

The Holy Quran

Revealed to Prophet Muhammad

Edited by a humble servant of God

Sura 1: اَلْفَاتِحَة (Al-Fāṭiḥah) - The Opening

- (1) In the name of Allah, the Most Gracious, the Most Merciful.
- (2) Praise be to Allah, the Lord of all the worlds.
- (3) The Most Gracious, the Most Merciful.
- (4) Master of the Day of Judgment.
- (5) You alone we worship, and You alone we ask for help.
- (6) Guide us on the Straight Path,
- (7) the path of those You have blessed, not of those who have earned Your anger nor of those who go astray.

Sura 2: البقرة (Al-Baqarah) - The Cow

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) Alif, Lām, Mīm.

(2) This is the Book about which there is no doubt, a guidance for the righteous.

(3) Who believe in the unseen, establish prayer, and spend out of what We have provided for them,

(4) And who believe in what has been revealed to you and what was revealed before you, and are certain of the Hereafter.

(5) Those are upon guidance from their Lord, and it is those who will prosper.

(6) Indeed, those who disbelieve—it is all the same for them whether you warn them or do not warn them—they will not believe.

(7) Allah has set a seal upon their hearts and upon their hearing, and over their eyes is a veil. For them is a great punishment.

(8) And among the people are those who say, "We believe in Allah and the Last Day," but they are not believers.

(9) They seek to deceive Allah and those who believe, but they deceive not except themselves and perceive it not.

(10) In their hearts is a disease, so Allah has increased their disease; and for them is a painful punishment because they used to lie.

(11) And when it is said to them, "Do not cause corruption on the earth," they say, "We are only reformers."

(12) Unquestionably, it is they who are the corrupters, but they perceive it not.

(13) And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the fools have believed?" Unquestionably, it is they who are the fools, but they know it not.

(14) And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mocking."

(15) Allah mocks them and prolongs them in their transgression, wandering blindly.

(16) Those are the ones who have purchased error in exchange for guidance, so their transaction has brought no profit, nor were they guided.

(17) Their example is like that of one who kindled a fire, and when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.

(18) Deaf, dumb, blind—so they will not return [to the right path].

(19) Or [it is] like a rainstorm from the sky within which is darkness, thunder, and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers.

(20) The lightning almost snatches away their sight; every time it lights [the way] for them, they walk therein, but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent.

(21) O mankind, worship your Lord, who created you and those before you, that you may become righteous.

(22) [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].

(23) And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.

(24) But if you do not—and you will never be able to—then fear the Fire whose fuel is men and stones, prepared for the disbelievers.

(25) And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.

(26) Indeed, Allah is not timid to present an example—that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,

(27) Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.

(28) How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.

(29) It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

(30) And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a vicegerent." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" He said, "Indeed, I know that which you do not know."

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

(32) They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who are the Knowing, the 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 unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

(34) And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.

(35) And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

(36) But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down [all of you] as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

(37) Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

(38) We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance—there will be no fear concerning them, nor will they grieve.

(39) But those who disbelieve and deny Our signs—those are the companions of the Fire; they will abide therein eternally."

(40) O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and fear [only] Me.

(41) And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me.

(42) And do not mix the truth with falsehood or conceal the truth while you know [it].

(43) And establish prayer and give zakah and bow with those who bow [in worship and obedience].

(44) Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?

(45) And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah],

(46) Who are certain that they will meet their Lord and that they will return to Him.

(47) O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds.

(48) And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

(49) And [recall] when We saved you from the people of Pharaoh, who were afflicting you with the worst torment—killing your sons and keeping your women alive. And in that was a great trial from your Lord.

(50) And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

(51) And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him, while you were wrongdoers.

(52) Then We forgave you after that so perhaps you would be grateful.

(53) And [recall] when We gave Moses the Scripture and criterion that perhaps you would be guided.

(54) And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by taking the calf [for worship]. So repent to your Creator and kill yourselves [the guilty among you]; that is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful.

(55) And [recall] when you said, "O Moses, we will never believe you until we see Allah outright"; so the thunderbolt took you while you were looking on.

(56) Then We revived you after your death that perhaps you would be grateful.

(57) And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wronging themselves.

(58) And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens [ḥiṭṭatun]. We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

(59) But those who wronged changed [those words] to a statement other than that which had been said to them. So We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying.

(60) And [recall] when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people knew its watering place. "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption."

(61) And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go down to [any] Egypt, and indeed, you will have what you have asked." And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were transgressing.

(62) Indeed, those who believed and those who were Jews or Christians or Sabeans—those [among them] who believed in Allah and the Last Day and did righteousness—will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

(63) And [recall] when We took your covenant, [O Children of Israel], and raised over you the mount, [saying], "Take what We have given you with determination and remember what is in it that perhaps you may become righteous."

(64) Then you turned away after that. And if not for the favor of Allah upon you and His mercy, you would have been among the losers.

(65) And you had already known about those who transgressed among you concerning the Sabbath, and We said to them, "Be apes, despised."

(66) And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allah.

(67) And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant."

(68) They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "He says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

(69) They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color—pleasing to the observers.'"

(70) They said, "Call upon your Lord to make clear to us what it is. Indeed, all cows look alike to us. And indeed we, if Allah wills, will be guided."

(71) He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, sound without blemish.'" They said, "Now you

have come with the truth." So they slaughtered her, but they could hardly do it.

(72) And [recall] when you killed a man and disputed over it, but Allah was to bring out that which you were concealing.

(73) So We said, "Strike the slain man with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason.

(74) Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some that split open and water comes out, and there are some that fall down for fear of Allah. And Allah is not unaware of what you do.

(75) Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allah and then distort it [the Torah] after they had understood it while they were knowing?

(76) And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allah has revealed to you so they can argue with you about it before your Lord?" Then will you not reason?

(77) But do they not know that Allah knows what they conceal and what they declare?

(78) And among them are unlettered ones who do not know the Scripture except [indulgement in] wishful thinking, but they are only assuming.

(79) So woe to those who write the "scripture" with their own hands, then say, "This is from Allah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.

(80) And they say, "Never will the Fire touch us except for a few days." Say, "Have you taken a covenant with Allah? For Allah will

never break His covenant. Or do you say about Allah that which you do not know?"

(81) Yes, whoever earns evil and his sin has encompassed him—those are the companions of the Fire; they will abide therein eternally.

(82) But they who believe and do righteous deeds—those are the companions of Paradise; they will abide therein eternally.

(83) And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing.

(84) And [recall] when We took your covenant, [saying], "Do not shed each other's blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing.

(85) Then, you are those [same ones who] are killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection, they will be sent back to the severest of punishment. And Allah is not unaware of what you do.

(86) Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided.

(87) And We did certainly give Moses the Scripture and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.

(88) And they said, "Our hearts are wrapped." But, [in fact], Allah has cursed them for their disbelief, so little is it that they believe.

(89) And when there came to them a Book from Allah confirming that which was with them—although before they used to pray for victory against those who disbelieved—but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers.

(90) How wretched is that for which they sold themselves—that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.

(91) And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say, "Then why did you kill the prophets of Allah before, if you are [indeed] believers?"

(92) And Moses had certainly brought you clear proofs. Then you took the calf [in worship] after that, while you were wrongdoers.

(93) And [recall] when We took your covenant and raised over you the mount, [saying], "Take what We have given you with determination and listen." They said [instead], "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say, "How wretched is that which your faith enjoins upon you, if you should be believers."

(94) Say, "If the home of the Hereafter with Allah is exclusively for you and not for the [other] people, then wish for death, if you should be truthful."

(95) But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.

(96) And you will surely find them the most greedy of people for life—even more than those who associate others with Allah. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted long life. And Allah is Seeing of what they do.

(97) Say, "Whoever is an enemy to Gabriel—it is [none but] he who has brought it [the Qur'an] down upon your heart, by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers."

(98) Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael—then indeed, Allah is an enemy to the disbelievers.

(99) And We have certainly revealed to you verses which are clear proofs, and no one would deny them except the defiantly disobedient.

(100) Is it not [true] that every time they took a covenant, a party of them threw it away? But, [in fact], most of them do not believe.

(101) And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained].

(102) And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But the two angels did not teach anyone unless they said, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learned from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And they learn what harms them and does not benefit them. But they certainly knew that whoever purchased it would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

(103) And if they had believed and feared Allah, then the reward from Allah would have been [far] better, if they only knew.

(104) O you who have believed, do not say [to Allah's Messenger], "Rā'inā" but say, "Unẓurnā" and listen. And for the disbelievers is a painful punishment.

(105) Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.

(106) We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?

(107) Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper?

(108) Or do you intend to ask your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

(109) Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.

(110) And establish prayer and give zakah, and whatever good you put forward for yourselves—you will find it with Allah. Indeed, Allah of what you do is Seeing.

(111) And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking. Say, "Produce your proof, if you should be truthful."

(112) Yes, [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

(113) The Jews say "The Christians have nothing [true] to stand on," and the Christians say "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus the ignorant say the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.

(114) And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.

(115) And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.

(116) They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him,

(117) Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.

(118) Those who do not know say, "Why does Allah not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith].

(119) Indeed, We have sent you with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.

(120) And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.

(121) Those to whom We have given the Scripture recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it—it is they who are the losers.

(122) O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds.

(123) And fear a Day when no soul will suffice for another soul at all, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be aided.

(124) And [mention] when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

(125) And [mention] when We made the House [i.e., the Kaaba] a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform ṭawāf and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

(126) And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits—whoever of them believes in Allah and the Last Day." [Allah] said, "And whoever disbelieves—I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

(127) And [mention] when Abraham and Ishmael were raising the foundations of the House [saying], "Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.

(128) Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

(129) Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

(130) And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.

(131) When his Lord said to him, "Submit," he said, "I have submitted [in Islam] to the Lord of the worlds."

(132) And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

(133) Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac—one God. And we are Muslims [in submission] to Him."

(134) That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

(135) They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."

(136) Say, "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

(137) So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension. But Allah will be sufficient for you against them. And He is the Hearing, the Knowing.

(138) [And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him."

(139) Say, "Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him."

(140) Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allah?" And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do.

(141) That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

(142) The foolish among the people will say, "What has turned them away from their qiblah, which they used to face?" Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path."

(143) And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed, Allah is, to the people, Kind and Merciful.

(144) We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Harām. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.

(145) And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.

(146) Those to whom We gave the Scripture know him [i.e., Prophet Muhammad] as they know their own sons. But indeed, a party of them conceal the truth while they know [it].

(147) The truth is from your Lord, so never be among the doubters.

(148) For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgment] all together. Indeed, Allah is over all things competent.

(149) So from wherever you go out [for prayer, O Muhammad], turn your face toward al-Masjid al-Ḥarām, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

(150) And from wherever you go out [for prayer], turn your face toward al-Masjid al-Ḥarām. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided.

(151) Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

(152) So remember Me; I will remember you. And be grateful to Me and do not deny Me.

(153) O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.

(154) And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not.

(155) And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,

(156) Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."

(157) Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

(158) Indeed, al-Ṣafā and al-Marwah are among the symbols of Allah. So whoever makes Ḥajj to the House or performs ʿUmrah—there is no blame upon him for walking between them. And whoever volunteers good—then indeed, Allah is appreciative and Knowing.

(159) Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture—those are cursed by Allah and cursed by those who curse,

(160) Except for those who repent and correct themselves and make evident [what they concealed]. Those—I will accept their repentance, and I am the Accepting of repentance, the Merciful.

(161) Indeed, those who disbelieve and die while they are disbelievers—upon them will be the curse of Allah and of the angels and the people, all together.

(162) Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.

(163) And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

(164) Indeed, in the creation of the heavens and the earth, the alternation of the night and the day, the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

(165) And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they should love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment,

[they will be certain] that all power belongs to Allah and that Allah is severe in punishment.

(166) [And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship],

(167) Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.

(168) O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

(169) He only orders you to evil and immorality and to say about Allah what you do not know.

(170) And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?

(171) The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries—[they are] deaf, dumb and blind, so they do not understand.

(172) O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.

(173) He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit]—there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

(174) Indeed, those who conceal what Allah has sent down of the Book and exchange it for a small price—they consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.

(175) Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are in pursuit of the Fire!

(176) That is [deserved by them] because Allah has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.

(177) Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

(178) O you who have believed, prescribed for you is legal retribution for those murdered—the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [i.e., the killer] anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.

(179) And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.

(180) Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable—a duty upon the righteous.

(181) Then whoever alters the bequest after he has heard it—the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing.

(182) But if one fears from the bequeather [some] error or sin and corrects that which is between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

(183) O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous—

(184) [Fasting for] a limited number of days. So whoever among you is ill or on a journey—then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship]—a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess—it is better for him. But to fast is best for you, if you only knew.

(185) The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey—then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

(186) And when My servants ask you, [O Muhammad], concerning Me—indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

(187) It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you, and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do

not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.

(188) And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].

(189) They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.

(190) Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors.

(191) And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah [persecution] is worse than killing. And do not fight them at al-Masjid al-Harām until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

(192) And if they cease, then indeed, Allah is Forgiving and Merciful.

(193) Fight them until there is no [more] fitnah and [until] religion [i.e., worship] is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.

(194) [Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him.

(195) And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.

(196) And complete the Hajj and 'Umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs 'Umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal]—then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Ḥarām. And fear Allah and know that Allah is severe in penalty.

(197) Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do—Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.

(198) There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafāt, remember Allah at al-Mash'ar al-Ḥarām. And remember Him, as He has guided you, for indeed, you were before that among those astray.

(199) Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

(200) And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.

(201) But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

(202) Those will have a share of what they have earned, and Allah is swift in account.

(203) And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days—there is no sin upon him; and whoever delays [until the third]—there is no sin upon him—for him who fears Allah. And fear Allah and know that unto Him you will be gathered.

(204) And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.

(205) And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.

(206) And when it is said to him, "Fear Allah," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.

(207) And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants.

(208) O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

(209) But if you deviate after clear proofs have come to you, then know that Allah is Exalted in Might and Wise.

(210) Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned.

(211) Ask the Children of Israel how many a sign of evidence We have given them. And whoever exchanges the favor of Allah [for disbelief] after it has come to him—then indeed, Allah is severe in penalty.

(212) Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allah are above

them on the Day of Resurrection. And Allah gives provision to whom He wills without account.

(213) Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it except those who were given it—after the clear proofs came to them—out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

(214) Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.

(215) They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good—indeed, Allah is Knowing of it."

(216) Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.

(217) They ask you about the sacred month—about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Ḥarām and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever—for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally.

(218) Indeed, those who have believed and those who have emigrated and fought in the cause of Allah—those expect the mercy of Allah. And Allah is Forgiving and Merciful.

(219) They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought

(220) To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs—they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise."

(221) And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.

(222) And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

(223) Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.

(224) And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing.

(225) Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing.

(226) For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations]—then indeed, Allah is Forgiving and Merciful.

(227) And if they decide on divorce—then indeed, Allah is Hearing and Knowing.

(228) Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.

(229) Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah—it is those who are the wrongdoers.

(230) And if he has divorced her [for the third time], then she is not lawful to him afterward until after she marries a husband other than him. And if the latter husband divorces her [or dies], there is no blame upon them [i.e., the woman and her former husband] for returning to each other if they think that they can keep [within] the limits of Allah. These are the limits of Allah, which He makes clear to a people who know.

(231) And when you divorce women and they have fulfilled their term, either retain them according to acceptable terms or release them

according to acceptable terms. And do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.

(232) And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows, and you know not.

(233) Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is their provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.

(234) And those who are taken in death among you and leave wives behind—they, [the wives], shall wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Acquainted with what you do.

(235) There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.

(236) There is no blame upon you if you divorce women you have not touched nor specified for them an obligation. But give them [a gift of] compensation—the wealthy according to his capability and the poor according to his capability—a provision according to what is acceptable, a duty upon the doers of good.

(237) And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified—unless they forgo the right or the one in whose hand is the marriage contract forgoes it. And to forgo is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing.

(238) Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.

(239) And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allah [in prayer], as He has taught you that which you did not [previously] know.

(240) And those who are taken in death among you and leave wives behind—for their wives is a bequest: maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way. And Allah is Exalted in Might and Wise.

(241) And for divorced women is a provision according to what is acceptable—a duty upon the righteous.

(242) Thus does Allah make clear to you His verses that you might use reason.

(243) Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life. And Allah is full of bounty to the people, but most of the people do not show gratitude.

(244) And fight in the cause of Allah and know that Allah is Hearing and Knowing.

(245) Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.

(246) Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah"? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers.

(247) And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing."

(248) And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers."

(249) And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small group has overcome a large group by permission of Allah. And Allah is with the patient."

(250) And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people."

(251) So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted. But Allah is full of bounty to the worlds.

(252) These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are among the messengers.

(253) Those messengers—some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

(254) O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers—they are the wrongdoers.

(255) Allah—there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

(256) There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever

disbelieves in tāghūt and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

(257) Allah is the ally of those who believe. He brings them out from darkneses into the light. And those who disbelieve—their allies are tāghūt. They take them out of the light into darkneses. Those are the companions of the Fire; they will abide eternally therein.

(258) Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.

(259) Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He raised him up. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink—it has not changed with time. And look at your donkey. And We will make you a sign for the people. And look at the bones [of this donkey]—how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent."

(260) And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them—they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."

(261) The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike

is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

(262) Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

(263) Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.

(264) O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable to keep anything of what they have earned. And Allah does not guide the disbelieving people.

(265) And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour—so it yields its fruit in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing.

(266) Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age, and his children are weak [i.e., dependent], and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought.

(267) O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.

(268) Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.

(269) He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

(270) And whatever you spend of expenditures or make of vows—indeed, Allah knows of it. And for the wrongdoers there are no helpers.

(271) If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted.

(272) Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves. And you do not spend except seeking the countenance of Allah. And whatever you spend of good—it will be fully repaid to you, and you will not be wronged.

(273) [Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good—indeed, Allah knows of it.

(274) Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly—they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

(275) Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns [to dealing in interest or usury]—those are the companions of the Fire; they will abide eternally therein.

(276) Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.

(277) Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

(278) O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers.

(279) And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal—[thus] you do no wrong, nor are you wronged.

(280) And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

(281) And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be wronged.

(282) O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men available, then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not [be] [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave]

disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things.

(283) And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do.

(284) To Allah belongs whatever is in the heavens and whatever is on the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.

(285) The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

(286) Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we forget or make a mistake. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

Sura 3: آلِ عِمْرَانَ (Āl 'Imrān) - The Family of Imran
In the Name of Allah, the Most Gracious, the Most Merciful.

(1) Alif, Lam, Meem.

(2) Allah—there is no deity except Him, the Ever-Living, the Sustainer.

(3) He has sent down upon you the Book in truth, confirming what was before it; and He revealed the Torah and the Gospel

(4) previously, as guidance for humanity, and He has revealed the Criterion. Indeed, those who disbelieve in the signs of Allah will have a severe punishment. Allah is Almighty, Possessor of Retribution.

(5) Nothing is hidden from Allah, neither on earth nor in the heavens.

(6) He is the One who forms you in the wombs as He wills. There is no deity except Him, the Exalted in Might, the Wise.

(7) He is the One who has sent down to you the Book; in it are verses that are precise—they are the foundation of the Book—and others unspecified. As for those in whose hearts is deviation, they will follow that of it which is unspecified, seeking discord and seeking an interpretation [suitable to them]. But no one knows its true interpretation except Allah. And those firm in knowledge say, "We believe in it; all is from our Lord." But none will be reminded except those of understanding.

(8) "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."

(9) "Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise."

(10) Indeed, those who disbelieve—never will their wealth or their children avail them against Allah at all. And those are the fuel of the Fire,

(11) like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty.

(12) Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."

(13) There has already been for you a sign in the two armies which met—one fighting in the cause of Allah and another of disbelievers. They saw them to be twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

(14) Beautified for people is the love of that which they desire—of women and sons, heaped-up sums of gold and silver, fine branded horses, cattle, and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

(15) Say, "Shall I inform you of something better than that? For those who fear Allah will be Gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah." And Allah is Seeing of [His] servants—

(16) those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,"

(17) the patient, the truthful, the obedient, those who spend [in the way of Allah], and those who seek forgiveness before dawn.

(18) Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge—[He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

(19) Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them—out of jealous animosity between themselves. And whoever disbelieves in the signs of Allah, then indeed, Allah is swift in [taking] account.

(20) So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." And say to those who were given the Scripture and to the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away—then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants.

(21) Indeed, those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people—give them tidings of a painful punishment.

(22) They are the ones whose deeds have become worthless in this world and the Hereafter, and they will have no helpers.

(23) Do you not consider those who were given a portion of the Scripture? They are invited to the Book of Allah to judge between them; then a party of them turns away, and they are refusing.

