whenever they passed by them, used to wink one to another (in mockery);
31. And when they returned to their own people, they would return jesting;
32. And when they saw them, they said: "Verily! These have indeed gone astray!"
33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers).
34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers
35. On (high) thrones, looking (at all things).
36. Are not the disbelievers paid (fully) for what they used to do?

Surah 84 - Al-Inshiqaq

In the Name of God, the Most Beneficent, the Most Merciful.

1. When the heaven is split asunder,
2. And listens and obeys its Lord, and it must do so;
3. And when the earth is stretched forth,
4. And has cast out all that was in it and became empty,
5. And listens and obeys its Lord, and it must do so;
6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did).
7. Then, as for him who will be given his Record in his right hand,
8. He surely will receive an easy reckoning,
9. And will return to his family in joy!
10. But whosoever is given his Record behind his back,
11. He will invoke (his) destruction,
12. And shall enter a blazing Fire, and made to taste its burning.
13. Verily, he was among his people in joy!
14. Verily, he thought that he would never come back (to Us)!

15. Yes! Verily, his Lord has been ever beholding him!
16. So I swear by the afterglow of sunset;
17. And by the night and whatever it gathers in its darkness;
18. And by the moon when it is at the full,
19. You shall certainly travel from stage to stage (in this life and in the Hereafter).
20. What is the matter with them, that they believe not?
21. And when the Qur'ân is recited to them, they fall not prostrate,
22. Nay, (on the contrary), those who disbelieve, belie (Prophet Muhammad ¹ and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism, etc.).
23. And God knows best what they gather (of good and bad deeds),
24. So announce to them a painful torment.
25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

Surah 85 - Al-Burooj

In the Name of God, the Most Beneficent, the Most Merciful.

1. By the heaven, holding the big stars .
2. And by the Promised Day (i.e. the Day of Resurrection);
3. And by the witnessing day (i.e. Friday), and by the witnessed day [i.e. the day of 'Arafât (*Hajj*) the ninth of Dhul-Hijjah];
4. Cursed were the people of the ditch (the story of the Boy and the King).
5. Fire supplied (abundantly) with fuel,
6. When they sat by it (fire),
7. And they witnessed what they were doing against the believers (i.e. burning them).
8. They had nothing against them, except that they believed in God, the All-Mighty, Worthy of all Praise!
9. Who, to Whom belongs the dominion of the heavens and the earth! And God is Witness over everything.
10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to God), will have the torment of Hell, and they will have the punishment of the burning Fire.

11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.
12. Verily, (O Muhammad) the Grip (Punishment) of your Lord is severe.
13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).
14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism),
15. Owner of the throne, the Glorious
16. He does what He intends (or wills).
17. Has the story reached you of the hosts,
18. Of Fir'aun (Pharaoh) and Thamûd?
19. Nay! The disbelievers (persisted) in denying (Prophet Muhammad¹ and his Message of Islâmic Monotheism).
20. And God encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).
21. Nay! This is a Glorious Qur'ân,
22. (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

Surah 86 - At-Tariq

In the Name of God, the Most Beneficent, the Most Merciful.

1. By the heaven, and *At-Târiq* (the night-comer, i.e. the bright star);
2. And what will make you to know what *At-Târiq* (night-comer) is?
3. (It is) the star of piercing brightness;
4. There is no human being but has a protector over him (or her) (i.e. angels incharge of each human being guarding him, writing his good and bad deeds, etc.)
5. So let man see from what he is created!
6. He is created from a water gushing forth
7. Proceeding from between the back-bone and the ribs,
8. Verily, (God) is Able to bring him back (to life)!
9. The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).
10. Then will (man) have no power, nor any helper.
11. By the sky (having rain clouds) which gives rain, again and again.
12. And the earth which splits (with the growth of trees and plants),
13. Verily! This (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict legal laws for mankind to cut the

roots of evil).

14. And it is not a thing for amusement.

15. Verily, they are but plotting a plot (against you O Muhammad).

16. And I (too) am planning a plan.

17. So give a respite to the disbelievers. Deal you gently with them for a while.

Surah 87 - Al-A'la

In the Name of God, the Most Beneficent, the Most Merciful.