(24) That is because they say, "Never will the Fire touch us except for a few numbered days." And they were deceived in their religion by what they were inventing.

(25) So how will it be when We assemble them for a Day about which there is no doubt, and each soul will be compensated in full for what it earned, and they will not be wronged?

(26) Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.

(27) You cause the night to enter the day, and You cause the day to enter the night; You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account."

(28) Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.

(29) Say, "Whether you conceal what is in your breasts or reveal it, Allah knows it. And He knows that which is in the heavens and that which is on the earth. And Allah is over all things competent."

(30) The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants.

(31) Say, "If you love Allah, then follow me; so Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."

(32) Say, "Obey Allah and the Messenger." But if they turn away—then indeed, Allah does not like the disbelievers.

(33) Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds—

(34) descendants, some of them from others. And Allah is Hearing and Knowing.

(35) [Mention, O Muhammad], when the wife of 'Imran said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."

(36) But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, and the male is not like the female. "And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled."

(37) So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."

(38) At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."

(39) So the angels called him while he was standing in prayer in the chamber, "Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] honorable, abstaining [from women], and a prophet from among the righteous."

(40) He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" He said, "Such is Allah; He does what He wills."

(41) He said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning."

(42) And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds."

(43) O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]."

(44) That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary, nor were you with them when they disputed.

(45) [And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary—distinguished in this world and the Hereafter and among those brought near [to Allah]."

(46) He will speak to the people in the cradle and in maturity and will be of the righteous."

(47) She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is."

(48) And He will teach him writing and wisdom and the Torah and the Gospel

(49) And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird; then I breathe into it, and it becomes a bird by permission of Allah. And I heal the blind and the leper, and I give life to the dead—by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.

(50) And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.

(51) Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path."

(52) But when Jesus felt [persistence in] disbelief from them, he said, "Who are my helpers in [the cause of] Allah?" The disciples said, "We are helpers of Allah. We have believed in Allah and testify that we are Muslims [submitting to Him].

(53) Our Lord, we have believed in what You revealed and have followed the Messenger [Jesus], so register us among the witnesses [to truth]."

(54) And they planned, but Allah planned. And Allah is the best of planners.

(55) [Mention] when Allah said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.

(56) And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers."

(57) But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers.

(58) This is what We recite to you, [O Muhammad], of [Our] verses and the precise [and wise] message.

(59) Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.

(60) The truth is from your Lord, so do not be among the doubters.

(61) Then whoever argues with you about it after [this] knowledge has come to you—say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."

(62) Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise.

(63) But if they turn away, then indeed—Allah is Knowing of the corrupters.

(64) Say, "O People of the Scripture, come to a word that is equitable between us and you—that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."

(65) O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?

(66) Here you are—those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not.

(67) Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.

(68) Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this Prophet, and those who believe [in his message]. And Allah is the ally of the believers.

(69) A faction of the People of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not.

(70) O People of the Scripture, why do you disbelieve in the verses of Allah while you witness [to their truth]?

(71) O People of the Scripture, why do you mix truth with falsehood and conceal the truth while you know [it]?

(72) And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will return [to disbelief]."

(73) And do not trust except those who follow your religion." Say, "Indeed, the [true] guidance is the guidance of Allah. [Do you fear] lest someone be given [revelation] like you were given or that they would [thus] argue with you before your Lord?" Say, "Indeed, [all] bounty is in the hand of Allah—He grants it to whom He wills. And Allah is all-Encompassing and Wise."

(74) He selects for His mercy whom He wills. And Allah is the possessor of great bounty.

(75) And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned." And they speak untruth about Allah while they know [it].

(76) But yes, whoever fulfills his commitment and fears Allah—then indeed, Allah loves those who fear Him.

(77) Indeed, those who exchange the covenant of Allah and their oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.

(78) And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allah," but it is not from Allah. And they speak untruth about Allah while they know.

(79) It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

(80) Nor would he order you to take the angels and the prophets as lords. Would he order you to disbelief after you had been Muslims?

(81) And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."

(82) And whoever turns away after that—they are the defiantly disobedient.

(83) So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

(84) Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the

prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him."

(85) And whoever desires other than Islam as religion—never will it be accepted from him, and he, in the Hereafter, will be among the losers.

(86) How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people.

(87) Those—their recompense will be that upon them is the curse of Allah and the angels and the people, all together,

(88) Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.

(89) Except for those who repent after that and correct themselves. For indeed, Allah is Forgiving and Merciful.

(90) Indeed, those who disbelieve after their belief and then increase in disbelief—never will their [claimed] repentance be accepted, and they are the ones astray.

(91) Indeed, those who disbelieve and die while they are disbelievers—never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.

(92) Never will you attain righteousness until you spend [in the way of Allah] from that which you love. And whatever you spend—indeed, Allah is Knowing of it.

(93) All food was lawful to the Children of Israel except what Israel had made unlawful to himself before the Torah was revealed. Say, "So bring the Torah and recite it, if you should be truthful."

(94) And whoever invents about Allah untruth after that—then those are [truly] the wrongdoers.

(95) Say, "Allah has told the truth. So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists."

(96) Indeed, the first House [of worship] established for mankind was that at Bakkah [Makkah]—blessed and a guidance for the worlds.

(97) In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House—for whoever is able to find thereto a way. But whoever disbelieves—then indeed, Allah is free from need of the worlds.

(98) Say, "O People of the Scripture, why do you disbelieve in the verses of Allah while Allah is Witness over what you do?"

(99) Say, "O People of the Scripture, why do you avert from the way of Allah those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allah is not unaware of what you do."

(100) O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back after your belief [to being] unbelievers.

(101) And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path.

(102) O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

(103) And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you—when you were enemies and He brought your hearts together, and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

(104) And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

(105) And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.

(106) On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject."

(107) But as for those whose faces turn white—they will be within the mercy of Allah. They will abide therein eternally.

(108) These are the verses of Allah. We recite them to you in truth. And Allah wants no injustice to the worlds.

(109) To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah will [all] matters be returned.

(110) You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

(111) They will not harm you except for [some] annoyance. And if they fight you, they will show you their backs; then they will not be aided.

(112) They have been put under humiliation wherever they are overtaken, except for a rope [covenant] from Allah and a rope from the people. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and habitually transgressed.

(113) They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer].

(114) They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.

(115) And whatever good they do—never will it be removed from them. And Allah is Knowing of the righteous.

(116) Indeed, those who disbelieve—never will their wealth or their children avail them against Allah at all. And those are the companions of the Fire; they will abide therein eternally.

(117) The example of what they spend in this worldly life is like that of a wind containing frost which strikes the harvest of a people who have wronged themselves and destroys it. And Allah has not wronged them, but they wrong themselves.

(118) O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, but what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.

(119) Here you are loving them but they are not loving you, and you believe in the Scripture—all of it. And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allah is Knowing of that within the breasts."

(120) If good touches you, it distresses them; but if harm strikes you, they rejoice at it. But if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do.

(121) And [remember, O Muhammad], when you left your family in the morning to post the believers at their stations for the battle—and Allah is Hearing and Knowing—

(122) When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely.

(123) And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be grateful.

(124) [Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?"

(125) Yes, if you remain patient and conscious of Allah and the enemy comes upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction].

(126) And Allah made it not but good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise—

(127) That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed.

(128) Not for you, [O Muhammad, but for Allah], is the decision whether He should [cut them down] or forgive them or punish them; for indeed, they are wrongdoers.

(129) And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful.

(130) O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.

(131) And fear the Fire, which has been prepared for the disbelievers.

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

(133) And hasten to forgiveness from your Lord and a Garden as wide as the heavens and earth, prepared for the righteous

(134) Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people—and Allah loves the doers of good;

(135) And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins—and who can forgive sins except Allah?—and do not persist in what they have done while they know.

(136) Those—their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers.

(137) Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied.

(138) This [Qur'an] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah.

(139) So do not weaken and do not grieve, and you will be superior if you are [true] believers.

(140) If a wound should touch you—there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs—and Allah does not like the wrongdoers—

(141) And that Allah may purify the believers [through trials] and destroy the disbelievers.

(142) Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight [in His cause] and made evident those who are steadfast?

(143) And you had certainly wished for martyrdom before you encountered it, and you have [now] seen it [before you] while you were looking on.

(144) Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.

(145) And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world—We will give him thereof; and whoever desires the reward of the Hereafter—We will give him thereof. And We will reward the grateful.

(146) And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.

(147) And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."

(148) So Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good.

(149) O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers.

(150) But Allah is your protector, and He is the best of helpers.

(151) We will cast terror into the hearts of those who disbelieve for what they have associated with Allah of which He had not sent down any authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.

(152) And Allah had certainly fulfilled His promise to you when you were killing them by His permission, until [the time] when you lost courage and fell to disputing about the command and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.

(153) [Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you

from behind. So Allah repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory] or [for] that which had befallen you. And Allah is [fully] Acquainted with what you do.

(154) Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you, while another faction worried about themselves, thinking of Allah other than the truth—the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allah." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, some of us would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their deathbeds." [It was] so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts.

(155) Indeed, those of you who turned back on the day the two armies met—it was Satan who caused them to slip because of some [blame] they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.

(156) O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or been killed," so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing of what you do.

(157) And if you are killed in the cause of Allah or die—then forgiveness from Allah and mercy are better than whatever they accumulate [in this world].

(158) And whether you die or are killed, unto Allah you will be gathered.

(159) So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask

forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

(160) If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely.

(161) It is not for a prophet to act unfaithfully [in regard to war booty]. And whoever betrays will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged.

(162) So is one who pursues the pleasure of Allah like one who brings upon himself the anger of Allah and whose refuge is Hell? And wretched is the destination.

(163) They are [varying] degrees in the sight of Allah, and Allah is Seeing of whatever they do.

(164) Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.

(165) Why [is it that] when a [single] disaster struck you, although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allah is over all things competent.

(166) And what struck you on the day the two armies met was by the permission of Allah, that He might make evident the [true] believers

(167) And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known there would be fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most knowing of what they conceal.

(168) Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed." Say, "Then avert death from yourselves, if you should be truthful."

(169) And do not think of those who have been killed in the way of Allah as dead. Rather, they are alive with their Lord, receiving provision,

(170) Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them—that there will be no fear concerning them, nor will they grieve.

(171) They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost.

(172) Those who responded to the call of Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward—

(173) Those to whom people said, "Indeed, the people have gathered against you, so fear them." But it [only] increased them in faith, and they said, "Sufficient for us is Allah, and He is the best Disposer of affairs."

(174) So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.

(175) That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers.

(176) And do not be grieved by those who hasten into disbelief. Indeed, they will never harm Allah at all. Allah intends that He will not give them any share in the Hereafter, and for them is a great punishment.

(177) Indeed, those who purchase disbelief [in exchange] for faith—never will they harm Allah at all, and for them is a painful punishment.

(178) And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.

(179) Allah would not leave the believers in the state you are in until He separates the evil from the good. Nor would Allah reveal to you the unseen. But Allah chooses of His messengers whom He wills. So believe in Allah and His messengers. And if you believe and fear Him, then for you is a great reward.

(180) And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the inheritance of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted.

(181) Allah has certainly heard the statement of those who said, "Indeed, Allah is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire.

(182) That is for what your hands have put forth and because Allah is not ever unjust to [His] servants."

(183) [They are] those who said, "Indeed, Allah has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume." Say, "There have already come to you messengers before me with clear proofs and even that of which you speak. So why did you kill them, if you should be truthful?"

(184) Then if they deny you, [O Muhammad]—so were messengers denied before you, who came with clear proofs and written ordinances and the enlightening Scripture.

(185) Every soul will taste death. And you will only be given your [full] compensation on the Day of Resurrection. So whoever is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

(186) You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah—indeed, that is of the matters [worthy] of determination.

(187) And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.

(188) And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do—never think them [to be] in safety from the punishment, and for them is a painful punishment.

(189) And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent.

(190) Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

(191) Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You; then protect us from the punishment of the Fire.

(192) Our Lord, indeed whoever You admit to the Fire—you have disgraced him, and for the wrongdoers there are no helpers.

(193) Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.

(194) Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."

(195) And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were expelled from their homes or were harmed in My cause or fought or were killed—I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as a reward from Allah, and Allah has with Him the best reward."

(196) Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.

(197) [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.

(198) But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous.

(199) And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account.

(200) O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.

Sura 4: الْنِسَاء (An-Nisā') – The Women

In the name of God, the Most Gracious, the Most Merciful.

(1) O mankind, fear your Lord, who created you from a single soul and created from it its mate, and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and [respect] the ties of kinship. Indeed, Allah is ever watching over you.

(2) Give the orphans their wealth, and do not substitute the defective for the good. Do not consume their wealth into your own. Indeed, that is ever a great sin.

(3) If you fear that you will not deal justly with the orphans, then marry women that please you—two, three, or four. But if you fear that you will not be just, then [marry only] one or those your right hands possess. That is more suitable that you may not incline to injustice.

(4) Give the women their dowries graciously. But if they willingly give up to you anything of it, then take it in satisfaction and ease.

(5) Do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of kindness.

(6) Test the orphans until they reach marriageable age. Then if you perceive in them sound judgment, release their property to them. Do not consume it excessively and quickly, anticipating their growth. Whoever is rich should abstain [from taking a fee], and whoever is poor may take according to what is acceptable. When you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant.

(7) For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much—a determined share.

(8) When other relatives, orphans, or the needy are present at the time of division, provide for them and speak to them words of kindness.

(9) Let those [guardians] fear as they would if they had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.

(10) Indeed, those who unjustly consume the property of orphans only consume into their bellies fire, and they will be burned in a Blaze.

(11) Allah instructs you concerning your children: for the male, a portion equal to that of two females. If there are only daughters, two or more, for them is two-thirds of the inheritance; if there is only one, for her is half. For parents, each one gets a sixth of the inheritance if the deceased left children. If he had no children and the parents are the only heirs, the mother receives a third. If the deceased had siblings, the mother receives a sixth, after any bequest or debt. You do not know which of them, your parents or your children, are nearest to you in benefit. This is an ordinance from Allah. Indeed, Allah is Knowing and Wise.

(12) For you is half of what your wives leave if they have no children. But if they have children, you receive a fourth of what they leave, after any bequest or debt. They receive a fourth of what you leave if you have no children. But if you have children, they receive an eighth of what you leave, after any bequest or debt. If a man or woman dies leaving neither parents nor children but has a brother or a sister, each one receives a sixth. If they are more than two, they share a third, after any bequest or debt without intent to harm. This is a command from Allah. Allah is Knowing and Forbearing.

(13) These are the limits set by Allah. Whoever obeys Allah and His Messenger will be admitted to Gardens beneath which rivers flow, abiding eternally therein; that is the great attainment.

(14) Whoever disobeys Allah and His Messenger and transgresses His limits—He will admit him to the Fire to abide eternally therein, and he will have a humiliating punishment.

(15) If any of your women commit a lewd act, bring against them four witnesses from among you. If they testify, confine the women to their houses until death takes them or Allah ordains for them another way.

(16) If two among you commit it, punish them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is Accepting of repentance and Merciful.

(17) Repentance accepted by Allah is only for those who do wrong in ignorance and then repent soon after. It is those to whom Allah will turn in forgiveness. And Allah is Knowing and Wise.

(18) But repentance is not accepted of those who continue to do evil deeds until, when death comes to one of them, he says, "Now I repent," nor of those who die while they are disbelievers. For them We have prepared a painful punishment.

(19) O you who believe, it is not lawful for you to inherit women against their will. Do not make difficulties for them in order to take back part of what you have given them unless they commit a clear immorality. Live with them in kindness. If you dislike them, perhaps you dislike something in which Allah has placed much good.

(20) If you wish to replace one wife with another and have given one of them a great amount, do not take anything from it. Would you take it in injustice and manifest sin?

(21) How could you take it while you have gone into each other and they have taken from you a solemn covenant?

(22) Do not marry women whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful and was evil as a way.

(23) Prohibited to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your milk-mothers who nursed you, your milk-sisters, your wives' mothers, your stepdaughters under your guardianship born of your wives with whom you have consummated the marriage—but if you have not consummated the marriage, there is no sin upon you—and the wives of your sons who are from your own loins, and that you take two sisters together, except for what has already occurred. Indeed, Allah is Forgiving and Merciful.

(24) Also prohibited are married women, except those your right hands possess. This is the decree of Allah upon you. Lawful to you are all beyond these, provided that you seek them with gifts from your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy from them, give them their due compensation as an obligation. There is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is Knowing and Wise.

(25) Whoever among you cannot afford to marry free believing women may marry from those whom your right hands possess of believing slave girls. Allah knows best about your faith; you are of one another. Marry them with the permission of their families and give them their due compensation according to what is acceptable, being chaste, neither fornicators nor having secret lovers. If they commit adultery after marriage, they receive half the punishment of free women. This is for those who fear sin. But to be patient is better for you. Allah is Forgiving and Merciful.

(26) Allah wants to make clear to you [the lawful from the unlawful], guide you to the good practices of those before you, and accept your repentance. Allah is Knowing and Wise.

(27) Allah wants to accept your repentance, but those who follow their desires want you to deviate greatly.

(28) Allah wants to lighten for you [your difficulties]; mankind was created weak.

(29) O you who believe, do not consume one another's wealth unjustly but only through lawful business by mutual consent. Do not kill yourselves [or one another]. Indeed, Allah is Merciful to you.

(30) Whoever does that in aggression and injustice, We will drive him into a Fire. That is easy for Allah.

(31) If you avoid the major sins forbidden to you, We will remove from you your lesser sins and admit you to a noble entrance.

(32) Do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for

women is a share of what they have earned. Ask Allah of His bounty. Indeed, Allah is Knowing of all things.

(33) For everyone, We have appointed heirs to what is left by parents and relatives. To those with whom you have made agreements, give them their due. Indeed, Allah is Witness over all things.

(34) Men are the protectors and maintainers of women by what Allah has given one over the other and by what they spend from their wealth. Righteous women are devoutly obedient, guarding in absence what Allah would have them guard. As for those from whom you fear arrogance, advise them; then if they persist, forsake them in bed; and finally, [if necessary], strike them [lightly]. But if they obey you, seek no means against them. Indeed, Allah is Exalted and Grand.

(35) If you fear a breach between them, appoint an arbitrator from his family and an arbitrator from hers. If they both desire reconciliation, Allah will cause harmony between them. Indeed, Allah is Knowing and Aware.

(36) Worship Allah and associate nothing with Him. Be kind to parents, relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are arrogant and boastful.

(37) Those who are stingy and enjoin upon people stinginess and conceal what Allah has given them of His bounty. We have prepared for the disbelievers a humiliating punishment.

(38) And those who spend their wealth to be seen by people and believe not in Allah nor in the Last Day. Whoever has Satan as a companion—what an evil companion he is.

(39) What harm would come upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them? Allah is ever Knowing of them.

(40) Indeed, Allah does not do injustice even as much as an atom's weight; and if there is a good deed, He multiplies it and gives from Himself a great reward.

(41) So how will it be when We bring from every nation a witness and bring you, [O Muhammad], as a witness against these?

(42) That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. They will not conceal from Allah a single statement.

(43) O you who believe, do not approach prayer while you are intoxicated until you know what you are saying, nor in a state of impurity—except when traveling on the road—until you have washed [your whole body]. If you are ill or on a journey or one of you comes from relieving himself or you have contacted women and cannot find water, then seek clean earth and wipe over your faces and hands with it. Indeed, Allah is Pardoning and Forgiving.

(44) Have you not seen those who were given a portion of the Scripture purchasing error and wishing you would lose the way?

(45) Allah is most knowing of your enemies. Sufficient is Allah as an ally, and sufficient is Allah as a helper.

(46) Among the Jews are those who distort words from their contexts and say, "We hear and disobey" and "Hear but be not heard" and "Rā'inā," twisting their tongues and defaming the religion. If they had said, "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more proper. But Allah has cursed them for their disbelief, so they believe not except for a few.

(47) O you who were given the Scripture, believe in what We have sent down confirming what is with you, before We obliterate faces and turn them backward or curse them as We cursed the Sabbath-breakers. The command of Allah is always executed.

(48) Indeed, Allah does not forgive associating others with Him, but He forgives what is less than that for whom He wills. Whoever associates others with Allah has certainly fabricated a tremendous sin.

(49) Have you not seen those who claim purity for themselves? Rather, Allah purifies whom He wills, and they will not be wronged even as much as a thread [inside a date seed].

(50) Look how they invent falsehood about Allah. Sufficient is that as a manifest sin.

(51) Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers"?

(52) Those are the ones whom Allah has cursed; and whoever Allah curses—never will you find for him a helper.

(53) Or do they have a share of the dominion? Then [if that were so], they would not give the people even as much as the speck on a date seed.

(54) Or do they envy people for what Allah has given them of His bounty? We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.

(55) Some of them believed in it, and some of them were averse to it. Sufficient is Hell as a blaze.

(56) Indeed, those who disbelieve in Our verses—We will drive them into a Fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is Exalted in Might and Wise.

(57) But those who believe and do righteous deeds—We will admit them to Gardens beneath which rivers flow, wherein they abide forever. They will have therein purified spouses, and We will admit them to deepening shade.

(58) Indeed, Allah commands you to render trusts to whom they are due and when you judge between people, to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is Hearing and Seeing.

(59) O you who believe, obey Allah and obey the Messenger and those in authority among you. If you disagree over anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day. That is the best and best in result.

(60) Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to refer legislation to false deities, while they were commanded to reject it; and Satan wishes to lead them far astray.

(61) When it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

(62) So how will it be when disaster strikes them because of what their hands have put forth, and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation"?

(63) Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a penetrating word.

(64) We did not send any Messenger except to be obeyed by permission of Allah. If, when they wronged themselves, they had come to you and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.

(65) But no, by your Lord, they will not truly believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in full submission.

(66) If We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and firmer in position.

(67) Then We would have given them from Us a great reward.

(68) And We would have guided them to a straight path.

(69) Whoever obeys Allah and the Messenger will be with those upon whom Allah has bestowed favor—the prophets, the steadfast

affirmers of truth, the martyrs, and the righteous. Excellent are those as companions.

(70) That is the bounty from Allah, and sufficient is Allah as Knower.

(71) O you who believe, take your precautions and either go forth in groups or go forth all together.

(72) Among you is he who lingers behind; if disaster strikes you, he says, "Allah has favored me in that I was not present with them."

(73) But if bounty comes to you from Allah, he will surely say—as if there had never been between you and him any affection—"Oh, I wish I had been with them so I could have attained a great attainment."

(74) Let those fight in the cause of Allah who sell the life of this world for the Hereafter. Whoever fights in the cause of Allah and is killed or achieves victory—We will bestow upon him a great reward.

(75) What is [the matter] with you that you do not fight in the cause of Allah and for the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"?

(76) Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of false deities. So fight against the allies of Satan. Indeed, the plot of Satan is weak.

(77) Have you not seen those who were told, "Restrain your hands [from fighting], establish prayer, and give zakah"? Then when fighting was ordained for them, at once a party of them feared men as they should fear Allah or even more. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed it for us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. Injustice will not be done to you even as much as a thread [inside a date seed]."

(78) Wherever you may be, death will overtake you, even if you should be within lofty towers. If good comes to them, they say, "This is from Allah"; but if evil befalls them, they say, "This is from you."

Say, "All things are from Allah." So what is [the matter] with those people that they can hardly understand any statement?

(79) Whatever good comes to you is from Allah, but whatever evil befalls you is from yourself. We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness.

(80) He who obeys the Messenger has obeyed Allah; but those who turn away—we have not sent you over them as a guardian.

(81) They say, "[We pledge] obedience," but when they leave you, a group of them spend the night plotting against what you have said. Allah records what they plan by night. So turn away from them and rely upon Allah. Sufficient is Allah as Disposer of affairs.

(82) Do they not reflect upon the Qur'an? If it had been from other than Allah, they would have found within it much contradiction.

(83) When there comes to them information about security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, those who can draw correct conclusions would have known about it. If not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.

(84) So fight, [O Muhammad], in the cause of Allah; you are accountable only for yourself. Encourage the believers that perhaps Allah will restrain the might of those who disbelieve. Allah is greater in might and stronger in punishment.

(85) Whoever intercedes for a good cause will have a share [of the reward], and whoever intercedes for an evil cause will have a share [of the burden]. Allah is ever, over all things, a Keeper.

(86) When you are greeted with a greeting, greet in return with one better than it or at least return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.

(87) Allah—there is no deity except Him. He will surely assemble you on the Day of Resurrection, about which there is no doubt. Who is more truthful than Allah in statement?

(88) What is [the matter] with you that you are two groups concerning the hypocrites? Allah has made them fall back into error for what they earned. Do you wish to guide those whom Allah has sent astray? Whoever Allah sends astray—you will never find for him a way.

(89) They wish you would disbelieve as they disbelieved so you would be alike. Do not take from among them allies until they emigrate in the way of Allah. But if they turn away, seize them and kill them wherever you find them. Do not take from among them any ally or helper.

(90) Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you with hearts unwilling to fight you or fight their own people. If Allah had willed, He could have given them power over you, and they would have fought you. So if they withdraw from you and do not fight you and offer you peace, Allah has not made for you a cause against them.

(91) You will find others who wish to obtain security from you and their people. Every time they are returned to [the temptation of] disbelief, they fall back into it. If they do not withdraw from you or offer you peace or restrain their hands, seize them and kill them wherever you overtake them. Against them, We have given you clear authorization.

(92) It is not for a believer to kill a believer except by mistake. Whoever kills a believer by mistake must free a believing slave and pay compensation to the deceased's family unless they remit it as charity. If the deceased was from a people at war with you and he was a believer, then [only] freeing a believing slave; and if he was from a people with whom you have a treaty, then compensation to his family and freeing a believing slave. Whoever does not find [a slave or cannot afford to buy one] must fast for two consecutive months as a repentance from Allah. Allah is Knowing and Wise.

(93) Whoever kills a believer intentionally, his recompense is Hell, abiding eternally therein. Allah is angry with him, has cursed him, and has prepared for him a great punishment.

(94) O you who believe, when you go forth in the cause of Allah, investigate; and do not say to one who gives you a greeting of peace, "You are not a believer," aspiring for the goods of worldly life. With Allah are abundant spoils. You yourselves were like that before; then Allah conferred His favor upon you. So investigate. Indeed, Allah is Acquainted with what you do.

(95) Not equal are those believers who remain [at home]—except those with an excuse—and the ones who strive in the cause of Allah with their wealth and lives. Allah has preferred those who strive with their wealth and lives over those who remain [behind], by degrees. To all, Allah has promised the best [reward], but Allah has preferred those who strive over those who remain [behind] with a great reward.

(96) Degrees [of high position] from Him and forgiveness and mercy. Allah is Forgiving and Merciful.

(97) Indeed, those whom the angels take in death while wronging themselves—the angels will say, "In what condition were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell—what an evil destination.

(98) Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way.

(99) For those, it is expected that Allah will pardon them. Allah is Pardoning and Forgiving.

(100) Whoever emigrates for the cause of Allah will find on the earth many locations and abundance. Whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him, his reward has already become incumbent upon Allah. Allah is Forgiving and Merciful.

(101) When you travel throughout the land, there is no blame upon you for shortening the prayer if you fear that those who disbelieve may attack you. Indeed, the disbelievers are ever to you a clear enemy.

(102) When you are among them and lead them in prayer, let a group stand with you and let them carry their arms. When they have prostrated, let them be behind you and have the other group come forward, which has not yet prayed, and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and baggage so they could come down upon you in a single attack. But there is no blame upon you if you are troubled by rain or are ill for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.

(103) When you have completed the prayer, remember Allah standing, sitting, or lying on your sides. When you become secure, re-establish regular prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.

(104) Do not weaken in pursuit of the enemy. If you are suffering, so are they suffering, but you expect from Allah what they do not expect. Allah is Knowing and Wise.

(105) Indeed, We have revealed to you the Book in truth so you may judge between people by what Allah has shown you. Do not be an advocate for the deceitful.

(106) Seek forgiveness from Allah. Indeed, Allah is Forgiving and Merciful.

(107) Do not argue on behalf of those who deceive themselves. Indeed, Allah does not like one who is a habitually deceitful sinner.

(108) They conceal [their evil intentions] from people, but they cannot conceal from Allah. He is with them when they spend the night in speech He does not approve. Allah encompasses what they do.

(109) Here you are—those who argue on their behalf in this worldly life—but who will argue with Allah for them on the Day of Resurrection, or who will be their representative?

(110) Whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.

(111) Whoever commits a sin only earns it against himself. Allah is Knowing and Wise.

(112) Whoever commits an offense or a sin and then blames it on an innocent person has taken upon himself slander and manifest sin.

(113) If not for the favor of Allah upon you and His mercy, a group of them would have determined to mislead you. They mislead none but themselves, and they will not harm you at all. Allah has revealed to you the Book and wisdom and taught you what you did not know. The favor of Allah upon you is ever great.

(114) No good is there in much of their private conversation, except for those who enjoin charity or that which is right or reconciliation between people. Whoever does that seeking the pleasure of Allah, We will give him a great reward.

(115) Whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers, We will let him pursue what he has chosen and drive him into Hell—what an evil destination.

(116) Indeed, Allah does not forgive associating others with Him, but He forgives what is less than that for whom He wills. Whoever associates others with Allah has gone far astray.

(117) They call upon none but female deities besides Him, and they actually call upon none but a rebellious Satan.

(118) Whom Allah has cursed. He said, "I will surely take from Your servants a specific portion.

(119) I will mislead them, arouse in them sinful desires, command them to slit the ears of cattle, and command them to change the creation of Allah." Whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss.

(120) Satan promises them and arouses desire in them. But Satan does not promise them except delusion.

(121) The refuge of those will be Hell, and they will not find from it an escape.

(122) But those who believe and do righteous deeds—We will admit them to Gardens beneath which rivers flow, abiding therein forever. It is the true promise of Allah, and who is more truthful than Allah in statement?

(123) It is not by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it and will not find besides Allah a protector or helper.

(124) Whoever does righteous deeds, whether male or female, while being a believer—those will enter Paradise and will not be wronged even as much as the speck on a date seed.

(125) Who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? Allah took Abraham as an intimate friend.

(126) To Allah belongs whatever is in the heavens and whatever is on the earth. Allah encompasses all things.

(127) They request from you a ruling concerning women. Say, "Allah gives you a ruling about them and about what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them and yet desire to marry, and concerning the oppressed among children, and that you maintain for orphans their rights in justice." Whatever you do of good—indeed, Allah is ever Knowing of it.

(128) If a woman fears ill-treatment or estrangement from her husband, there is no blame on them if they seek amicable reconciliation between themselves, for reconciliation is best. Souls are prone to selfishness, but if you do good and are mindful of Allah, surely Allah is fully aware of what you do.

(129) You will never be able to be entirely just between wives, even if you strive to do so. So do not incline completely toward one, leaving the other suspended. If you make amends and are mindful of Allah, then indeed, Allah is All-Forgiving, Most Merciful.

(130) But if they separate, Allah will enrich each of them from His abundance. And Allah is All-Encompassing, All-Wise.

(131) To Allah belongs whatever is in the heavens and whatever is on the earth. We have instructed those who were given the Scripture before you, and you yourselves, to be mindful of Allah. But if you disbelieve, then to Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is Self-Sufficient, Praiseworthy.

(132) To Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Trustee.

(133) If He wills, He can eliminate you, O people, and bring others in your place. And Allah is fully capable of that.

(134) Whoever desires the reward of this world, then with Allah is the reward of this world and the Hereafter. And Allah is All-Hearing, All-Seeing.

(135) O you who believe, stand firmly for justice as witnesses for Allah, even if against yourselves or parents or relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow personal desires, lest you deviate. And if you distort or refuse [to testify], then indeed, Allah is fully aware of what you do.

(136) O you who believe, believe in Allah, His Messenger, the Book He has sent down upon His Messenger, and the Scripture which He sent down before. Whoever disbelieves in Allah, His angels, His Books, His messengers, and the Last Day has certainly gone far astray.

(137) Indeed, those who believed, then disbelieved, then believed, then disbelieved, and then increased in disbelief—Allah will not forgive them nor guide them to a way.

(138) Give tidings to the hypocrites that for them there is a painful punishment.

(139) Those who take disbelievers as allies instead of believers—do they seek honor through them? But indeed, all honor belongs to Allah.

(140) And it has already been revealed to you in the Book that when you hear the verses of Allah being denied or ridiculed, do not sit with them until they engage in another conversation. Otherwise, you would be like them. Surely, Allah will gather the hypocrites and disbelievers all together in Hell.

(141) [They are] those who wait [and watch] you. Then if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain advantage over you, and we protected you from the believers?" Allah will judge between you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them].

(142) Indeed, the hypocrites think they deceive Allah, but He is deceiving them. When they stand up for prayer, they stand lazily, showing themselves to the people and not remembering Allah except a little.

(143) Wavering between them, belonging neither to these nor to those. And whoever Allah leaves astray—you will never find for him a way.

(144) O you who believe, do not take disbelievers as allies instead of believers. Do you wish to give Allah against yourselves a clear case?

(145) Indeed, the hypocrites will be in the lowest depths of the Fire, and you will not find for them any helper,

(146) Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah. Those will be with the believers, and Allah will give the believers a great reward.

(147) What would Allah do with your punishment if you are grateful and believe? And Allah is Appreciative, All-Knowing.

(148) Allah does not like the public mention of evil except by one who has been wronged. And Allah is All-Hearing, All-Knowing.

(149) If you reveal a good deed or conceal it or pardon an offense, then indeed, Allah is Pardoning, All-Powerful.

(150) Indeed, those who disbelieve in Allah and His messengers and wish to differentiate between Allah and His messengers, saying, "We believe in some and disbelieve in others," and wish to adopt a way in between—

(151) Those are the true disbelievers. And We have prepared for the disbelievers a humiliating punishment.

(152) But those who believe in Allah and His messengers and do not differentiate between any of them—to them He will give their rewards. And Allah is All-Forgiving, Most Merciful.

(153) The People of the Scripture ask you to bring down to them a book from the sky. But they asked Moses for even greater than that when they said, "Show us Allah outright." So the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear proofs had come to them, yet We pardoned that, and We gave Moses a clear authority.

(154) And We raised over them the Mount [to take] their covenant, and We said to them, "Enter the gate humbly," and We said to them, "Do not transgress on the Sabbath," and We took from them a solemn covenant.

(155) So for their breaking of the covenant, their disbelief in the signs of Allah, their killing of the prophets unjustly, and their saying, "Our hearts are sealed." Rather, Allah has sealed them because of their disbelief, so they believe not except for a few.

(156) And for their disbelief and their uttering against Mary a great slander,

(157) And for their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the Messenger of Allah." And they did not kill him,

nor did they crucify him; but it was made to appear so to them. Indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption, and they did not kill him, for certain.

(158) Rather, Allah raised him to Himself. And Allah is Exalted in Might and Wise.

(159) And there is none from the People of the Scripture but that he will surely believe in him before his death. And on the Day of Resurrection, he will be against them a witness.

(160) For wrongdoing on the part of the Jews, We made unlawful for them certain good foods which had been lawful to them—and for their averting many from the way of Allah,

(161) And for their taking of usury while they had been forbidden from it, and their consuming of people's wealth unjustly. And We have prepared for the disbelievers among them a painful punishment.

(162) But those firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you. And those who establish prayer, give zakat, and believe in Allah and the Last Day—to them We will give a great reward.

(163) Indeed, We have revealed to you as We revealed to Noah and the prophets after him. And We revealed to Abraham, Ishmael, Isaac, Jacob, the descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.

(164) And [We sent] messengers about whom We have told you before and messengers about whom We have not told you. And Allah spoke to Moses directly.

(165) [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And Allah is Exalted in Might and Wise.

(166) But Allah bears witness to what He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as a witness.

(167) Indeed, those who disbelieve and avert [people] from the way of Allah have certainly gone far astray.

(168) Indeed, those who disbelieve and commit wrong—never will Allah forgive them, nor will He guide them to a path,

(169) Except the path of Hell; they will abide therein forever. And that is easy for Allah.

(170) O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve, then indeed, to Allah belongs whatever is in the heavens and the earth. And Allah is All-Knowing, All-Wise.

(171) O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was only a messenger of Allah and His word which He directed to Mary and a spirit from Him. So believe in Allah and His messengers. And do not say, "Three"; desist—it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

(172) Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant—He will gather them to Himself all together.

(173) So as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper.

(174) O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.

(175) So those who believe in Allah and hold fast to Him—He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

(176) They ask you for a legal ruling. Say, "Allah gives you a ruling concerning one who has neither descendants nor ascendants as heirs: if a man dies leaving no child but has a sister, she will have half of what he left. And he inherits from her if she dies and has no child. But if there are two sisters, they will have two-thirds of what he left. And if there are both brothers and sisters, the male will have the share of two females." Allah makes clear to you [His laws] lest you go astray. And Allah is Knowing of all things.

Sura 5: **أَلْمَائِدَة** (Al-Mā'idah) - The Spread Table

In the name of God, the Most Gracious, the Most Merciful.

(1) O you who believe, fulfill your commitments. Lawful for you are the animals of livestock, except those that will be specified to you, but hunting is not permitted while you are in a state of consecration. Indeed, Allah decrees what He wills.

(2) O you who believe, do not violate the sacred symbols of Allah, nor the sacred month, nor the animals brought for sacrifice, nor the garlands, nor those coming to the Sacred House seeking the grace and pleasure of their Lord. But when you have completed the rites of consecration, then you may hunt. Do not let the hatred of a people who once barred you from the Sacred Mosque lead you to transgress. Help one another in righteousness and piety, but do not help one another in sin and aggression. And fear Allah; indeed, Allah is severe in punishment.

(3) Forbidden to you are carrion, blood, the flesh of swine, and that which has been dedicated to other than Allah; animals strangled, beaten to death, fallen from a height, gored, or partially eaten by wild animals—unless you are able to slaughter them properly—and that which is sacrificed on altars [to idols], and dividing meat by drawing lots with arrows. This is grave disobedience. Today those who disbelieve have despaired of [harming] your religion; so do not fear them, but fear Me. Today I have perfected for you your religion, completed My favor upon you, and have chosen for you Islam as your religion. But whoever is compelled by hunger, without intent of sinning—then indeed, Allah is Forgiving, Merciful.

(4) They ask you what is lawful for them. Say: "Lawful for you are all good and pure things, and what hunting animals catch for you, which you have trained as Allah has taught you. So eat of what they catch for you, and mention the name of Allah over it. And fear Allah; indeed, Allah is swift in account."

(5) Today all good and pure things have been made lawful for you. The food of those who were given the Scripture is lawful for you, and your food is lawful for them. Lawful to you are chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due dowries, desiring chastity, not fornication nor taking secret lovers. And whoever rejects faith—his deeds will become void, and in the Hereafter he will be among the losers.

(6) O you who believe, when you stand for prayer, wash your faces and your hands up to the elbows, wipe over your heads, and wash your feet up to the ankles. And if you are in a state of major impurity, then purify yourselves [with a full bath]. But if you are ill or on a journey, or one of you comes from relieving himself, or you have had contact with women and cannot find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you, that you may be grateful.

(7) And remember Allah's favor upon you and His covenant with which He bound you when you said, "We hear and we obey." And fear Allah; indeed, Allah knows well what is within the hearts.

(8) O you who believe, stand firm for Allah as just witnesses, and do not let the hatred of a people lead you to be unjust. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is well-aware of what you do.

(9) Allah has promised those who believe and do righteous deeds forgiveness and a great reward.

(10) But those who disbelieve and deny Our signs—they are the companions of Hellfire.

(11) O you who believe, remember Allah's favor upon you when a people were about to stretch out their hands against you, but He restrained their hands from you. And fear Allah; and upon Allah let the believers rely.

(12) Allah had taken a covenant from the Children of Israel, and We appointed twelve leaders among them. And Allah said, "I am with

you. If you establish prayer, give zakat, believe in My messengers, support them, and lend Allah a good loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever among you disbelieves after that has certainly strayed from the straight path."

(13) But because they broke their covenant, We cursed them and made their hearts hard. They distort words from their [proper] places and have forgotten a portion of what they were reminded of. And you will not cease to discover deceit from them, except a few of them. But pardon them and overlook [their misdeeds]; indeed, Allah loves the doers of good.

(14) And from those who say, "We are Christians," We took their covenant, but they forgot a portion of what they were reminded of. So We caused among them animosity and hatred until the Day of Resurrection. And Allah will inform them of what they used to do.

(15) O People of the Scripture, there has come to you Our Messenger to make clear to you much of what you used to conceal of the Scripture and to overlook much. There has come to you from Allah a light and a clear Book.

(16) By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkneses into the light by His permission and guides them to a straight path.

(17) They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary." Say, "Who then could prevent Allah at all if He had intended to destroy the Messiah, son of Mary, or his mother, or everyone on earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent.

(18) The Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins? Rather, you are [but] human beings among those He has created. He forgives whom He wills, and He punishes whom He wills. And to

Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination."