1. Glorify the Name of your Lord, the Most High,
2. Who has created (everything), and then proportioned it;
3. And Who has measured (preordainments for each and everything even to be blessed or wretched); then guided (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture);
4. And Who brings out the pasturage,
5. And then makes it dark stubble.
6. We shall make you to recite (the Qur'ân), so you (O Muhammad) shall not forget (it),
7. Except what God, may will, He knows what is apparent and what is hidden.
8. And We shall make easy for you (O Muhammad) the easy way (i.e. the doing of righteous deeds).
9. Therefore remind (men) in case the reminder profits (them).
10. The reminder will be received by him who fears (God),
11. But it will be avoided by the wretched,
12. Who will enter the great Fire and made to taste its burning,

13. Wherein he will neither die (to be in rest) nor live (a good living).
14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,
15. And remembers (glorifies) the Name of his Lord (worships none but God), and prays (five compulsory prayers and *Nawâfil additional prayers*).
16. Nay, you prefer the life of this world;
17. Although the Hereafter is better and more lasting.
18. Verily! This is in the former Scriptures,
19. The Scriptures of Ibrâhim (Abraham) and Mûsa (Moses).

Surah 88 - Al-Ghaashiyah

In the Name of God, the Most Beneficent, the Most Merciful.

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection);
2. Some faces, that Day, will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians, etc.).
3. Labouring (hard in the worldly life by worshipping others besides God), weary (in the Hereafter with humility and disgrace) .
4. They will enter in the hot blazing Fire,
5. They will be given to drink from a boiling spring,
6. No food will there be for them but a poisonous thorny plant,
7. Which will neither nourish nor avail against hunger.
8. (Other) faces, that Day, will be joyful,
9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islâmic Monotheism).
10. In a lofty Paradise.
11. Where they shall neither hear harmful speech nor falsehood,
12. Therein will be a running spring,
13. Therein will be thrones raised high,

14. And cups set at hand.
15. And cushions set in rows,
16. And rich carpets (all) spread out.
17. Do they not look at the camels, how they are created?
18. And at the heaven, how it is raised?
19. And at the mountains, how they are rooted and fixed firm?
20. And at the earth, how it is spread out?
21. So remind them (O Muhammad), you are only a one who reminds.
22. You are not a dictator over them.
23. Save the one who turns away and disbelieves
24. Then God will punish him with the greatest punishment.
25. Verily, to Us will be their return;
26. Then verily, for Us will be their reckoning.

Surah 89 - Al-Fajr

In the Name of God, the Most Beneficent, the Most Merciful.

1. By the dawn;
2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah),
3. And by the even and the odd (of all the creations of God).
4. And by the night when it departs.
5. There is indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs, etc.)!
6. Did you (O Muhammad) not see (thought) how your Lord dealt with 'Ad (people)?
7. Who were very tall like lofty pillars,
8. The like of which were not created in the land?
9. And (with) Thamûd (people), who cut (hewed) out rocks in the valley (to make dwellings)?
10. And (with) Fir'aun (Pharaoh), who had pegs (who used to torture men by binding them to pegs)?
11. Who did transgress beyond bounds in the lands (in the disobedience of God).
12. And made therein much mischief.

13. So your Lord poured on them different kinds of severe torment.
14. Verily, your Lord is Ever Watchful (over them).
15. As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."
16. But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!"
17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!
18. And urge not on the feeding of *AlMiskîn* (the poor)!
19. And you devour inheritance all with greed,
20. And you love wealth with much love!
21. Nay! When the earth is ground to powder,
22. And your Lord comes with the angels in rows,
23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?
24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"
25. So on that Day, none will punish as He will punish.
26. And none will bind as He will bind.
27. (It will be said to the pious): "O (you) the one in (complete) rest

and satisfaction!

28. "Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him!

29. "Enter you, then, among My honoured slaves,

30. "And enter you My Paradise!"

Surah 90 - Al-Balad

In the Name of God, the Most Beneficent, the Most Merciful.

1. I swear by this city (Makkah);
2. And you are free (from sin, to punish the enemies of Islâm on the Day of the conquest) in this city (Makkah),
3. And by the begetter (i.e. Adam) and that which he begot (i.e. his progeny);
4. Verily, We have created man in toil.
5. Thinks he that none can overcome him?
6. He says (boastfully): "I have wasted wealth in abundance!"
7. Thinks he that none sees him?
8. Have We not made for him a pair of eyes?
9. And a tongue and a pair of lips?
10. And shown him the two ways (good and evil)?
11. But he has made no effort to pass on the path that is steep.
12. And what will make you know the path that is steep?
13. (It is) Freeing a neck (slave, etc.)
14. Or giving food in a day of hunger (famine),

15. To an orphan near of kin.

16. Or to a *Miskîn* (poor) afflicted with misery.

17. Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.

18. They are those on the Right Hand (the dwellers of Paradise),

19. But those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).

Surah 91 - Ash-Shams

In the Name of God, the Most Beneficent, the Most Merciful.