(19) O People of the Scripture, there has come to you Our Messenger to make things clear to you after a period without messengers, lest you say, "There came not to us any bringer of good tidings or a warner." But there has come to you a bringer of good tidings and a warner. And Allah is over all things competent.

(20) And [remember] when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you kings and gave you what He had not given anyone among the worlds.

(21) O my people, enter the Holy Land which Allah has assigned to you, and do not turn back [from fighting in Allah's cause], lest you become losers."

(22) They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter."

(23) Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be victorious. And upon Allah rely, if you are believers."

(24) They said, "O Moses, indeed we will not enter it ever as long as they are within it; so go, you and your Lord, and fight. Indeed, we are sitting right here."

(25) [Moses] said, "My Lord, indeed I do not possess [control] except myself and my brother, so part us from the defiantly disobedient people."

(26) [Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people."

(27) And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one

of them but was not accepted from the other. Said [the latter], "I will surely kill you." [The former] said, "Indeed, Allah only accepts from the righteous.

(28) If you should raise your hand against me to kill me—I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.

(29) Indeed, I want you to bear my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers."

(30) And his soul permitted to him the murder of his brother, so he killed him and became among the losers.

(31) Then Allah sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful.

(32) Because of that, We decreed upon the Children of Israel that whoever kills a soul—unless for a soul [i.e., in legal retribution] or for corruption [done] in the land—it is as if he had slain mankind entirely. And whoever saves one—it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.

(33) Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world, and for them in the Hereafter is a great punishment,

(34) Except for those who repent before you apprehend them. And know that Allah is Forgiving, Merciful.

(35) O you who believe, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.

(36) Indeed, those who disbelieve—if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment.

(37) They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment.

(38) [As for] the thief, the male and the female—amputate their hands in recompense for what they committed as a deterrent punishment from Allah. And Allah is Exalted in Might and Wise.

(39) But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving, Merciful.

(40) Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills. And Allah is over all things competent.

(41) O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews—listeners to falsehood, listening to other people who have not come to you. They distort words beyond their [proper] places [in the Scripture], saying, "If you are given this, take it; but if you are not given it, then beware." But he for whom Allah intends fitnah [error]—never will you possess [power to do] anything for him against Allah. Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.

(42) [They are] avid listeners to falsehood, devourers of what is unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them—they will not harm you at all. But if you judge, judge between them with justice. Indeed, Allah loves those who act justly.

(43) But how is it that they come to you for judgment while they have the Torah, in which is the judgment of Allah? Then they turn away, [even] after that; but those are not [in fact] believers.

(44) Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed—then it is those who are the disbelievers.

(45) And We ordained for them therein: "A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution." But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed—then it is those who are the wrongdoers.

(46) And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

(47) And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed—then it is those who are the defiantly disobedient.

(48) And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

(49) And judge between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away—then know that Allah only intends to afflict them with some of their sins. And indeed, many among the people are defiantly disobedient.

(50) Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith]?

(51) O you who believe, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you—then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.

(52) So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.

(53) And those who believe will say, "Are these the ones who swore by Allah their strongest oaths that they were with you?" Their deeds have become worthless, and they have become losers.

(54) O you who believe, whoever among you turns back from his religion—Allah will bring forth [in place of them] a people He will love and who will love Him, who are humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing, All-Knowing.

(55) Your ally is none but Allah and [therefore] His Messenger and those who have believed—those who establish prayer and give zakat, and they bow [in worship].

(56) And whoever is an ally of Allah and His Messenger and those who have believed—indeed, the party of Allah—they will be the predominant.

(57) O you who believe, do not take as allies those who take your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers. And fear Allah, if you should [truly] be believers.

(58) And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason.

(59) Say, "O People of the Scripture, do you resent us except [for the fact] that we have believed in Allah and what was revealed to us and what was revealed before, and because most of you are defiantly disobedient?"

(60) Say, "Shall I inform you of [what is] worse than that as recompense from Allah? [It is] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of false deities. Those are worse in position and further astray from the sound way."

(61) And when they come to you, they say, "We believe." But they have entered with disbelief [in their hearts], and they have certainly left with it. And Allah is most knowing of what they were concealing.

(62) And you see many of them hastening into sin and aggression and the devouring of what is unlawful. How wretched is what they have been doing.

(63) Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing.

(64) And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindle the fire of war [against you], Allah extinguishes it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters.

(65) And if only the People of the Scripture had believed and feared Allah, We would have removed from them their misdeeds and admitted them to gardens of pleasure.

(66) And if only they had upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet.

Among them are a moderate community, but many of them—evil is that which they do.

(67) O Messenger, convey that which has been revealed to you from your Lord; and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.

(68) Say, "O People of the Scripture, you are [standing] on nothing until you uphold the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.

(69) Indeed, those who have believed [in Prophet Muhammad] and those [before him] who were Jews or Sabeans or Christians—those [among them] who believed in Allah and the Last Day and did righteousness—no fear will there be concerning them, nor will they grieve.

(70) We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed.

(71) And they thought there would be no [resulting] punishment, so they became blind and deaf. Then Allah turned to them in forgiveness; then [again] many of them became blind and deaf. And Allah is Seeing of what they do.

(72) They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah—Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

(73) They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.

(74) So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful.

(75) The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.

(76) Say, "Do you worship besides Allah that which holds for you no [power of] harm or benefit while Allah is the Hearing, the Knowing?"

(77) Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."

(78) Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and habitually transgressed.

(79) They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.

(80) You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally.

(81) And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.

(82) You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks, and because they are not arrogant.

(83) And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have

recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.

(84) And why should we not believe in Allah and what has come to us of the truth? And we hope that our Lord will admit us [to Paradise] with the righteous people."

(85) So Allah rewarded them for what they said with gardens beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.

(86) But those who disbelieved and denied Our signs—they are the companions of Hellfire.

(87) O you who believe, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.

(88) And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.

(89) Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it]—then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful.

(90) O you who believe, indeed, intoxicants, gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

(91) Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?

(92) And obey Allah and obey the Messenger and beware. And if you turn away—then know that upon Our Messenger is only [the responsibility for] clear notification.

(93) There is not upon those who believe and do righteousness [any] blame concerning what they have consumed [in the past] if they [now] fear Allah and believe and do righteous deeds, then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good.

(94) O you who believe, Allah will surely test you with something of the game that your hands and spears [can] reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after that—for him is a painful punishment.

(95) O you who believe, do not kill game while you are in the state of ihram [pilgrimage]. And whoever of you kills it intentionally—the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you, as an offering [to Allah] delivered to the Ka‘bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution.

(96) Lawful to you is the game from the sea and its food as provision for you and the travelers, but forbidden to you is the game of the land as long as you are in the state of ihram. And fear Allah to whom you will be gathered.

(97) Allah has made the Ka‘bah, the Sacred House, standing for the people, and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things.

(98) Know that Allah is severe in penalty and that Allah is Forgiving and Merciful.

(99) Not upon the Messenger is [responsibility] except [for] notification. And Allah knows whatever you reveal and whatever you conceal.

(100) Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful.

(101) O you who believe, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing.

(102) A people asked such [questions] before you; then they became thereby disbelievers.

(103) Allah has not instituted [such innovations as] bahirah or sa'ibah or wasilah or ham; but those who disbelieve invent falsehood about Allah, and most of them do not reason.

(104) And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers," even though their fathers knew nothing, nor were they guided?

(105) O you who believe, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; then He will inform you of what you used to do.

(106) O you who believe, testimony [should be taken] among you when death approaches one of you at the time of bequest—that of two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer, and let them both swear by Allah if you doubt [their testimony], [saying], "We will not exchange it [i.e., our oath] for a price, even if he should be a near relative, and we will not withhold the testimony of Allah. Indeed, we would then be of the sinful."

(107) But if it is found that those two were guilty of sin, let two others stand in their place—[two] nearest [in kin] from those who have a lawful right. And let them swear by Allah, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers."

(108) That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allah and listen; and Allah does not guide the defiantly disobedient people.

(109) [Be warned of] the Day when Allah will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge; indeed, it is You who is Knower of the unseen."

(110) [The Day] when Allah will say, "O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay what was like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, 'This is not but obvious magic.'"

(111) And [remember] when I inspired to the disciples, "Believe in Me and in My messenger [Jesus]." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]."

(112) [And remember] when the disciples said, "O Jesus, son of Mary, can your Lord send down to us a table spread with food from heaven?" [Jesus] said, "Fear Allah, if you should be believers."

(113) They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."

(114) Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from heaven to be for us a festival—for the first of us and the last of us—and a sign from You. And provide for us, and You are the best of providers."

(115) Allah said, "Indeed, I will send it down to you, but whoever disbelieves afterward from among you—then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."

(116) And [beware the Day] when Allah will say, "O Jesus, son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen."

(117) I said not to them except what You commanded me—to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

(118) If You should punish them—indeed they are Your servants; but if You forgive them—indeed it is You who is the Exalted in Might, the Wise."

(119) Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.

(120) To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent.

Sura 6: الأَنْعَامُ (Al-An‘ām) - The Livestock

In the name of God, the Most Gracious, the Most Merciful.

(1) Praise be to Allah, who created the heavens and the earth and established darkness and light. Yet those who disbelieve attribute equals to their Lord.

(2) It is He who created you from clay and decreed a term [for your life]. With Him is a fixed time [for Judgment], yet you doubt.

(3) He is Allah in the heavens and on earth. He knows what you conceal and what you reveal, and He knows what you earn.

(4) Whenever a sign comes to them from their Lord, they reject it.

(5) They have denied the truth when it came to them, but soon they will learn the reality of what they used to mock.

(6) Have they not seen how many generations We destroyed before them? We had established them on the earth more firmly than We have established you. We sent the sky pouring upon them with abundant rain and made rivers flow beneath them. Then We destroyed them for their sins and produced other generations after them.

(7) Even if We had sent down to you a Book inscribed on parchment, and they touched it with their hands, the disbelievers would say, "This is nothing but obvious magic."

(8) And they say, "Why has an angel not been sent down to him?" If We had sent down an angel, the matter would have been decided, and they would not be granted respite.

(9) And if We had made him an angel, We would have made him [appear as] a man, and thus confused them in what they are already confused.

(10) Messengers before you were mocked, but those who ridiculed them were engulfed by what they used to mock.

(11) Say, "Travel through the land and observe the end of those who denied [the truth]."

(12) Ask, "To whom belongs whatever is in the heavens and the earth?" Say, "To Allah!" He has decreed mercy upon Himself. He will surely gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe.

(13) To Him belongs whatever dwells in the night and the day. He is the All-Hearing, the All-Knowing.

(14) Say, "Shall I take a protector other than Allah, the Originator of the heavens and the earth, who feeds and is not fed?" Say, "Indeed, I have been commanded to be the first to submit." And do not be among those who associate others [with Him].

(15) Say, "Indeed, I fear, if I disobey my Lord, the punishment of a tremendous Day."

(16) Whoever is averted from it that Day—He has granted him mercy. And that is the clear triumph.

(17) If Allah touches you with adversity, none can remove it but Him. And if He grants you good, then He is over all things competent.

(18) He is the Supreme over His servants. He is the Wise, the All-Aware.

(19) Say, "What thing is greatest as a testimony?" Say, "Allah is witness between me and you. This Qur'an has been revealed to me that I may warn you and whomever it reaches. Do you truly testify that there are other gods besides Allah?" Say, "I do not testify." Say, "He is only One God, and I am free from what you associate [with Him]."

(20) Those to whom We have given the Scripture recognize it as they recognize their own sons. Those who have lost themselves—they will not believe.

(21) Who does more wrong than one who invents lies against Allah or denies His signs? Indeed, the wrongdoers will not succeed.

(22) On the Day We gather them all together, We will say to those who associated others [with Allah], "Where are your partners that you used to claim?"

(23) Then there will be no [excuse] but to say, "By Allah, our Lord, we were not polytheists."

(24) See how they lie against themselves, and lost from them is what they used to invent.

(25) Among them are those who listen to you, but We have placed veils over their hearts so they do not understand it, and deafness in their ears. Even if they saw every sign, they would not believe in it. To the point that when they come to you arguing, the disbelievers say, "This is nothing but legends of the former peoples."

(26) They prevent others from it and keep away from it themselves. They destroy none but themselves, but they do not perceive it.

(27) If you could see when they are made to stand before the Fire! They will say, "Oh, would that we could be sent back, and not deny the signs of our Lord, and be among the believers."

(28) But what they concealed before has now appeared to them. And even if they were returned, they would revert to what was forbidden to them; indeed, they are liars.

(29) And they say, "There is nothing but our worldly life, and we will not be resurrected."

(30) If you could see when they are made to stand before their Lord! He will say, "Is this not the truth?" They will say, "Yes, by our Lord!" He will say, "Then taste the punishment for what you used to deny."

(31) Lost indeed are those who deny the meeting with Allah, until when the Hour comes upon them suddenly, they will say, "Oh, woe to us for what we neglected concerning it," while they bear their burdens on their backs. Unquestionably, evil is what they bear.

(32) The worldly life is nothing but play and amusement, but the abode of the Hereafter is best for those who are righteous. Will you not then understand?

(33) We certainly know that what they say grieves you. It is not you they deny, but it is the signs of Allah that the wrongdoers reject.

(34) Messengers before you were indeed denied, but they patiently endured denial and persecution until Our help came to them. None can alter the words of Allah. Already there has come to you some information about the messengers.

(35) If their aversion is hard on you, then if you can seek a tunnel into the earth or a stairway into the sky to bring them a sign [then do so]. But if Allah had willed, He would have gathered them upon guidance. So do not be among the ignorant.

(36) Only those who listen will respond. As for the dead—Allah will resurrect them; then to Him they will be returned.

(37) They say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allah is able to send down a sign, but most of them do not know."

(38) There is no creature on earth nor bird that flies with its wings but are communities like you. We have not neglected anything in the Book. Then to their Lord they will be gathered.

(39) Those who deny Our signs are deaf and dumb in darkness. Whomever Allah wills—He leaves astray; and whomever He wills—He puts on a straight path.

(40) Say, "Have you considered: if the punishment of Allah comes to you or the Hour comes, will you call upon other than Allah, if you are truthful?"

(41) No, it is Him alone you would call upon, and He would remove that for which you called upon Him, if He wills, and you would forget what you associate [with Him].

(42) We have already sent [messengers] to nations before you; then We seized them with hardship and adversity so that they might humble themselves.

(43) Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them what they were doing.

(44) So when they forgot what they had been reminded of, We opened to them the doors of every [good] thing, until when they rejoiced in what they were given, We seized them suddenly, and they were plunged into despair.

(45) So the people who did wrong were eliminated. And praise be to Allah, Lord of the worlds.

(46) Say, "Have you considered: if Allah were to take away your hearing and your sight and set a seal upon your hearts, which god other than Allah could restore them to you?" See how We diversify the signs; yet they still turn away.

(47) Say, "Have you considered: if the punishment of Allah comes upon you unexpectedly or openly, will any be destroyed except the wrongdoing people?"

(48) We do not send the messengers except as bringers of good news and warners. So whoever believes and reforms—there will be no fear upon them, nor will they grieve.

(49) But those who deny Our signs—the punishment will touch them for their defiant disobedience.

(50) Say, "I do not say to you that I possess the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equal to the seeing? Will you not then reflect?"

(51) Warn with it [the Qur'an] those who fear that they will be gathered before their Lord—they will have no protector or intercessor besides Him—so that they may become righteous.

(52) Do not send away those who call upon their Lord morning and evening, seeking His countenance. You are not accountable for them in anything, nor are they accountable for you in anything. If you were to send them away, you would be among the wrongdoers.

(53) Thus We have tested some of them through others, so that they might say, "Are these the ones whom Allah has favored among us?" Does not Allah know best those who are grateful?

(54) When those who believe in Our signs come to you, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that whoever among you does wrong out of ignorance and then repents after that and corrects himself—indeed, He is Forgiving and Merciful."

(55) Thus We explain the verses in detail, so that the way of the criminals may become evident.

(56) Say, "Indeed, I have been forbidden to worship those you invoke besides Allah." Say, "I will not follow your desires, for then I would have gone astray and would not be of the guided."

(57) Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have what you seek to hasten. Judgment is only for Allah. He declares the truth, and He is the best of judges."

(58) Say, "If I had what you seek to hasten, the matter between me and you would have been settled. But Allah knows best the wrongdoers."

(59) With Him are the keys of the unseen; none knows them except Him. He knows what is on the land and in the sea. Not a leaf falls but that He knows it. There is not a grain within the darkness of the earth nor anything fresh or dry but that it is [written] in a clear record.

(60) It is He who takes your souls by night and knows what you have done by day. Then He revives you therein so that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do.

(61) He is the Supreme over His servants, and He sends over you guardian angels until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].

(62) Then they are returned to Allah, their true Master. Unquestionably, His is the judgment, and He is the swiftest of reckoners.

(63) Say, "Who rescues you from the darkness of the land and sea [when] you call upon Him humbly and privately, 'If He should save us from this, we will surely be among the grateful?'"

(64) Say, "It is Allah who saves you from it and from every distress; yet you still associate others with Him."

(65) Say, "He is the one able to send upon you punishment from above you or from beneath your feet or to confuse you [into] factions and make you taste the violence of one another." See how We diversify the signs so that they may understand.

(66) But your people have denied it, though it is the truth. Say, "I am not a guardian over you."

(67) For every announcement is a [specified] time, and you are going to know.

(68) When you see those who engage in [offensive] discourse concerning Our verses, turn away from them until they enter into another conversation. If Satan should cause you to forget, then after the reminder do not sit with the wrongdoing people.

(69) Those who fear Allah are not accountable for them in anything, but [only] for a reminder—so that they may fear Him.

(70) Leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with the Qur'an, lest a soul be given up to destruction for what it earned; it will have besides Allah no protector and no intercessor. And if it should offer every ransom, it would not be accepted from it. Those are the ones who are destroyed for what they have earned; for them will be a drink

of scalding water and a painful punishment because they used to disbelieve.

(71) Say, "Shall we invoke besides Allah that which neither benefits us nor harms us and turn back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed to wander upon the earth confused, while he has companions inviting him to guidance, [calling], 'Come to us.'" Say, "Indeed, the guidance of Allah is the [only] guidance, and we have been commanded to submit to the Lord of the worlds,

(72) And to establish prayer and fear Him." And it is He to whom you will be gathered.

(73) It is He who created the heavens and the earth in truth. The Day He says, "Be," and it is, His word is the truth. His is the dominion on the Day the Horn is blown. Knower of the unseen and the witnessed; He is the Wise, the All-Aware.

(74) Remember when Abraham said to his father Azar, "Do you take idols as gods? Indeed, I see you and your people in manifest error."

(75) Thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith].

(76) So when the night covered him, he saw a star. He said, "This is my Lord." But when it set, he said, "I do not like those that set."

(77) When he saw the moon rising, he said, "This is my Lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

(78) When he saw the sun rising, he said, "This is my Lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah.

(79) Indeed, I have turned my face toward Him who created the heavens and the earth, inclining toward truth, and I am not among those who associate others with Allah."

(80) His people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? I do not fear what you associate with Him unless my Lord wills something. My Lord encompasses all things in knowledge. Will you not then remember?"

(81) And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you know?"

(82) Those who believe and do not mix their belief with injustice—they will have security, and they are rightly guided.

(83) That was Our argument which We gave to Abraham against his people. We raise in degrees whom We will. Indeed, your Lord is Wise and Knowing.

(84) We gave to him Isaac and Jacob—all [of them] We guided. And Noah We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.

(85) And Zechariah and John and Jesus and Elias—all were of the righteous.

(86) And Ishmael and Elisha and Jonah and Lot—and all [of them] We favored over the worlds.

(87) And some among their fathers and their descendants and their brothers—and We chose them and guided them to a straight path.

(88) That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Him, then worthless for them would be whatever they were doing.

(89) Those are the ones to whom We gave the Scripture and authority and prophethood. But if they deny it, We have entrusted it to a people who are not therein disbelievers.

(90) Those are the ones whom Allah has guided, so follow their guidance. Say, "I do not ask you for it any payment. It is not but a reminder for the worlds."

(91) They did not appraise Allah with true appraisal when they said, "Allah did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You make it into pages, disclosing some of it and concealing much. You were taught that which you knew not—you nor your fathers." Say, "Allah [revealed it]." Then leave them in their [empty] discourse, amusing themselves.

(92) This is a blessed Book which We have revealed, confirming what was before it, so that you may warn the Mother of Cities [Mecca] and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers.

(93) Who does more wrong than one who invents a lie about Allah or says, "It has been revealed to me," while nothing has been revealed to him, and one who says, "I will reveal something like what Allah revealed." If you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands [saying], "Deliver your souls! Today you will be awarded the punishment of humiliation for what you used to say against Allah other than the truth and for your arrogance toward His signs."

(94) "You have certainly come to Us alone as We created you the first time, and you have left behind what We bestowed upon you. We do not see with you your intercessors which you claimed were associates [of Allah]. The bond between you has been severed, and lost from you is what you used to claim."

(95) Indeed, Allah is the splitter of the grain and the date seed. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?

(96) [He is] the cleaver of daybreak and has made the night for rest and the sun and the moon for calculation. That is the determination of the Exalted in Might, the Knowing.

(97) It is He who placed for you the stars that you may be guided by them through the darkness of the land and sea. We have detailed the signs for people who know.

(98) It is He who produced you from one soul and [will provide for you] a place of dwelling and of storage. We have detailed the signs for people who understand.

(99) It is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We bring forth grains arranged in layers. And from the palm trees—from their sheaths come forth clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at their fruit when they bear fruit and at their ripening. Indeed, in that are signs for people who believe.

(100) Yet they attribute to Allah partners—the jinn, while He created them—and they falsely attribute to Him sons and daughters without knowledge. Exalted is He and high above what they describe.

(101) [He is] the Originator of the heavens and the earth. How could He have a son when He does not have a companion, and He created all things? He is, of all things, Knowing.

(102) That is Allah, your Lord; there is no deity except Him, the Creator of all things. So worship Him. He is Disposer of all things.

(103) Vision does not perceive Him, but He perceives [all] vision; He is the Subtle, the All-Aware.

(104) "There has come to you enlightenment from your Lord. So whoever sees does so for [the benefit of] his soul, and whoever is blind—it is against himself. I am not a guardian over you."

(105) Thus We diversify the signs so that they will say, "You have studied," and so We may make it clear for people who know.

(106) Follow what has been revealed to you from your Lord—there is no deity except Him—and turn away from those who associate others with Allah.

(107) If Allah had willed, they would not have associated others with Him, and We have not appointed you over them as a guardian, nor are you responsible for them.

(108) Do not insult those they invoke besides Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

(109) They swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, "Signs are only with Allah." What will make you perceive that even if it came, they would not believe?

(110) We will turn away their hearts and their eyes, just as they refused to believe in it the first time, and We will leave them in their transgression, wandering blindly.

(111) Even if We had sent down to them the angels, and the dead spoke to them, and We gathered before them everything, they would not believe unless Allah should will. But most of them are ignorant.

(112) Thus We have made for every prophet enemies—devils from mankind and jinn—inspiring to one another decorative speech in delusion. If your Lord had willed, they would not have done it, so leave them and what they invent.

(113) So that the hearts of those who do not believe in the Hereafter may incline toward it and be satisfied with it, and so they may commit what they are committing.

(114) [Say], "Should I seek a judge other than Allah while it is He who has sent down to you the Book explained in detail?" Those to whom We gave the Scripture know that it has been sent down from your Lord in truth. So do not be among the doubters.

(115) The word of your Lord has been completed in truth and justice. None can alter His words, and He is the Hearing, the Knowing.

(116) If you obey most of those on earth, they will lead you astray from the way of Allah. They follow nothing but conjecture, and they do nothing but lie.

(117) Indeed, your Lord knows best who strays from His way, and He knows best the rightly guided.

(118) So eat of that upon which the name of Allah has been mentioned, if you believe in His signs.

(119) Why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, except what you are compelled to [eat]? Indeed, many lead others astray through their own desires without knowledge. Indeed, your Lord knows best the transgressors.

(120) Leave what is apparent of sin and what is concealed thereof. Indeed, those who earn sin will be recompensed for what they used to commit.

(121) Do not eat of that upon which the name of Allah has not been mentioned, for indeed it is disobedience. Indeed, the devils inspire their allies to dispute with you. If you were to obey them, you would indeed be polytheists.

(122) Is one who was dead and We gave him life and made for him a light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers what they used to do.

(123) Thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire only against themselves, and they do not perceive.

(124) When a sign comes to them, they say, "We will not believe until we are given like that which was given to the messengers of Allah." Allah knows best where He places His message. There will afflict the criminals debasement before Allah and severe punishment for what they used to plot.

(125) Whoever Allah wills to guide—He opens his heart to Islam; and whoever He wills to misguide—He makes his heart tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.

(126) This is the path of your Lord, straight. We have detailed the signs for people who remember.

(127) For them is the abode of peace with their Lord, and He is their protector because of what they used to do.

(128) On the Day when He will gather them all together [and say], "O assembly of jinn, you have misled many of mankind." Their allies among mankind will say, "Our Lord, we benefited from one another, and we have reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allah wills. Indeed, your Lord is Wise and Knowing."

(129) Thus We make the wrongdoers allies of one another for what they used to earn.

(130) "O assembly of jinn and mankind, did there not come to you messengers from among you, relating to you My signs and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves." The worldly life deluded them, and they will bear witness against themselves that they were disbelievers.

(131) That is because your Lord would not destroy the cities unjustly while their people were unaware.

(132) For all are degrees [of reward or punishment] for what they have done. Your Lord is not unaware of what they do.

(133) Your Lord is the Free of need, the Possessor of mercy. If He wills, He can do away with you and replace you with whomever He wills, just as He produced you from the descendants of another people.

(134) Indeed, what you are promised is coming, and you will not cause failure [to Allah].

(135) Say, "O my people, work according to your position; indeed, I am working. You will come to know who will have a good end in the Hereafter. Indeed, the wrongdoers will not succeed."

(136) They assign to Allah a share of what He has produced of crops and livestock, and say, "This is for Allah," by their claim, "and this is for our partners [associated with Him]." But what is for their partners does not reach Allah, while what is for Allah reaches their partners. Evil is what they judge.

(137) Likewise, their partners have made pleasing to many polytheists the killing of their children in order to ruin them and confuse them in their religion. Had Allah willed, they would not have done so. So leave them and what they invent.

(138) They say, "These animals and crops are forbidden; no one may eat from them except whom we will," by their claim. And [there are] animals whose backs are forbidden and animals over which they do not mention the name of Allah—an invention against Him. He will punish them for what they were inventing.

(139) They say, "What is in the bellies of these animals is exclusively for our males and forbidden to our females. But if it is born dead, then all of them share in it." He will punish them for their description. Indeed, He is Wise and Knowing.

(140) Lost are those who kill their children in foolishness without knowledge and have forbidden what Allah has provided for them, inventing lies against Allah. They have gone astray and were not guided.

(141) It is He who causes gardens to grow, both trellised and untrellised, and palm trees and crops of different kinds of food, and olives and pomegranates, similar and dissimilar. Eat of their fruit when they bear fruit, and give its due [zakah] on the day of its harvest. And do not be excessive. Indeed, He does not like those who commit excess.

(142) And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allah has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

(143) [They are] eight mates: of sheep, two; and of goats, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful."

(144) And of camels, two; and of cattle, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah charged you with this?" Who is more unjust than one who invents a lie about Allah to mislead the people without knowledge? Indeed, Allah does not guide the wrongdoing people.

(145) Say, "I do not find within what has been revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine—for indeed, it is impure—or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit]—then indeed, your Lord is Forgiving and Merciful."

(146) And to those who are Jews We prohibited every animal of unclown hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. Thus did We recompense them for their transgression. Indeed, We are truthful.

(147) If they deny you, say, "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are criminals."

(148) Those who associate others with Allah will say, "If Allah had willed, we would not have associated anything, nor would our fathers, nor would we have forbidden anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow nothing but assumption, and you are only falsifying."

(149) Say, "With Allah is the conclusive argument. If He had willed, He would have guided you all."

(150) Say, "Bring forward your witnesses who will testify that Allah has prohibited this." If they testify, do not testify with them. Do not follow the desires of those who deny Our signs and those who do not believe in the Hereafter while they equate others with their Lord.

(151) Say, "Come, I will recite what your Lord has prohibited to you: Do not associate anything with Him; and to parents, good treatment; and do not kill your children out of poverty—we will provide for you and them; and do not approach immoralities—what is apparent of them and what is concealed; and do not kill the soul which Allah has forbidden except by right. This has He instructed you that you may understand."

(152) Do not approach the orphan's property except in a way that is best until he reaches maturity. Give full measure and weight in justice. We do not charge any soul except with that within its capacity. And when you speak, be just, even if it concerns a near relative. Fulfill the covenant of Allah. This has He instructed you that you may remember.

(153) And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for they will separate you from His way. This has He instructed you that you may become righteous.

(154) Then We gave Moses the Scripture, making complete [Our favor] upon the one who did good, and as a detailed explanation of all things and as guidance and mercy that perhaps they would believe in the meeting with their Lord.

(155) And this is a blessed Book which We have revealed, so follow it and fear Allah that you may receive mercy.

(156) [We revealed it] lest you say, "The Scripture was only sent down to two groups before us, but we were unaware of their teachings,"

(157) Or lest you say, "If only the Scripture had been revealed to us, we would have been better guided than they." So there has come to

you a clear proof from your Lord and guidance and mercy. Who does more wrong than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with a terrible punishment for their having turned away.

(158) Are they waiting until the angels come to them, or your Lord comes, or some of the signs of your Lord come? The Day that some of the signs of your Lord come, no soul will benefit from its faith if it had not believed before or had not earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting."

(159) Indeed, those who have divided their religion and become sects—you, [O Muhammad], are not associated with them in anything. Their affair is only with Allah; then He will inform them about what they used to do.

(160) Whoever comes with a good deed will have ten times the like thereof, and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.

(161) Say, "Indeed, my Lord has guided me to a straight path—a correct religion—the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah."

(162) Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

(163) No partner has He. And this I have been commanded, and I am the first of the Muslims."

(164) Say, "Is it other than Allah I should desire as a lord while He is the Lord of all things? Every soul earns only against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about that over which you used to differ."

(165) It is He who has made you successors upon the earth and has raised some of you above others in degrees to test you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

Sura 7: الأعراف (Al-A‘rāf) - The Heights

In the name of God, the Most Gracious, the Most Merciful.

(1) Alif, Lām, Mīm, Ṣād.

(2) [This is] a Book revealed to you—so let there be no distress in your heart concerning it—that you may warn [others] and as a reminder for the believers.

(3) Follow what has been revealed to you from your Lord, and do not follow other protectors besides Him. Little do you reflect!

(4) How many cities have We destroyed! Our punishment came upon them by night or while they were resting at noon.

(5) Then their only cry when Our punishment came to them was, "Indeed, we were wrongdoers."

(6) Then We will surely question those to whom [a message] was sent, and We will surely question the messengers.

(7) Then We will relate to them with knowledge, for We were never absent.

(8) And the weighing on that Day will be the truth. So those whose scales are heavy—it is they who will be successful.

(9) But those whose scales are light—they are the ones who have lost themselves for what injustice they were doing toward Our signs.

(10) And We have certainly established you upon the earth and made for you therein means of livelihood. Little are you grateful.

(11) And We have certainly created you, then fashioned you; then We said to the angels, "Prostrate before Adam," so they prostrated, except for Iblis; he was not of those who prostrated.

(12) [Allah] said, "What prevented you from prostrating when I commanded you?" He said, "I am better than him. You created me from fire and created him from clay."

(13) [Allah] said, "Descend from it, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased."

(14) He said, "Grant me respite until the Day they are resurrected."

(15) [Allah] said, "Indeed, you are of those reprieved."

(16) He said, "Because You have put me in error, I will surely sit in wait for them on Your straight path."

(17) Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."

(18) [Allah] said, "Get out of it, disgraced and expelled. Whoever follows you among them—I will surely fill Hell with you all."

(19) "And O Adam, dwell, you and your wife, in the Garden and eat from wherever you will, but do not approach this tree lest you be among the wrongdoers."

(20) Then Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortals."

(21) And he swore to them, "Indeed, I am to you from among the sincere advisors."

(22) So he brought about their fall through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to cover themselves with the leaves of the Garden. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"

(23) They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

(24) [Allah] said, "Descend, being to one another enemies. And for you on the earth is a dwelling place and enjoyment for a time."

(25) He said, "Therein you will live, and therein you will die, and from it you will be brought forth."

(26) O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness—that is best. That is from the signs of Allah that perhaps they will remember.

(27) O children of Adam, let not Satan tempt you as he removed your parents from the Garden, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

(28) And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?"

(29) Say, "My Lord has ordered justice. And direct your faces [i.e., selves] at every place of prostration, and invoke Him, sincere to Him in religion." Just as He originated you, you will return [to life]—

(30) A group He guided, and a group deserved error. Indeed, they had taken the devils as allies instead of Allah while they thought they were guided.

(31) O children of Adam, take your adornment at every place of prayer. Eat and drink, but do not be excessive; indeed, He likes not those who commit excess.

(32) Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.

(33) Say, "My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."

(34) And for every nation is a [specified] term. So when their time has come, they will not delay it by an hour, nor will they advance it.

(35) O children of Adam, if there come to you messengers from among you relating My verses to you, then whoever fears Allah and reforms—there will be no fear concerning them, nor will they grieve.

(36) But those who deny Our verses and are arrogant toward them—those are the companions of the Fire; they will abide therein eternally.

(37) And who is more unjust than one who invents about Allah a lie or denies His signs? Those will attain their portion of the decree until, when Our messengers [i.e., angels] come to them to take them in death, they will say, "Where are those you used to invoke besides Allah?" They will say, "They have departed from us," and will bear witness against themselves that they were disbelievers.

(38) [Allah] will say, "Enter among nations which had passed on before you of jinn and mankind into the Fire." Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them, "Our Lord, these had misled us, so give them a double punishment of the Fire." He will say, "For each is double, but you do not know."

(39) And the first of them will say to the last of them, "Then you had not any favor over us, so taste the punishment for what you used to earn."

(40) Indeed, those who deny Our verses and are arrogant toward them—the gates of heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle. And thus do We recompense the criminals.

(41) They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers.

(42) But those who believed and did righteous deeds—we charge no soul except within its capacity—those are the companions of Paradise; they will abide therein eternally.

(43) And We will have removed whatever is within their breasts of resentment. Beneath them rivers flow. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly, the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."

(44) And the companions of Paradise will call out to the companions of the Fire, "We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers

(45) Who averted [people] from the way of Allah and sought to make it seem deviant while they were disbelievers in the Hereafter."

(46) And between them will be a partition, and on [its] elevations are men who recognize all by their mark. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet] entered it, but they long intensely.

(47) And when their eyes are turned toward the companions of the Fire, they say, "Our Lord, do not place us with the wrongdoing people."

(48) And the people of the elevations will call to men [within Hell] whom they recognize by their mark, saying, "Of no avail to you was your gathering and [the fact] that you were arrogant."

(49) [Allah will say], "Are these the ones whom you [inhabitants of Hell] swore that Allah would never grant them mercy?" [To them it will be said], "Enter Paradise; no fear will there be concerning you, nor will you grieve."

(50) And the companions of the Fire will call to the companions of Paradise, "Pour upon us some water or from whatever Allah has provided you." They will say, "Indeed, Allah has forbidden them both to the disbelievers

(51) Who took their religion as distraction and amusement and whom the worldly life deluded." So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses.

(52) And We had certainly brought them a Book which We detailed by knowledge—as guidance and mercy to a people who believe.

(53) Do they await except its result? The Day its result comes, those who had ignored it before will say, "The messengers of our Lord had come with the truth, so are there [now] any intercessors to intercede for us or could we be sent back to do other than what we used to do?" They will have lost themselves, and lost from them is what they used to invent.

(54) Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne. He brings the night as a cover over the day, chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

(55) Call upon your Lord in humility and privately; indeed, He does not like transgressors.

(56) And do not cause corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.

(57) And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rain clouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.

(58) And the good land—its vegetation emerges by permission of its Lord; but that which is bad—nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful.

(59) We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day."

(60) Said the eminent among his people, "Indeed, we see you in manifest error."

(61) [Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds.

(62) I convey to you the messages of my Lord and advise you sincerely; and I know from Allah what you do not know.

(63) Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you and that you may fear Allah so you might receive mercy?"

(64) But they denied him, so We saved him and those who were with him in the ark, and We drowned those who denied Our signs. Indeed, they were a blind people.

(65) And to the 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?"

(66) Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and indeed, we think you are of the liars."

(67) [Hud] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds.

(68) I convey to you the messages of my Lord, and I am to you a trustworthy advisor.

(69) Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favors of Allah that you might succeed."

(70) They said, "Have you come to us that we should worship Allah alone and leave what our fathers have worshiped? Then bring us what you promise us, if you should be of the truthful."

(71) [Hud] said, "Already have defilement and anger fallen upon you from your Lord. Do you dispute with me concerning names you have named—you and your fathers—for which Allah has not sent down any authority? Then wait; indeed, I am with you among those who wait."

(72) So We saved him and those with him by mercy from Us; and We eliminated those who denied Our signs, and they were not believers.

(73) And to the Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of Allah sent to you as a sign. So leave her to eat within Allah's land and do not touch her with harm, lest there seize you a painful punishment.

(74) And remember when He made you successors after the 'Aad and settled you in the land, and you take for yourselves palaces from its plains and carve from the mountains homes. Then remember the favors of Allah and do not commit abuse on the earth, spreading corruption."

(75) Said the eminent ones who were arrogant among his people to those who were oppressed—those who believed among them, "Do you actually know that Salih is sent from his Lord?" They said, "Indeed we, in that with which he was sent, are believers."

(76) Said those who were arrogant, "Indeed we, in that which you have believed, are disbelievers."

(77) So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers."

(78) So the earthquake seized them, and they became within their home [corpses] fallen prone.

(79) And he turned away from them and said, "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors."

(80) And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds?"

(81) Indeed, you approach men with desire instead of women. Rather, you are a transgressing people."

(82) But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure."

(83) So We saved him and his family, except for his wife; she was of those who remained behind.

(84) And We rained upon them a rain [of stones]. Then see how was the end of the criminals.

(85) And to [the people of] Midian [We sent] their brother Shu‘ayb. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So give full measure and weight and do not deprive people of their due and do not cause corruption upon the earth after its reformation. That is better for you if you are believers.

(86) And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it seem deviant. And remember when you were few, and He increased you. And see how was the end of the corrupters.

(87) And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until Allah judges between us. And He is the best of judges."

(88) Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shu'ayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling?"

(89) We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord encompasses all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

(90) Said the eminent ones who disbelieved among his people, "If you should follow Shu'ayb, indeed, you would then be losers."

(91) So the earthquake seized them, and they became within their home [corpses] fallen prone.

(92) Those who denied Shu'ayb—it was as though they had never resided there. Those who denied Shu'ayb—it was they who were the losers.

(93) And he turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you. So how could I grieve for a disbelieving people?"

(94) And We sent to no city a prophet except that We seized its people with adversity and hardship that they might humble themselves [to Allah].

(95) Then We exchanged in place of the bad condition, good, until they increased and prospered and said, "Our fathers [also] were touched with hardship and ease." So We seized them suddenly while they did not perceive.

(96) And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.

(97) Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep?

(98) Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play?

(99) Then, did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people.

(100) Has it not become clear to those who inherited the earth after its [previous] people that if We willed, We could afflict them for their sins? But We seal over their hearts so they do not hear.

(101) Those cities—We relate to you some of their news. And certainly did their messengers come to them with clear proofs, but they were not to believe in that which they had denied before. Thus does Allah seal over the hearts of the disbelievers.

(102) And We did not find for most of them any covenant; but indeed, We found most of them defiantly disobedient.

(103) Then We sent after them Moses with Our signs to Pharaoh and his establishment, but they were unjust toward them. So see how was the end of the corrupters.

(104) And Moses said, "O Pharaoh, I am a messenger from the Lord of the worlds

(105) Obligated not to say about Allah except the truth. I have come to you with clear evidence from your Lord, so send with me the Children of Israel."

(106) [Pharaoh] said, "If you have come with a sign, then bring it forth if you should be of the truthful."

(107) So Moses threw his staff, and suddenly it was a serpent manifest.

(108) And he drew out his hand; thereupon it was white [with radiance] for the observers.

(109) Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician

(110) Who wants to expel you from your land [through magic]; so what do you instruct?"

(111) They said, "Postpone [the matter of] him and his brother and send among the cities gatherers

(112) Who will bring you every learned magician."

(113) And the magicians came to Pharaoh. They said, "Indeed for us is a reward if we are the predominant."

(114) He said, "Yes, and, moreover, you will be among those made near [to me]."

(115) They said, "O Moses, either you throw [your staff], or we will be the ones to throw [first]."

(116) He said, "Throw." And when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great magic.

(117) And We inspired to Moses, "Throw your staff," and at once it devoured what they falsified.

(118) So the truth was established, and abolished was what they were doing.