1. And by the sun and its brightness;
2. And by the moon as it follows it (the sun);
3. And by the day as it shows up (the sun's) brightness;
4. And by the night as it conceals it (the sun);
5. And by the heaven and Him Who built it;
6. And by the earth and Him Who spread it,
7. And by *Nafs* (Adam or a person or a soul, etc.), and Him Who perfected him in proportion;
8. Then He showed him what is wrong for him and what is right for him;
9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that God ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds).
10. And indeed he fails who corrupts his ownself (i.e. disobeys what God has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).
11. Thamûd (people) denied (their Prophet) through their

transgression (by rejecting the true Faith of Islâmic Monotheism, and by following polytheism, and by committing every kind of sin).

12. When the most wicked man among them went forth (to kill the she-camel).

13. But the Messenger of God [Sâlih (Saleh)] said to them: "Be cautious! Fear the evil end. That is the she-camel of God! (Do not harm it) and bar it not from having its drink!"

14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!

15. And He (God) feared not the consequences thereof.

Surah 92 - Al-Lail

In the Name of God, the Most Beneficent, the Most Merciful.

1. By the night as it envelops;
2. And by the day as it appears in brightness;
3. And by Him Who created male and female;
4. Certainly, your efforts and deeds are diverse (different in aims and purposes);
5. As for him who gives (in charity) and keeps his duty to God and fears Him,
6. And believes in *Al-Husna*.
7. We will make smooth for him the path of ease (goodness).
8. But he who is greedy miser and thinks himself self-sufficient.
9. And gives the lie to *Al-Husna* (see Verse No: 6 footnote);
10. We will make smooth for him the path for evil;
11. And what will his wealth benefit him when he goes down (in destruction).
12. Truly! Ours it is (to give) guidance,
13. And truly, unto Us (belong) the last (Hereafter) and the first (this world).

14. Therefore I have warned you of a Fire blazing fiercely (Hell);
15. None shall enter it save the most wretched,
16. Who denies and turns away.
17. And *Al-Muttaqûn* (the pious and righteous -- see V.2:2) will be far removed from it (Hell).
18. He who spends his wealth for increase in self-purification,
19. And have in his mind no favour from anyone for which a reward is expected in return,
20. Except only the desire to seek the Countenance of his Lord, the Most High;
21. He surely will be pleased (when he will enter Paradise).

Surah 93 - Ad-Duha

In the Name of God, the Most Beneficent, the Most Merciful.

1. By the forenoon (after sun-rise);
2. And by the night when it is still (or darkens);
3. Your Lord (O Muhammad) has neither forsaken you nor hated you.
4. And indeed the Hereafter is better for you than the present (life of this world).
5. And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.
6. Did He not find you (O Muhammad) an orphan and gave you a refuge?
7. And He found you unaware (of the Qur'ân, its legal laws, and Prophethood, etc.) and guided you?
8. And He found you poor, and made you rich (selfsufficient with selfcontentment, etc.)?
9. Therefore, treat not the orphan with oppression,
10. And repulse not the beggar;
11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

Surah 94 - Ash-Sharh

In the Name of God, the Most Beneficent, the Most Merciful.

1. Have We not opened your breast for you (O Muhammad)?
2. And removed from you your burden,
3. Which weighed down your back?
4. And raised high your fame?
5. So verily, with the hardship, there is relief,
6. Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).
7. So when you have finished (from your occupation), then stand up for God's worship (i.e. stand up for prayer).
8. And to your Lord (Alone) turn (all your intentions and hopes and) your invocations.

Surah 95 - At-Tin

In the Name of God, the Most Beneficent, the Most Merciful.

1. By the fig, and the olive,
2. By Mount Sinai,
3. And by this city of security (Makkah) ,
4. Verily, We created man of the best stature (mould),
5. Then We reduced him to the lowest of the low,
6. Save those who believe (in Islâmic Monotheism) and do righteous deeds, then they shall have a reward without end (Paradise).
7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. Day of Resurrection)?
8. Is not God the Best of judges?

Surah 96 - Al-Alaq

In the Name of God, the Most Beneficent, the Most Merciful.

1. Read! In the Name of your Lord, Who has created (all that exists),
2. Has created man from a clot (a piece of thick coagulated blood).
3. Read! And your Lord is the Most Generous,
4. Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)],
5. Has taught man that which he knew not.
6. Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.).
7. Because he considers himself self-sufficient.
8. Surely! Unto your Lord is the return.
9. Have you (O Muhammad) seen him (i.e. Abû Jahl) who prevents,
10. A slave (Muhammad) when he prays?
11. Tell me, if he (Muhammad) is on the guidance (of God)?
12. Or enjoins piety?
13. Tell me if he (the disbeliever, Abû Jahl) denies (the truth, i.e. this Qur'ân), and turns away?

14. Knows he not that God does see (what he does)?

15. Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock,

16. A lying, sinful forelock!

17. Then, let him call upon his council (of helpers),

18. We will call the guards of Hell (to deal with him)!

19. Nay! (O Muhammad)! Do not obey him (Abû Jahl). Fall prostrate and draw near to God!

Surah 97 - Al-Qadr

In the Name of God, the Most Beneficent, the Most Merciful.

1. Verily! We have sent it (this Qur'ân) down in the night of *Al-Qadr* (Decree)
2. And what will make you know what the night of *Al-Qadr* (Decree) is?
3. The night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping God in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).
4. Therein descend the angels and the *Rûh* [Jibrael (Gabriel)] by God's Permission with all Decrees,
5. Peace! (All that night, there is Peace and Goodness from God to His believing slaves) until the appearance of dawn.

Surah 98 - Al-Baiyyinah

In the Name of God, the Most Beneficent, the Most Merciful.

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and among *Al-Mushrikûn*, were not going to leave (their disbelief) until there came to them clear evidence.

2. A Messenger (Muhammad) from God, reciting (the Qur'ân) purified pages [purified from *Al-Bâtîl* (falsehood, etc.)].

3. Containing correct and straight laws from God.

4. And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence. (i.e. Prophet Muhammad¹ and whatever was revealed to him).

5. And they were commanded not, but that they should worship God, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salât* (*lqâmat-as-Salât*) and give *Zakât*: and that is the right religion.

6. Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad) from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide in the Fire of Hell. They are the worst of creatures.

7. Verily, those who believe [in the Oneness of God, and in His Messenger Muhammad) including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures.

8. Their reward with their Lord is '*Adn* (Eden) Paradise (Gardens of

Eternity), underneath which rivers flow, they will abide therein forever, God Well-Pleased with them, and they with Him. That is for him who fears his Lord.

Surah 99 - Al-Zalzalah

In the Name of God, the Most Beneficent, the Most Merciful.

1. When the earth is shaken with its (final) earthquake.
2. And when the earth throws out its burdens,
3. And man will say: "What is the matter with it?"
4. That Day it will declare its information (about all what happened over it of good or evil).
5. Because your Lord has inspired it.
6. That Day mankind will proceed in scattered groups that they may be shown their deeds.
7. So whosoever does good equal to the weight of an atom (or a small ant), shall see it.
8. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.

Surah 100 - Al-Aadiyaat

In the Name of God, the Most Beneficent, the Most Merciful.

1. By the (steeds) that run, with panting (breath),
2. Striking sparks of fire (by their hooves),
3. And scouring to the raid at dawn
4. And raise the dust in clouds the while,
5. Penetrating forthwith as one into the midst (of the foe);
6. Verily! Man (disbeliever) is ungrateful to his Lord;
7. And to that fact he bears witness (by his deeds);
8. And verily, he is violent in the love of wealth.
9. Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected).
10. And that which is in the breasts (of men) shall be made known.
11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).

Surah 101 - Al-Qari'ah

In the Name of God, the Most Beneficent, the Most Merciful.

1. *Al-Qâri'ah* (the striking Hour i.e. the Day of Resurrection),
2. What is the striking (Hour)?
3. And what will make you know what the striking (Hour) is?
4. It is a Day whereon mankind will be like moths scattered about,
5. And the mountains will be like carded wool,
6. Then as for him whose balance (of good deeds) will be heavy,
7. He will live a pleasant life (in Paradise).
8. But as for him whose balance (of good deeds) will be light,
9. He will have his home in *Hawiyah* (pit, i.e. Hell).
10. And what will make you know what it is?
11. (It is) a hot blazing Fire!

Surah 102 - At-Takaathur

In the Name of God, the Most Beneficent, the Most Merciful.

1. The mutual rivalry for piling up of worldly things diverts you,
2. Until you visit the graves (i.e. till you die).
3. Nay! You shall come to know!
4. Again, Nay! You shall come to know!
5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things)
6. Verily, You shall see the blazing Fire (Hell)!
7. And again, you shall see it with certainty of sight!
8. Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!

Surah 103 - Al-Asr

In the Name of God, the Most Beneficent, the Most Merciful.