(119) And they were defeated there and became debased.

(120) And the magicians fell down in prostration.

(121) They said, "We have believed in the Lord of the worlds,

(122) The Lord of Moses and Aaron."

(123) Pharaoh said, "You believed in him before I gave you permission. Indeed, this is a conspiracy you plotted in the city to expel therefrom its people, but you are going to know."

(124) I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all."

(125) They said, "Indeed, to our Lord we will return."

(126) And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience and let us die as Muslims [in submission to You]."

(127) And the eminent among the people of Pharaoh said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them."

(128) Said Moses to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."

(129) They said, "We have been harmed before you came to us and after you have come to us." He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do."

(130) And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded.

(131) But when good came to them, they said, "This is ours [by right]." And if a bad condition struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Allah, but most of them do not know.

(132) And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you."

(133) So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.

(134) And when the punishment descended upon them, they said, "O Moses, invoke for us your Lord by what He has promised you. If you can remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel."

(135) But when We removed the punishment from them until a term they were to reach, then at once they broke their word.

(136) So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them.

(137) And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed all that Pharaoh and his people were producing and what they had been building.

(138) And We took the Children of Israel across the sea; then they came upon a people devoted to some idols of theirs. They said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly."

(139) Indeed, those [worshippers]—destroyed is that in which they are engaged, and worthless is whatever they were doing."

(140) He said, "Is it other than Allah I should desire for you as a god while He has preferred you over the worlds?"

(141) And [recall] when We saved you from the people of Pharaoh, who were afflicting you with the worst torment—killing your sons and keeping your women alive. And in that was a great trial from your Lord.

(142) And We made an appointment with Moses for thirty nights and perfected them by the addition of ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take

my place among my people, do right [by them], and do not follow the way of the corrupters."

(143) And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."

(144) [Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful."

(145) And We wrote for him on the tablets [something] of all things—admonition and explanation for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient.

(146) I will turn away from My signs those who are arrogant upon the earth without right; and if they see every sign, they will not believe in it. And if they see the way of righteousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them."

(147) Those who denied Our signs and the meeting of the Hereafter—their deeds have become worthless. Are they recompensed except for what they used to do?

(148) And the people of Moses made, after [his departure], from their ornaments a calf—an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers.

(149) And when regret overcame them and they saw that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers."

(150) And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

(151) [Moses] said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful."

(152) Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world. And thus do We recompense the inventors [of falsehood].

(153) But those who committed misdeeds and then repented after them and believed—indeed, your Lord thereafter is Forgiving and Merciful.

(154) And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord.

(155) And Moses chose from his people seventy men for Our appointment. And when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them before and me as well. Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers.

(156) And decree for us in this world [that which is] good and also in the Hereafter; indeed, we have turned back to You." [Allah] said, "My punishment—I afflict with it whom I will, but My mercy encompasses all things." So I will decree it for those who fear Me and give zakāh and those who believe in Our verses—

(157) Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong, and

makes lawful for them the good things and prohibits for them the evil, and relieves them of their burdens and the shackles which were upon them. So those who have believed in him, honored him, supported him, and followed the light which was sent down with him—it is those who will be the successful."

(158) Say, "O mankind, indeed I am the Messenger of Allah to you all, to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered Prophet who believes in Allah and His words, and follow him that you may be guided.

(159) And among the people of Moses is a community which guides by truth and by it establishes justice.

(160) And We divided them into twelve tribes as distinct nations. And when his people asked him for water, We inspired Moses, "Strike the rock with your staff," and twelve springs gushed forth from it. Each tribe knew its drinking place. And We shaded them with clouds and sent down upon them manna and quails: "Eat of the good things We have provided for you." And they did not wrong Us, but they wronged themselves.

(161) And when it was said to them, "Dwell in this city and eat from it wherever you will, and say, 'Relieve us of our burdens,' and enter the gate bowing humbly; We will forgive your sins for you. We will increase [the reward] for the doers of good."

(162) But those among them who did wrong changed the word to a statement other than that which had been said to them, so We sent upon them a punishment from the sky for the wrong they were doing.

(163) And ask them about the town that was by the sea—when they transgressed in the Sabbath—when their fish came to them openly on their Sabbath day, and the day they had no Sabbath they did not come to them. Thus did We test them because they were defiantly disobedient.

(164) And when a community among them said, "Why do you admonish a people whom Allah is about to destroy or punish with a

severe punishment?" They said, "To be absolved before your Lord and perhaps they may fear Him."

(165) And when they forgot that by which they had been reminded, We saved those who forbade evil and seized those who wronged with a wretched punishment because they were defiantly disobeying.

(166) So when they persisted in that which they had been forbidden, We said to them, "Be apes, despised."

(167) And [remember] when your Lord declared that He would surely send against them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in punishment; but indeed, He is Forgiving and Merciful.

(168) And We divided them throughout the earth into nations. Of them, some were righteous, and of them, some were otherwise. And We tested them with good and bad that perhaps they would return [to obedience].

(169) Then there succeeded after them successors who inherited the Scripture, taking the commodities of this lower life and saying, "It will be forgiven for us." And if an offer like it comes to them, they will [again] take it. Was not the covenant of the Scripture taken from them that they would not say about Allah except the truth, and they studied what was in it? And the home of the Hereafter is better for those who fear Allah; so will you not understand?

(170) But those who hold fast to the Book and establish prayer—indeed, We will not allow to be lost the reward of the reformers.

(171) And [mention] when We raised the mountain above them as if it was a canopy, and they thought it was going to fall on them, [and We said], "Take what We have given you with determination and remember what is in it that you might fear Allah."

(172) And [mention] when your Lord took from the children of Adam—from their loins—their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This]—lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."

(173) Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Will You then destroy us for what the falsifiers have done?"

(174) And thus do We explain in detail the verses, and perhaps they will return.

(175) And recite to them the news of him to whom We gave Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.

(176) And if We had willed, We could have elevated him thereby, but he adhered to the earth and followed his desires. So his example is like that of a dog: if you chase him, he pants; or if you leave him, he [still] pants. That is the example of the people who deny Our signs. So relate the stories that perhaps they will reflect.

(177) How evil is the example of the people who denied Our signs and used to wrong themselves.

(178) Whoever Allah guides is the [rightly] guided; and whoever He sends astray—it is they who are the losers.

(179) And We have certainly destined for Hell many of the jinn and mankind. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like livestock; rather, they are even more astray. It is they who are the heedless.

(180) And to Allah belong the best names, so invoke Him by them. And leave those who practice deviation concerning His names. They will be recompensed for what they have been doing.

(181) And among those We created is a community which guides by truth and thereby establishes justice.

(182) But those who deny Our signs—We will progressively lead them [to destruction] from where they do not know.

(183) And I will give them time. Indeed, My plan is firm.

(184) Do they not reflect? There is in their companion no madness. He is not but a clear warner.

(185) Do they not look into the realm of the heavens and the earth and everything that Allah has created, and think that perhaps their appointed time has come near? So in what statement after this will they believe?

(186) Whoever Allah sends astray—there is no guide for him; and He leaves them in their transgression, wandering blindly.

(187) They ask you about the Hour: "When is its arrival?" Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah, but most of the people do not know."

(188) Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not but a warner and a bringer of good tidings to a people who believe."

(189) It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he covers her, she carries a light burden and continues therein. And when it becomes heavy, they both invoke Allah, their Lord, "If You should give us a good [child], we will surely be among the grateful."

(190) But when He gives them a good [child], they ascribe partners to Him concerning that which He has given them. Exalted is Allah above what they associate with Him.

(191) Do they associate with Him those who create nothing and they are [themselves] created?

(192) And they are unable to help them, nor can they help themselves.

(193) And if you invite them to guidance, they do not follow you. It is all the same for you whether you invite them or you remain silent.

(194) Indeed, those you [polytheists] call upon besides Allah are servants like you. So call upon them and let them respond to you, if you should be truthful.

(195) Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, [O Muhammad], "Call your 'partners' and then conspire against me and give me no respite.

(196) Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous.

(197) And those you call upon besides Him are unable to help you, nor can they help themselves."

(198) And if you invite them to guidance, they do not hear; and you see them looking toward you while they do not see.

(199) Show forgiveness, enjoin what is right, and turn away from the ignorant.

(200) And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.

(201) Indeed, those who fear Allah—when an impulse touches them from Satan, they remember [Him] and at once they have insight.

(202) But their brothers—the devils—increase them in error; then they do not stop short.

(203) And when you do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow what is revealed to me from my Lord. This [Qur'an] is enlightenment from your Lord and guidance and mercy for a people who believe."

(204) So when the Qur'an is recited, listen to it and pay attention that you may receive mercy.

(205) And remember your Lord within yourself in humility and fear without loudness in words, in the mornings and evenings, and do not be among the heedless.

(206) Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate.

[^Note: This is a verse of prostration (Sajdah).]

Sura 8: الأَنْفَال (Al-Anfāl) - The booty

In the name of God, the Most Gracious, the Most Merciful.

(1) They ask you about the spoils of war. Say, "The spoils belong to Allah and the Messenger. So fear Allah and set matters right among yourselves, and obey Allah and His Messenger, if you are believers."

(2) The true believers are those whose hearts tremble when Allah is mentioned, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.

(3) They establish prayer and spend from what We have provided them.

(4) Those are the true believers; for them are degrees [of honor] with their Lord, forgiveness, and a generous provision.

(5) Just as your Lord brought you out of your home in truth, while a party among the believers was reluctant.

(6) They dispute with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.

(7) And [remember] when Allah promised you one of the two groups—that it would be yours—and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers.

(8) That He should establish the truth and abolish falsehood, even if the criminals disliked it.

(9) [Remember] when you implored your Lord for help, and He answered you, "Indeed, I will reinforce you with a thousand angels following one another."

(10) And Allah made it only as a glad tiding and so that your hearts would be assured thereby. And victory is not but from Allah; indeed, Allah is Exalted in Might and Wise.

(11) [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you water from the sky to cleanse you thereby and remove from you the impurity of Satan and to strengthen your hearts and make firm your footsteps.

(12) [Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip."

(13) That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger—indeed, Allah is severe in penalty.

(14) "That [is yours], so taste it." And for the disbelievers is the punishment of the Fire.

(15) O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn your backs to them [in flight].

(16) And whoever turns his back to them on such a day—unless swerving [as a strategy] for war or joining another company—has certainly returned with anger upon him from Allah, and his refuge is Hell—and wretched is the destination.

(17) And you did not kill them, but it was Allah who killed them. And you threw not when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.

(18) That [is so], and [also] that Allah will weaken the plot of the disbelievers.

(19) If you [disbelievers] seek a decision—the decision has come to you. And if you cease, it is better for you; but if you return [to war], We will return, and never will your numbers avail you at all, even if they are many. And [know] that Allah is with the believers.

(20) O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].

(21) And do not be like those who say, "We have heard," while they do not hear.

(22) Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

(23) Had Allah known any good in them, He would have made them hear. And even if He had made them hear, they would still have turned away while they were refusing.

(24) O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

(25) And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.

(26) And remember when you were few and oppressed in the land, fearing that people might abduct you. But He sheltered you, supported you with His victory, and provided you with good things that you might be grateful.

(27) O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].

(28) And know that your properties and your children are but a trial and that Allah has with Him a great reward.

(29) O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.

(30) And [remember] when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans; and Allah is the best of planners.

(31) And when Our verses are recited to them, they say, "We have heard. If we willed, we could say something like this. This is nothing but legends of the former peoples."

(32) And [remember] when they said, "O Allah, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."

(33) But Allah would not punish them while you are among them, and Allah would not punish them while they seek forgiveness.

(34) But why should Allah not punish them while they obstruct [people] from al-Masjid al-Haram and they were not its guardians? Its [true] guardians are not but the righteous, but most of them do not know.

(35) And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved.

(36) Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved—to Hell they will be gathered.

(37) [This is] so that Allah may distinguish the wicked from the good and place the wicked, one upon another, and heap them all together and put them into Hell. It is those who are the losers.

(38) Say to those who have disbelieved that if they cease, what has previously occurred will be forgiven for them; but if they return [to hostility], then the precedent of the former [punished] peoples has already taken place.

(39) And fight them until there is no more persecution and [until] the religion, all of it, is for Allah. And if they cease, then indeed, Allah is Seeing of what they do.

(40) But if they turn away—then know that Allah is your protector. Excellent is the protector, and excellent is the helper.

(41) And know that anything you obtain of war booty—then indeed, for Allah is one-fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the traveler, if you have believed in Allah and in that which We sent down to Our servant on the day of criterion—the day when the two armies met. And Allah, over all things, is competent.

(42) [Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you. If you had made an appointment [to meet], you would have missed the appointment. But [it was] so that Allah might accomplish a matter already destined—that those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence. And indeed, Allah is Hearing and Knowing.

(43) [Remember, O Muhammad], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter, but Allah saved [you]. Indeed, He is Knowing of that within the breasts.

(44) And when He showed them to you, when you met, as few in your eyes, and He made you appear as few in their eyes so that Allah might accomplish a matter already destined. And to Allah [all] matters are returned.

(45) O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.

(46) And obey Allah and His Messenger, and do not dispute and [thus] lose courage, and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

(47) And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah. And Allah is encompassing of what they do.

(48) And [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people,

and indeed, I am your protector." But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed, I fear Allah. And Allah is severe in penalty."

(49) [Remember] when the hypocrites and those in whose hearts was disease said, "Their religion has deluded those [Muslims]." But whoever relies upon Allah—then indeed, Allah is Exalted in Might and Wise.

(50) And if you could but see when the angels take the souls of those who disbelieved, striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire.

(51) That is for what your hands have put forth [of evil] and because Allah is not ever unjust to His servants."

(52) [Theirs is] like the custom of the people of Pharaoh and of those before them. They disbelieved in the signs of Allah, so Allah seized them for their sins. Indeed, Allah is Powerful and severe in penalty.

(53) That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.

(54) [Theirs is] like the custom of the people of Pharaoh and of those before them. They denied the signs of their Lord, so We destroyed them for their sins, and We drowned the people of Pharaoh. And all of them were wrongdoers.

(55) Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe—

(56) The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allah.

(57) So if you, [O Muhammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded.

(58) If you have reason to fear from a people betrayal, throw [their treaty] back to them, putting you on equal terms. Indeed, Allah does not like traitors.

(59) And let not those who disbelieve think they will escape. Indeed, they will not cause failure [to Allah].

(60) And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

(61) And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.

(62) But if they intend to deceive you—then sufficient for you is Allah. It is He who supported you with His help and with the believers.

(63) And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

(64) O Prophet, sufficient for you is Allah and for whoever follows you of the believers.

(65) O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

(66) Now, Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are among you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of Allah. And Allah is with the steadfast.

(67) It is not for a prophet to have captives [of war] until he has thoroughly subdued the land. You desire the commodities of this

world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.

(68) If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment.

(69) So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful.

(70) O Prophet, say to whoever is in your hands of the captives, "If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful."

(71) But if they intend to betray you—then they have already betrayed Allah before, and He empowered [you] over them. And Allah is Knowing and Wise.

(72) Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided—they are allies of one another. But those who believed and did not emigrate—for you there is no guardianship of them until they emigrate. But if they seek help from you for the religion, then it is your duty to help them, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.

(73) And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption.

(74) But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided—it is they who are the believers, truly. For them is forgiveness and noble provision.

(75) And those who believed after [the initial emigration] and emigrated and fought with you—they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things.

Sura 9: النُّوْبَة (At-Tawbah) - Repentance

(1) [This is] a declaration of disassociation from Allah and His Messenger to those with whom you made a treaty among the polytheists.

(2) So travel freely throughout the land for four months but know that you cannot escape Allah and that Allah will disgrace the disbelievers.

(3) And [it is] an announcement from Allah and His Messenger to the people on the day of the great pilgrimage that Allah is disassociated from the polytheists, and so is His Messenger. So if you repent, it is better for you; but if you turn away, then know that you will not cause failure to Allah. And give tidings of a painful punishment to those who disbelieve.

(4) Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].

(5) And when the sacred months have passed, then kill the polytheists wherever you find them, capture them, besiege them, and sit in wait for them at every place of ambush. But if they repent, establish prayer, and give zakah, then let them go their way. Indeed, Allah is Forgiving and Merciful.

(6) And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.

(7) How can there be for the polytheists a treaty in the sight of Allah and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him].

(8) How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient.

(9) They have exchanged the signs of Allah for a small price and averted [people] from His way. Indeed, it was evil that they were doing.

(10) They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.

(11) But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know.

(12) But if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief—for indeed, there are no oaths [sacred] to them—[fight them] that they might cease.

(13) Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack] upon you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers.

(14) Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people.

(15) And remove the fury in their hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise.

(16) Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger, and the believers as intimates? And Allah is Acquainted with what you do.

(17) It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. For those, their deeds have become worthless, and in the Fire they will abide eternally.

(18) The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day, establish prayer, give zakah, and fear none except Allah. For it is expected that those will be of the rightly guided.

(19) Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people.

(20) The ones who have believed, emigrated, and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success].

(21) Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.

(22) [They will be] abiding therein forever. Indeed, Allah has with Him a great reward.

(23) O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you—then it is those who are the wrongdoers.

(24) Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."

(25) Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.

(26) Then Allah sent down His tranquility upon His Messenger and upon the believers and sent down soldiers [angels] whom you did not

see and punished those who disbelieved. And that is the recompense of the disbelievers.

(27) Then Allah will accept repentance after that for whom He wills; and Allah is Forgiving and Merciful.

(28) O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise.

(29) Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture—[fight] until they give the jizyah willingly while they are humbled.

(30) The Jews say, "Ezra is the son of Allah"; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded?

(31) They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.

(32) They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.

(33) It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.

(34) O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah—give them tidings of a painful punishment.

(35) The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."

(36) Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah from the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the polytheists collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].

(37) Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah and [thus] make lawful what Allah has made unlawful. Made pleasing to them is the evil of their deeds; and Allah does not guide the disbelieving people.

(38) O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

(39) If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.

(40) If you do not aid him [the Prophet]—Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed, Allah is with us." And Allah sent down His tranquility upon him and supported him with soldiers [angels] you did not see and made the word of those who disbelieved the lowest, while the word of Allah—that is the highest. And Allah is Exalted in Might and Wise.

(41) Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.

(42) Had it been an easy gain and a moderate trip, they would have followed you; but the distance was too far for them. And they will swear by Allah, "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allah knows that indeed they are liars.

(43) May Allah pardon you, [O Muhammad]; why did you give them permission [to remain behind] before it was clear to you who were truthful and you knew who were the liars?

(44) Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who fear Him.

(45) Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.

(46) And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."

(47) Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers.

(48) They had already desired dissension before and had upset matters for you until the truth came and the order of Allah prevailed, while they were averse.

(49) And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers.

(50) If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing.

(51) Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely.

(52) Say, "Do you await for us except one of the two best things while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed, we, along with you, are waiting."

(53) Say, "Spend willingly or unwillingly; never will it be accepted from you. Indeed, you have been a defiantly disobedient people."

(54) And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.

(55) So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers.

(56) And they swear by Allah that they are from among you while they are not from among you; but they are a people who are afraid.

(57) If they could find a refuge or some caves or any place to enter and hide, they would turn to it while they run heedlessly.

(58) And among them are those who criticize you concerning the distribution of charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.

(59) If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah," [it would have been better for them].

(60) Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the traveler—an obligation [imposed] by Allah. And Allah is Knowing and Wise.

(61) And among them are those who abuse the Prophet and say, "He is an ear." Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of Allah—for them is a painful punishment.

(62) They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they should be believers.

(63) Do they not know that whoever opposes Allah and His Messenger—that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.

(64) The hypocrites are apprehensive lest a surah be revealed about them, informing them of what is in their hearts. Say, "Mock [as you wish]; indeed, Allah will expose that which you fear."

(65) And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?"

(66) Make no excuse; you have disbelieved after your belief. If We pardon one faction of you, We will punish another faction because they were criminals.

(67) The hypocrite men and hypocrite women are of one another; they enjoin what is wrong and forbid what is right and close their hands [from spending]. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites—it is they who are the defiantly disobedient.

(68) Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It

is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.

(69) [You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged [in vanities] like that in which they engaged. It is those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers.

(70) Has there not reached them the news of those before them—the people of Noah and [the tribes of] 'Aad and Thamud and the people of Abraham and the companions of Midian and the overturned cities? Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves.

(71) The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those—Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.

(72) Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.

(73) O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

(74) They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with

a painful punishment in this world and the Hereafter, and there will not be for them on earth any protector or helper.

(75) And among them are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous."

(76) But when He gave them from His bounty, they were stingy with it and turned away while they refused.

(77) So He penalized them with hypocrisy in their hearts until the Day they will meet Him—because they failed Allah in what they promised Him and because they used to lie.

(78) Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen?

(79) Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them—Allah will ridicule them, and they will have a painful punishment.

(80) Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times—never will Allah forgive them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people.

(81) Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, "Do not go forth in the heat." Say, "The fire of Hell is more intense in heat"—if they would but understand.

(82) So let them laugh a little and [then] weep much as recompense for what they used to earn.

(83) If Allah returns you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me ever, and you will never fight with me an enemy."

Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind."

(84) And do not pray [the funeral prayer, O Muhammad], over any of them who has died—ever—or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.

(85) And let not their wealth and their children impress you. Allah only intends to punish them through them in this world and that their souls should depart [at death] while they are disbelievers.

(86) And when a surah was revealed [enjoining them] to believe in Allah and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, "Leave us to be with them who sit [at home]."

(87) They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand.

(88) But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all] the good things, and it is those who are the successful.

(89) Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.

(90) And those with excuses among the Bedouins came to be permitted [to remain], and they who had lied to Allah and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment.

(91) There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort [i.e., guilt] when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful.

(92) Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to

ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend.

(93) The cause [for blame] is only upon those who ask permission of you while they are rich. They are satisfied to be with those who stay behind, and Allah has sealed over their hearts, so they do not know.

(94) They will make excuses to you when you have returned to them. Say, "Make no excuse—never will we believe you. Allah has already informed us of your news [i.e., affair]. And Allah will observe your deeds, and [so will] His Messenger; then you will be taken back to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

(95) They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed, they are evil, and their refuge is Hell as recompense for what they had been earning.

(96) They swear to you so that you might be satisfied with them. But if you should be satisfied with them—indeed, Allah is not satisfied with a defiantly disobedient people.

(97) The Bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allah has revealed to His Messenger. And Allah is Knowing and Wise.

(98) And among the Bedouins are some who consider what they spend as a loss and await for you turns of misfortune. Upon them will be a misfortune of evil. And Allah is Hearing and Knowing.

(99) But among the Bedouins are some who believe in Allah and the Last Day and consider what they spend as means of nearness to Allah and of [obtaining] invocations of the Messenger. Unquestionably, it is a means of nearness for them. Allah will admit them to His mercy. Indeed, Allah is Forgiving and Merciful.

(100) And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct—Allah is pleased with them and they are pleased with Him, and He has

prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

(101) And among those around you of the Bedouins are hypocrites, and [also] from the people of Madinah. They have persisted in hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.

(102) And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.

(103) Take, [O Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

(104) Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of repentance, the Merciful?

(105) And say, "Do [as you will], for Allah will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

(106) And [there are] others deferred until the command of Allah—whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise.

(107) And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars.

(108) Do not stand [for prayer] within it—ever. A mosque founded on righteousness from the first day is more worthy for you to stand in.

Within it are men who love to purify themselves; and Allah loves those who purify themselves.

(109) Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people.

(110) Their building which they built will not cease to be a [cause of] skepticism in their hearts until their hearts are stopped. And Allah is Knowing and Wise.

(111) Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.

(112) [Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers.

(113) It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

(114) And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. Indeed was Abraham compassionate and patient.

(115) And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allah is Knowing of all things.

(116) Indeed, to Allah belongs the dominion of the heavens and the earth; He gives life and causes death. And you have not besides Allah any protector or any helper.

(117) Allah has already forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.

(118) And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them, and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful.

(119) O you who have believed, fear Allah and be with those who are true.

(120) It was not [proper] for the people of Madinah and those surrounding them of the Bedouins that they remain behind after [the departure of] the Messenger of Allah or that they prefer themselves over his self. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good.

(121) Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing.

(122) And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

(123) O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous.

(124) And whenever a surah is revealed, there are among them [the hypocrites] those who say, "Which of you has this increased in faith?" As for those who believe, it has increased them in faith, while they are rejoicing.

(125) But as for those in whose hearts is disease, it has [only] increased them in evil upon their evil, and they will have died while they are disbelievers.

(126) Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?

(127) And whenever a surah is revealed, they look at each other, [saying], "Does anyone see you?" and then they dismiss themselves. Allah has dismissed their hearts because they are a people who do not understand.

(128) There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

(129) But if they turn away, [O Muhammad], say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."

Sura 10: يُونُسُ (Yūnus) – Jonah

In the name of God, the Most Gracious, the Most Merciful.

(1) Alif, Lam, Ra. These are the verses of the Wise Book.

(2) Is it astonishing to the people that We have revealed to a man among them: "Warn mankind and give good tidings to those who believe that they have a high rank with their Lord"? The disbelievers say, "Indeed, this is an obvious magician."

(3) Indeed, your Lord is Allah, who created the heavens and the earth in six days, then established Himself above the Throne, governing all affairs. There is no intercessor except after His permission. That is Allah, your Lord; so worship Him. Will you not then remember?

(4) To Him you will all return—a true promise of Allah. He originates creation and then repeats it so that He may justly reward those who believe and do righteous deeds. But those who disbelieve will have a drink of boiling water and a painful punishment for their disbelief.

(5) It is He who made the sun a shining light and the moon a derived light and determined for it phases—that you may know the number of years and the calculation [of time]. Allah did not create this except in truth. He explains the signs for a people who know.

(6) Indeed, in the alternation of the night and the day and in what Allah has created in the heavens and the earth are signs for a people who fear Him.

(7) Indeed, those who do not expect the meeting with Us, are pleased with the worldly life and feel secure therein, and those who are heedless of Our signs—

(8) Their refuge will be the Fire because of what they used to earn.

(9) Indeed, those who believe and do righteous deeds—their Lord will guide them by their faith. Beneath them rivers will flow in Gardens of Delight.

(10) Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the conclusion of their supplication will be, "All praise is due to Allah, Lord of the worlds."

(11) If Allah were to hasten for the people the evil [they invoke] as they hasten the good, their term would have been ended for them. But We leave those who do not expect the meeting with Us wandering blindly in their transgression.

(12) And when affliction touches man, he calls upon Us—lying on his side or sitting or standing. But when We remove from him his affliction, he continues as if he had never called upon Us for relief from the affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing.

(13) And We have already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people.

(14) Then We made you successors on earth after them so that We may observe how you will do.

(15) And when Our clear verses are recited to them, those who do not expect the meeting with Us say, "Bring us a Quran other than this or alter it." Say, "It is not for me to alter it on my own accord. I only follow what is revealed to me. Indeed, I fear, if I were to disobey my Lord, the punishment of a tremendous Day."

(16) Say, "If Allah had willed, I would not have recited it to you, nor would He have made it known to you. For I have remained among you a lifetime before it. Then will you not understand?"

(17) So who is more unjust than one who invents a lie against Allah or denies His signs? Indeed, the criminals will not succeed.

(18) They worship besides Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah." Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.

(19) Mankind was [of] one community [before]; then they differed. And if not for a word that preceded from your Lord, it would have been judged between them concerning that over which they differ.

(20) And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, the unseen belongs only to Allah, so wait; indeed, I am with you among those who wait."

(21) And when We let the people taste mercy after hardship has touched them, behold! They devise plots against Our signs. Say, "Allah is swifter in plotting." Indeed, Our messengers record that which you plot.

(22) It is He who enables you to travel on land and sea until, when you are on ships and they sail with them with a favorable wind, and they rejoice therein, there comes a stormy wind and waves come upon them from everywhere, and they think they are surrounded. They invoke Allah, sincere to Him in religion: "If You save us from this, we will surely be among the grateful."

(23) But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves—a brief enjoyment of this worldly life; then to Us is your return, and We will inform you of what you used to do.

(24) The example of the worldly life is like rain which We send down from the sky; the vegetation of the earth mingles with it, from which men and livestock eat. Until, when the earth has taken on its adornment and is beautified, and its people think they have power over it, there comes to it Our command by night or by day, and We make it as a harvested field, as if it had not flourished yesterday. Thus do We explain the signs for a people who reflect.

(25) And Allah invites to the Home of Peace and guides whom He wills to a straight path.

(26) For those who have done good is the best reward and more besides. Neither darkness nor humiliation will cover their faces. Those are the companions of Paradise; they will abide therein eternally.

(27) But those who have earned evil deeds—the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have no protector against Allah. It will be as if their faces are covered with pieces of the dark night. Those are the companions of the Fire; they will abide therein eternally.

(28) And [mention] the Day when We will gather them all together, then We will say to those who associated others with Allah, "Remain in your place, you and your partners." Then We will separate them, and their partners will say, "You did not use to worship us,

(29) And sufficient is Allah as a witness between us and you that we were of your worship unaware."

(30) There, every soul will know what it has put forth, and they will be returned to Allah, their true Lord, and lost from them is whatever they used to invent.

(31) Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who arranges every matter?" They will say, "Allah." So say, "Then will you not fear Him?"

(32) That is Allah, your true Lord. So what is beyond the truth except error? So how are you averted?

(33) Thus the word of your Lord has come into effect upon those who defiantly disobeyed—that they will not believe.

(34) Say, "Is there of your partners anyone who begins creation and then repeats it?" Say, "Allah begins creation and then repeats it, so how are you deluded?"

(35) Say, "Is there of your partners anyone who guides to the truth?" Say, "Allah guides to the truth. So is he who guides to the truth more worthy to be followed or he who guides not unless he is guided? What then is [wrong] with you—how do you judge?"

(36) And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do.

(37) And this Qur'an is not such as could ever be produced by other than Allah; but it is a confirmation of what was before it and a detailed explanation of the Scripture, about which there is no doubt, from the Lord of the worlds.

(38) Or do they say, "He invented it"? Say, "Then bring forth a surah like it and call upon whomever you can besides Allah, if you are truthful."

(39) But they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them. Thus did those before them deny. Then observe how was the end of the wrongdoers.

(40) And of them are those who believe in it, and of them are those who do not believe in it. And your Lord is most knowing of the corrupters.

(41) And if they deny you, then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do."

(42) And among them are those who listen to you. But can you cause the deaf to hear, even though they do not understand?

(43) And among them are those who look at you. But can you guide the blind, even though they will not see?

(44) Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves.

(45) And on the Day when He will gather them, [it will be] as if they had not remained [in the world] except for an hour of the day, [and] they will recognize one another. Those will have lost who denied the meeting with Allah and were not guided.

(46) Whether We show you some of what We promise them or We take you in death, to Us is their return; then, [either way], Allah is a witness concerning what they are doing.

(47) And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged.

(48) And they say, "When is this promise, if you should be truthful?"

(49) Say, "I possess not for myself any harm or benefit except what Allah should will. For every nation is a [specified] term. When their time has come, they will not remain behind an hour, nor will they precede [it]."

(50) Say, "Have you considered: if His punishment should come to you by night or by day—for which aspect would the criminals be impatient?"

(51) Then is it that when it has actually occurred you will believe in it? Now? And you were [once] for it impatient.

(52) Then it will be said to those who wronged, "Taste the punishment of eternity; are you being recompensed except for what you used to earn?"

(53) And they ask you, "Is it true?" Say, "Yes, by my Lord. Indeed, it is the truth, and you cannot escape it."

(54) And if every soul that wronged had all that is in the earth, it would offer it as ransom. And they will confide regret when they see the punishment; and it will be judged between them in justice, and they will not be wronged.

(55) Unquestionably, to Allah belongs whatever is in the heavens and the earth. Unquestionably, the promise of Allah is truth, but most of them do not know.

(56) He gives life and causes death, and to Him you will be returned.

(57) O mankind, there has come to you instruction from your Lord, and healing for what is in the breasts, and guidance and mercy for the believers.

(58) Say, "In the bounty of Allah and in His mercy—in that let them rejoice; it is better than what they accumulate."

(59) Say, "Have you seen what Allah has sent down to you of provision, of which you have made some lawful and some unlawful?" Say, "Has Allah permitted you [to do so], or do you invent something about Allah?"

(60) And what will be the supposition of those who invent falsehood about Allah on the Day of Resurrection? Indeed, Allah is full of bounty to the people, but most of them are not grateful.

(61) And you are not [engaged] in any matter or recite any of the Qur'an, and you do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or in the heaven or anything smaller than that or greater, but that it is in a clear register.

(62) Unquestionably, for the allies of Allah there will be no fear concerning them, nor will they grieve—

(63) Those who believed and were fearing Allah.

(64) For them are good tidings in this worldly life and in the Hereafter. No change is there in the words of Allah. That is the great attainment.

(65) And let not their speech grieve you. Indeed, all honor belongs to Allah. He is the Hearing, the Knowing.

(66) Unquestionably, to Allah belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than Allah do not actually follow [His] partners. They follow not except assumption, and they only guess.

(67) It is He who made for you the night to rest therein and the day giving sight. Indeed, in that are signs for a people who listen.

(68) They say, "Allah has taken a son." Exalted is He; He is the Self-Sufficient. To Him belongs whatever is in the heavens and whatever is on the earth. You have no authority for this claim. Do you say about Allah that which you do not know?

(69) Say, "Indeed, those who invent falsehood about Allah will not succeed."

(70) [They will have] a brief enjoyment in this world; then to Us is their return; then We will make them taste the severe punishment because they used to disbelieve.

(71) And recite to them the story of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of Allah has become burdensome upon you—then I have relied upon Allah. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out against me and do not give me respite.

(72) And if you turn away, then I have not asked you for any reward. My reward is only from Allah, and I have been commanded to be of the Muslims [those who submit to Allah]."

(73) And they denied him, so We saved him and those with him in the ship and made them successors, and We drowned those who denied Our signs. Then see how was the end of those who were warned.

(74) Then after him We sent messengers to their peoples, and they came to them with clear proofs, but they were not to believe in that which they had denied before. Thus We seal over the hearts of the transgressors.

(75) Then after them We sent Moses and Aaron to Pharaoh and his establishment with Our signs, but they behaved arrogantly and were a criminal people.

(76) So when there came to them the truth from Us, they said, "Indeed, this is obvious magic."

(77) Moses said, "Do you say about the truth when it has come to you, 'Is this magic?' But magicians will not succeed."

(78) They said, "Have you come to us to turn us away from that upon which we found our fathers, so that you two may have grandeur upon the earth? And we are not believers in you."

(79) And Pharaoh said, "Bring to me every learned magician."

(80) So when the magicians came, Moses said to them, "Throw down whatever you will throw."

(81) And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, Allah will expose its worthlessness. Indeed, Allah does not amend the work of the corrupters.

(82) And Allah will establish the truth by His words, even if the criminals dislike it."

(83) But no one believed Moses, except some youths among his people, for fear of Pharaoh and their chiefs, that they would persecute them. And indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressors.

(84) And Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims."

(85) So they said, "Upon Allah do we rely. Our Lord, make us not [objects of] trial for the wrongdoing people.

(86) And save us by Your mercy from the disbelieving people."

(87) And We inspired to Moses and his brother, "Settle your people in houses in Egypt and make your houses [facing the] qiblah and establish prayer and give good tidings to the believers."

(88) And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead people astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment."

(89) [Allah] said, "Your supplication has been answered. So be steadfast and do not follow the way of those who do not know."

(90) And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."

(91) Now? And you had disobeyed before and were of the corrupters?

(92) So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people are heedless of Our signs.

(93) And We certainly settled the Children of Israel in an agreeable settlement and provided them with good things. And they did not differ until [after] knowledge had come to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

(94) So if you are in doubt about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.

(95) And never be of those who deny the signs of Allah and [thus] be among the losers.

(96) Indeed, those upon whom the word of your Lord has come into effect will not believe,

(97) Even if every sign should come to them, until they see the painful punishment.

(98) Then has there not been a single city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment for a time.

(99) And had your Lord willed, those on earth would have believed—all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?

(100) And it is not for a soul to believe except by permission of Allah, and He will place defilement upon those who will not use reason.

(101) Say, "Observe what is in the heavens and earth." But of no avail will be signs or warners to a people who do not believe.

(102) So do they wait except for days like those who passed on before them? Say, "Then wait; indeed, I am with you among those who wait."

(103) Then We will save Our messengers and those who have believed. Thus, it is an obligation upon Us that We save the believers.

(104) Say, "O mankind, if you are in doubt as to my religion, then I do not worship those which you worship besides Allah; but I worship Allah, who causes your death. And I have been commanded to be of the believers,

(105) And [commanded], 'Direct your face toward the religion, inclining to truth, and never be of those who associate others with Allah.

(106) And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers."

(107) And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.

(108) Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for the benefit of his soul, and whoever goes astray only goes astray against it. And I am not a guardian over you."

(109) And follow what is revealed to you, and be patient until Allah will judge. And He is the best of judges.

Sura 11: هُود (Hūd) – Hud

In the name of God, the Most Gracious, the Most Merciful.

(1) Alif, Lam, Ra. [This is] a Book whose verses are perfected and then explained in detail from [one who is] Wise and Acquainted.

(2) [Saying], "Do not worship except Allah. Indeed, I am to you from Him a warner and a bringer of good tidings."

(3) And [saying], "Seek forgiveness of your Lord and repent to Him, and He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day."

(4) To Allah is your return, and He is over all things competent.

(5) Unquestionably, they bend their breasts to hide [their thoughts] from Him. Unquestionably, [even] when they cover themselves in their garments, He knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.

(6) And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear Register.

(7) And it is He who created the heavens and the earth in six days—and His Throne had been upon water—that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."

(8) And if We delay for them the punishment for a limited time, they will surely say, "What detains it?" Unquestionably, on the Day it comes to them, it will not be averted from them, and they will be enveloped by what they used to ridicule.

(9) And if We give man a taste of mercy from Us, and then We withdraw it from him, indeed, he is despairing and ungrateful.

(10) But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful—

(11) Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.

(12) Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things.

(13) Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you are truthful."

(14) And if they do not respond to you—then know that it [i.e., the Qur'an] was revealed with the knowledge of Allah and that there is no deity except Him. Then, would you [not] submit?

(15) Whoever desires the life of this world and its adornments—we fully repay them for their deeds therein, and they therein will not be deprived.

(16) Those are the ones for whom there is nothing in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.

(17) So is one who [stands] upon a clear proof from his Lord, and a witness from Him follows it, and before it was the Book of Moses as a guide and mercy? Those [believers in the former revelations] believe in it [i.e., the Qur'an]. But whoever disbelieves in it among the [various] factions—the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

(18) And who is more unjust than he who invents a lie about Allah? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allah is upon the wrongdoers.

(19) Who avert [people] from the way of Allah and seek to make it seem deviant while they are, concerning the Hereafter, disbelievers.

(20) Those were not causing failure [to Allah] on earth, nor did they have besides Allah any protectors. For them the punishment will be multiplied. They were not able to hear, nor did they see.

(21) Those are the ones who have lost themselves, and lost from them is what they used to invent.

(22) Assuredly, it is they in the Hereafter who will be the greatest losers.

(23) Indeed, those who have believed and done righteous deeds and humbled themselves to their Lord—those are the companions of Paradise; they will abide eternally therein.

(24) The example of the two parties is like the blind and deaf and the seeing and hearing. Are they equal in comparison? Then, will you not remember?

(25) And We had certainly sent Noah to his people [saying], "Indeed, I am to you a clear warner

(26) That you not worship except Allah. Indeed, I fear for you the punishment of a painful Day."

(27) So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us, at first suggestion. And we do not see in you over us any merit; rather, we think you are liars."

(28) He said, "O my people, have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from

Himself, but it has been made unapparent to you, should we force it upon you while you are averse to it?

(29) And O my people, I do not ask you for it any wealth. My reward is not but from Allah. And I am not one to drive away those who have believed; indeed, they will meet their Lord. But I see that you are a people behaving ignorantly.

(30) And O my people, who would protect me from Allah if I drove them away? Then will you not be reminded?

(31) And I do not say to you that I have the depositories of Allah or that I know the unseen, nor do I say that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers."

(32) They said, "O Noah, you have disputed us and been frequent in dispute with us. So bring us what you threaten us with, if you should be of the truthful."

(33) He said, "Allah will only bring it to you if He wills, and you will not cause [Him] failure.

(34) And my advice will not benefit you—although I wished to advise you—if Allah should intend to put you in error. He is your Lord, and to Him you will be returned."

(35) Or do they say [about Prophet Muhammad], "He invented it"? Say, "If I have invented it, then upon me is [the consequence of] my crime; but I am innocent of what [crimes] you commit."

(36) And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing.

(37) And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned."

(38) And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule."

(39) And you are going to know who will get a punishment that will disgrace him and upon whom will descend an enduring punishment."

(40) [So it was], until when Our command came and the oven overflowed, We said, "Load upon it [i.e., the ship] of each creature two mates and your family, except those about whom the word has preceded, and include whoever has believed." But none had believed with him, except a few.