1. By *Al-'Asr* (the time).

2. Verily! Man is in loss,

Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (*Al-Ma'rûf*) which God has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which God has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in God's Cause during preaching His religion of Islâmic Monotheism or *Jihâd*, etc.).

Surah 104 - Al-Humazah

In the Name of God, the Most Beneficent, the Most Merciful.

1. Woe to every slanderer and backbiter.
2. Who has gathered wealth and counted it,
3. He thinks that his wealth will make him last forever!
4. Nay! Verily, he will be thrown into the crushing Fire.
5. And what will make you know what the crushing Fire is?
6. The fire of God, kindled,
7. Which leaps up over the hearts,
8. Verily, it shall be closed in on them,
9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars, etc.).

Surah 105 - Al-Feel

In the Name of God, the Most Beneficent, the Most Merciful.

1. Have you (O Muhammad) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].
2. Did He not make their plot go astray?
3. And sent against them birds, in flocks,
4. Striking them with stones of *Sijjil*.
5. And made them like an empty field of stalks (of which the corn has been eaten up by cattle).

Surah 106 - Al-Quraish

In the Name of God, the Most Beneficent, the Most Merciful.

1. (It is a great Grace and Protection from God), for the taming of the Quraish,
2. (And with all those God's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear),
3. So let them worship (God) the Lord of this House (the Ka'bah in Makkah).
4. (He) Who has fed them against hunger, and has made them safe from fear.

Surah 107 - Al-Maa'oon

In the Name of God, the Most Beneficent, the Most Merciful.

1. Have you seen him who denies the Recompense?
2. That is he who repulses the orphan (harshly),
3. And urges not the feeding of *AlMiskîn* (the poor),
4. So woe unto those performers of *Salât* (prayers) (hypocrites),
5. Who delay their *Salât* (prayer) from their stated fixed times,
6. Those who do good deeds only to be seen (of men),
7. And refuse *Al-Mâ'ûn* (small kindnesses e.g. salt, sugar, water, etc.).

Surah 108 - Al-Kauthar

In the Name of God, the Most Beneficent, the Most Merciful.

1. Verily, We have granted you (O Muhammad) *Al-Kauthar* (a river in Paradise);
2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
For he who makes you angry (O Muhammad), -- he will be cut off (from every good thing in this world and in the Hereafter).

Surah 109 - Al-Kaafiroon

In the Name of God, the Most Beneficent, the Most Merciful.

1. Say (O Muhammad¹ to these *Mushrikûn* and *Kâfirûn*): "O *Al-Kâfirûn* (disbelievers in God, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*, etc.)!
2. "I worship not that which you worship,
3. "Nor will you worship that which I worship.
4. "And I shall not worship that which you are worshipping.
5. "Nor will you worship that which I worship.
6. "To you be your religion, and to me my religion (Islâmic Monotheism)."

Surah 110 - An-Nasr

In the Name of God, the Most Beneficent, the Most Merciful.

1. When comes the Help of God (to you, O Muhammad¹ against your enemies) and the conquest (of Makkah),

2. And you see that the people enter God's religion (Islâm) in crowds,

So glorify the Praises of your Lord, and ask for His Forgiveness.
Verily, He is the One Who accepts the repentance and forgives.

Surah 111 - Al-Masad

In the Name of God, the Most Beneficent, the Most Merciful.

1. Perish the two hands of Abû Lahab (an uncle of the Prophet), and perish he!
2. His wealth and his children (etc.) will not benefit him!
3. He will be burnt in a Fire of blazing flames!
4. And his wife too, who carries wood (thorns of *Sadan* which she used to put on the way of the Prophet¹, or use to slander him).
5. In her neck is a twisted rope of *Masad* (palm fibre).

Surah 112 - Al-Ikhlaas

In the Name of God, the Most Beneficent, the Most Merciful.

1. Say (O Muhammad): "He is God, (the) One.
2. "*God-us-Samad* (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).
3. "He begets not, nor was He begotten;
4. "And there is none co-equal or comparable unto Him."

Surah 113 - Al-Falaq

In the Name of God, the Most Beneficent, the Most Merciful.

1. Say: "I seek refuge with (God) the Lord of the daybreak,
2. "From the evil of what He has created;
3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).
4. "And from the evil of the witchcrafts when they blow in the knots,
5. "And from the evil of the envier when he envies."

Surah 114 - An-Naas

In the Name of God, the Most Beneficent, the Most Merciful.

1. Say: "I seek refuge with (God) the Lord of mankind,
2. "The King of mankind,
3. "The *Ilâh* (God) of mankind,
4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers God) ,
5. "Who whispers in the breasts of mankind,
6. "Of jinns and men."