(41) And [Noah] said, "Embark therein; in the name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

(42) And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and do not be with the disbelievers."

(43) [But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah, except whom He gives mercy." And the waves came between them, and he was among the drowned.

(44) And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and the ship came to rest on [the mountain of] Judi. And it was said, "Away with the wrongdoing people."

(45) And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!"

(46) He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous. So do not ask Me about that of which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

(47) [Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

(48) It was said, "O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you. But other nations We will grant enjoyment; then there will touch them from Us a painful punishment."

(49) That is from the news of the unseen which We reveal to you, [O Muhammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous.

(50) And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. You are not but inventors [of falsehood]."

(51) O my people, I do not ask you for it any reward; my reward is only from the One who created me. Then will you not reason?

(52) And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength upon strength. And do not turn away, [being] criminals."

(53) They said, "O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so, nor are we believers in you.

(54) We only say that some of our gods have possessed you with evil." He said, "Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah

(55) Other than Him. So plot against me all together; then do not give me respite.

(56) Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a straight path.

(57) But if you turn away, [then] I have already conveyed to you that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed, my Lord is over all things Guardian."

(58) And when Our command came, We saved Hud and those who believed with him by mercy from Us; and We saved them from a harsh punishment.

(59) And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.

(60) And they were [therefore] followed in this world with a curse, and [as well] on the Day of Resurrection. Unquestionably, 'Aad denied their Lord; then away with 'Aad, the people of Hud.

(61) And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it. So ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

(62) They said, "O Salih, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt."

(63) He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allah if I disobeyed Him? So you would not increase me except in loss.

(64) And O my people, this is the she-camel of Allah—she is to you a sign. So let her feed upon Allah's earth and do not touch her with harm, or you will be taken by an impending punishment."

(65) But they hamstrung her. So he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied."

(66) So when Our command came, We saved Salih and those who believed with him by mercy from Us and [saved them] from the

disgrace of that day. Indeed, it is your Lord who is the Powerful, the Exalted in Might.

(67) And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

(68) As if they had never prospered therein. Unquestionably, Thamud denied their Lord; then, away with Thamud.

(69) And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.

(70) But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lot."

(71) And his wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.

(72) She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"

(73) They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."

(74) And when the fright had left Abraham and the good tidings had reached him, he began to argue with Us concerning the people of Lot.

(75) Indeed, Abraham was forbearing, grieving, and [frequently] returning [to Allah].

(76) [The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled."

(77) And when Our messengers came to Lot, he was anguished for them and felt for them great discomfort and said, "This is a trying day."

(78) And his people came hastening to him, and before this they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?"

(79) They said, "You have already known that we have not concerning your daughters any claim, and indeed, you know what we want."

(80) He said, "If only I had against you some power or could take refuge in a strong support."

(81) [The angels] said, "O Lot, indeed we are messengers of your Lord; therefore, they will never reach you. So set out with your family during a portion of the night and let not any among you look back—except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"

(82) So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]

(83) Marked from your Lord. And Allah's punishment is not from the wrongdoers [very] far.

(84) And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.

(85) And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.

(86) What remains [lawful] from Allah is best for you, if you would be believers. But I am not a guardian over you."

(87) They said, "O Shu'ayb, does your prayer command you that we should leave what our fathers worshipped or not do with our wealth what we please? Indeed, you are the forbearing, the right-minded!"

(88) He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him? And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah. Upon Him I have relied, and to Him I return.

(89) And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not from you far away.

(90) And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."

(91) They said, "O Shu'ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death], and you are not to us one respected."

(92) He said, "O my people, is my family more respected for power by you than Allah? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do.

(93) And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher [waiting]."

(94) And when Our command came, We saved Shu'ayb and those who believed with him by mercy from Us, and the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

(95) As if they had never prospered therein. Then, away with Madyan as Thamud was taken away.

(96) And We did certainly send Moses with Our signs and a clear authority

(97) To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not at all discerning.

(98) He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led.

(99) And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift which is given.

(100) That is from the news of the cities which We relate to you; of them, some are [still] standing and some are [as] a harvest mown down.

(101) And We did not wrong them, but they wronged themselves. And they were not availed at all by their gods which they invoked other than Allah when there came the command of your Lord. And they did not increase them in other than ruin.

(102) And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.

(103) Indeed, in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.

(104) And We do not delay it except for a limited term.

(105) The Day it comes, no soul will speak except by His permission. And among them will be the wretched and the prosperous.

(106) As for those who were wretched, they will be in the Fire; for them therein is violent exhaling and inhaling.

(107) [They will be] abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends.

(108) And as for those who were destined to be prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will—a bestowal uninterrupted.

(109) So do not be in doubt as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished.

(110) And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been judged between them. And indeed they are, concerning it, in disquieting doubt.

(111) And indeed, each [of them]—your Lord will fully compensate them for their deeds. Indeed, He is Acquainted with what they do.

(112) So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do.

(113) And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have besides Allah any protectors; then you would not be helped.

(114) And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

(115) And be patient, for indeed, Allah does not allow to be lost the reward of those who do good.

(116) So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth—except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals.

(117) And your Lord would not have destroyed the cities unjustly while their people were reformers.

(118) And if your Lord had willed, He could have made mankind one community; but they will not cease to differ,

(119) Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled: "I will surely fill Hell with jinn and men all together."

(120) And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

(121) And say to those who do not believe, "Work according to your position; indeed, we are working."

(122) And wait; indeed, we are waiting."

(123) And to Allah belong the unseen [aspects] of the heavens and the earth, and to Him will be returned the [matter of] all affairs, so worship Him and rely upon Him. And your Lord is not unaware of what you do.

Sura 12: **يُوسُفُ (Yūsuf)** – Joseph

In the name of God, the Most Gracious, the Most Merciful.

- (1) Alif, Lam, Ra. These are the verses of the clear Book.
- (2) Indeed, We have sent it down as an Arabic Qur'an so that you might understand.
- (3) We relate to you the best of stories in what We have revealed to you of this Qur'an, although you were before it among the unaware.
- (4) [Remember] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."
- (5) He said, "O my son, do not relate your vision to your brothers or they will plot against you a plan. Indeed, Satan is to man a manifest enemy.
- (6) And thus will your Lord choose you and teach you the interpretation of dreams and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."
- (7) Certainly, in Joseph and his brothers there are signs for those who ask.
- (8) When they said, "Joseph and his brother are more beloved to our father than we are, while we are a strong group. Indeed, our father is in clear error.
- (9) Kill Joseph or cast him out to [another] land; the face of your father will then be only for you, and after that you will be righteous people."
- (10) One among them said, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up—if you would do [something]."

(11) They said, "O our father, why do you not entrust us with Joseph while indeed we are to him sincere advisors?"

(12) Send him with us tomorrow so he may eat well and play, and indeed, we will be his protectors."

(13) [Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are unaware."

(14) They said, "If a wolf eats him while we are a strong group, then indeed, we would be losers."

(15) So when they took him [out] and agreed to put him into the bottom of the well, We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive."

(16) And they came to their father at night, weeping.

(17) They said, "O our father, indeed we went racing each other and left Joseph with our belongings, and a wolf ate him. But you would not believe us, even if we were truthful."

(18) And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something. So patience is most fitting. And Allah is the One sought for help against what you describe."

(19) And there came a caravan of travelers; they sent their water-drawer, and he let down his bucket. He said, "Good news! There is a boy." And they concealed him as merchandise, and Allah was Knowing of what they did.

(20) And they sold him for a reduced price—a few dirhams—and they were, concerning him, of those content with little.

(21) And the one from Egypt who bought him said to his wife, "Make his stay comfortable. Perhaps he may benefit us, or we may adopt him as a son." And thus We established Joseph in the land that We might teach him the interpretation of events. And Allah is predominant over His affair, but most of the people do not know.

(22) And when he reached maturity, We gave him wisdom and knowledge. And thus We reward the doers of good.

(23) And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come to me." He said, "I seek refuge in Allah. Indeed, he is my master who has made good my residence. Indeed, wrongdoers will not succeed."

(24) And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.

(25) And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"

(26) [Joseph] said, "It was she who sought to seduce me." And a witness from her family testified, "If his shirt is torn from the front, then she has told the truth, and he is of the liars.

(27) But if his shirt is torn from the back, then she has lied, and he is of the truthful."

(28) So when he [her husband] saw his shirt torn from the back, he said, "Indeed, it is of your [women's] plan. Indeed, your plan is great.

(29) Joseph, ignore this. And [you, wife], ask forgiveness for your sin. Indeed, you were of the sinful."

(30) And women in the city said, "The wife of the 'Aziz is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her in clear error."

(31) So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel."

(32) She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused. And if he will not do what I command him, he will surely be imprisoned and will be of those debased."

(33) He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."

(34) So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing.

(35) Then it appeared to them after they had seen the signs that they should imprison him for a time.

(36) And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying bread on my head, from which the birds were eating. Inform us of its interpretation; indeed, we see you of those who do good."

(37) He said, "No food will come to you that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers.

(38) And I have followed the religion of my fathers, Abraham, Isaac, and Jacob. And it was not for us to associate anything with Allah. That is from the favor of Allah upon us and upon the people, but most of the people are not grateful.

(39) O my two companions of prison, are separate lords better or Allah, the One, the Prevailing?

(40) You worship not besides Him except [mere] names you have named them—you and your fathers—for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship none except Him. That is the correct religion, but most of the people do not know.

(41) O my two companions of prison, as for one of you, he will pour wine for his lord to drink; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire."

(42) And he said to the one whom he knew would go free, "Mention me before your lord." But Satan made him forget the mention [to] his lord, and [Joseph] remained in prison several years.

(43) And the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven thin [cows], and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions."

(44) They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams."

(45) But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."

(46) [He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven thin ones, and seven green spikes [of grain] and others dry—that I may return to the people; perhaps they will know [about you]."

(47) [Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat.

(48) Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store.

(49) Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."

(50) And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your lord and ask him, 'What is the case of the women who cut their hands?' Indeed, my Lord is Knowing of their plan."

(51) [The king] said [to the women], "What was your condition when you sought to seduce Joseph?" They said, "Perfect is Allah! We know about him no evil." The wife of the 'Aziz said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful.

(52) That is so he may know that I did not betray him in [his] absence and that Allah does not guide the plan of betrayers.

(53) And I do not acquit myself. Indeed, the soul is inclined to evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."

(54) And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."

(55) [Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."

(56) And thus We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good.

(57) And the reward of the Hereafter is better for those who believed and were fearing Allah.

(58) And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.

(59) And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father. Do you not see that I give full measure and that I am the best of accommodators?"

(60) But if you do not bring him to me, no measure will there be hereafter for you from me, nor will you approach me."

(61) They said, "We will attempt to persuade his father about him, and indeed, we will do [it]."

(62) And [Joseph] said to his servants, "Put their merchandise into their saddlebags so they might recognize it when they have gone back to their family that perhaps they will [again] return."

(63) So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians."

(64) He said, "Should I entrust you with him except as I entrusted you with his brother before? But Allah is the best guardian, and He is the most merciful of the merciful."

(65) And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what [more] could we desire? This is our merchandise returned to us. And we will obtain supplies for our family and protect our brother and obtain an increase of a camel's load; that is an easy measure."

(66) [Jacob] said, "Never will I send him with you until you give me a promise by Allah that you will bring him [back] to me unless you should be surrounded [by enemies]." And when they had given him their promise, he said, "Allah, over what we say, is Witness."

(67) And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely."

(68) And when they entered from where their father had ordered them, it did not avail them against Allah at all except [it was] a need within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.

(69) And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]."

(70) So when he had furnished them with their supplies, he put the [gold measuring] cup into the bag of his brother. Then an announcer called out, "O caravan, indeed you are thieves."

(71) They said while approaching them, "What is it you are missing?"

(72) They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."

(73) They said, "By Allah, you have certainly known that we did not come to cause corruption in the land, and we have not been thieves."

(74) [The accusers] said, "Then what would be its recompense if you should be liars?"

(75) [The brothers] said, "Its recompense is that he in whose bag it is found—he [himself] will be its recompense. Thus do we recompense the wrongdoers."

(76) So he began [the search] with their bags before the bag of his brother; then he extracted it from his brother's bag. Thus did We plan for Joseph. He could not have taken his brother within the religion of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.

(77) They said, "If he steals—a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them. He said [to himself], "You are in a worse position, and Allah is most knowing of what you describe."

(78) They said, "O 'Aziz, indeed he has a father who is an old man, so take one of us in place of him. Indeed, we see you as a doer of good."

(79) He said, "[I seek] the refuge of Allah [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust."

(80) So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by Allah and [that] before you

failed in [your duty to] Joseph? So I will never leave [this] land until my father permits me or Allah decides for me, and He is the best of judges.

(81) Return to your father and say, 'O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen.

(82) And ask the city in which we were and the caravan in which we came—and indeed, we are truthful."

(83) [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed, it is He who is the Knowing, the Wise."

(84) And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.

(85) They said, "By Allah, you will not cease remembering Joseph until you become fatally ill or become of those who perish."

(86) He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know.

(87) O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people."

(88) So when they entered upon him [Joseph], they said, "O 'Aziz, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable."

(89) He said, "Do you know what you did with Joseph and his brother when you were ignorant?"

(90) They said, "Are you indeed Joseph?" He said, "I am Joseph, and this is my brother. Allah has certainly favored us. Indeed, he who fears

Allah and is patient—then indeed, Allah does not allow to be lost the reward of those who do good."

(91) They said, "By Allah, certainly has Allah preferred you over us, and indeed, we have been sinners."

(92) He said, "No blame will there be upon you today. May Allah forgive you; and He is the most merciful of the merciful."

(93) Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together."

(94) And when the caravan departed [from Egypt], their father said, "Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind."

(95) They said, "By Allah, indeed you are in your [same] old error."

(96) And when the bearer of good tidings arrived, he cast it over his face, and he returned [once again] seeing. He said, "Did I not tell you that I know from Allah that which you do not know?"

(97) They said, "O our father, ask for us forgiveness of our sins; indeed, we have been sinners."

(98) He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."

(99) And when they entered upon Joseph, he took his parents to himself and said, "Enter Egypt, Allah willing, safe [and secure]."

(100) And he raised his parents upon the throne, and they bowed to him in prostration. And he said, "O my father, this is the explanation of my vision before; my Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you here from the bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise.

(101) My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and

earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."

(102) That is from the news of the unseen which We reveal, [O Muhammad], to you. And you were not with them when they put together their plan while they conspired.

(103) And most of the people, although you strive [for it], are not believers.

(104) And you do not ask of them for it any payment. It is not except a reminder to the worlds.

(105) And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.

(106) And most of them believe not in Allah except while they associate others with Him.

(107) Then do they feel secure that there will not come to them an overwhelming aspect of the punishment of Allah or that the Hour will not come upon them suddenly while they do not perceive?

(108) Say, "This is my way; I invite to Allah with clear insight—I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him."

(109) And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. Have they not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allah; then will you not reason?

(110) [They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals.

(111) There was certainly in their stories a lesson for those of understanding. Never was it [i.e., the Qur'an] a narration invented, but

a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

Sura 13: الرَّعْدُ (Ar-Ra'd) - The Thunder

In the name of God, the Most Gracious, the Most Merciful.

(1) Alif, Lam, Meem, Ra. These are the verses of the Book. That which has been revealed to you from your Lord is the truth, but most people do not believe.

(2) Allah is He who raised the heavens without pillars that you can see; then He established Himself above the Throne. He subjected the sun and the moon, each running its course for an appointed term. He manages all affairs and explains the signs in detail so that you may be certain of the meeting with your Lord.

(3) And it is He who spread out the earth and placed therein firm mountains and rivers, and from all fruits He made therein two kinds. He causes the night to cover the day. Indeed, in that are signs for people who reflect.

(4) And on the earth are neighboring tracts, gardens of grapevines, crops, and date palms, growing from a single root or otherwise, watered with the same water; yet We make some of them exceed others in fruit. Indeed, in that are signs for people who understand.

(5) And if you are astonished, then astonishing is their saying, "When we are dust, will we indeed be brought into a new creation?" Those are the ones who have disbelieved in their Lord, and they will have shackles around their necks, and they are companions of the Fire; they will abide therein eternally.

(6) They urge you to hasten the evil before the good, while there have already occurred before them exemplary punishments. And indeed, your Lord is full of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.

(7) And those who disbelieve say, "Why has a sign not been sent down to him from his Lord?" You are only a warner, and for every people is a guide.

(8) Allah knows what every female bears and what the wombs lose or exceed. And everything with Him is by due measure.

(9) He is the Knower of the unseen and the witnessed, the Grand, the Exalted.

(10) It is the same [to Him] concerning you whether one conceals [his] speech or one declares it, and whether one is hidden by night or conspicuous [among others] by day.

(11) For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends harm for a people, there is no turning it back, and they will not find besides Him any protector.

(12) It is He who shows you the lightning, [causing] fear and hope, and generates the heavy clouds.

(13) And the thunder exalts [Allah] with praise of Him—and the angels [as well] from fear of Him—and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allah; and He is severe in assault.

(14) To Him [alone] is the supplication of truth. And those they invoke besides Him do not respond to them with a thing, except as one who stretches his hands toward water [calling it] to reach his mouth, but it will not reach it. And the supplication of the disbelievers is not but in error.

(15) And to Allah prostrates whoever is within the heavens and the earth, willingly or unwillingly, and their shadows [as well] in the mornings and the afternoons. [Prostration]^

(16) Say, "Who is Lord of the heavens and the earth?" Say, "Allah." Say, "Have you then taken besides Him protectors who have no power for benefit or harm even for themselves?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Prevailing."

(17) He sends down water from the sky, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [a parable of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present parables.

(18) For those who respond to their Lord is the best [reward], but those who do not respond to Him—if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will have the worst account, and their refuge is Hell, and wretched is the resting place.

(19) Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? Only those of understanding will take heed—

(20) Those who fulfill the covenant of Allah and do not break the contract,

(21) And those who join that which Allah has commanded to be joined and fear their Lord and are afraid of the evil of [their] account,

(22) And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and openly and repel evil with good—those will have the good consequence of [this] home:

(23) Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses, and their descendants. And the angels will enter upon them from every gate,

(24) [Saying], "Peace be upon you for what you patiently endured. And excellent is the final home."

(25) But those who break the covenant of Allah after contracting it and sever that which Allah has commanded to be joined and spread corruption on earth—for them is the curse, and they will have the worst home.

(26) Allah extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except brief enjoyment.

(27) And those who disbelieve say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allah leaves astray whom He wills and guides to Himself whoever turns back [to Him]—

(28) Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

(29) Those who have believed and done righteous deeds—a good state is theirs and a good return.

(30) Thus have We sent you to a community before which [other] communities have passed on so that you might recite to them what We have revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."

(31) And if there was any Quran by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak—but to Allah belongs the affair entirely. Then have those who believed not accepted that had Allah willed, He would have guided all of mankind? And disaster will not cease to strike those who disbelieve because of what they have done, or it will settle near their homes, until the promise of Allah comes. Indeed, Allah does not fail in [His] promise.

(32) And already were [other] messengers ridiculed before you, and I extended the time of those who disbelieved; then I seized them, and how [terrible] was My penalty.

(33) Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]? Yet they ascribe partners to Allah. Say, "Name them. Or do you inform Him of that which He knows not upon the earth or of what is apparent [i.e., alleged] speech?" Rather, their plotting has been made attractive to those who disbelieve, and they have been averted from the way. And whomever Allah leaves astray—there will be for him no guide.

(34) For them will be punishment in the life of this world, and the punishment of the Hereafter is more severe. And they will have from Allah no protector.

(35) The example of Paradise, which the righteous have been promised: beneath it rivers flow; its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.

(36) And [the believers among] those to whom We have given the Scripture rejoice at what has been revealed to you, [O Muhammad], but among the [opposing] factions are those who deny part of it. Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return."

(37) And thus We have revealed it as an Arabic legislation. And if you should follow their desires after what has come to you of knowledge, you would not have against Allah any protector or defender.

(38) And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to bring a sign except by permission of Allah. For every term is a decree.

(39) Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.

(40) Whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account.

(41) Do they not see that We set upon the land, reducing it from its borders? And Allah judges; there is no adjuster of His judgment. And He is swift in account.

(42) And those before them had plotted, but to Allah belongs the plan entirely. He knows what every soul earns, and the disbelievers will know for whom is the final home.

(43) And those who have disbelieved say, "You are not a messenger."
Say, [O Muhammad], "Sufficient is Allah as Witness between me and
you, and [the witness of] whoever has knowledge of the Scripture."

Sura 14: إِبْرَاهِيمَ (Ibrāhīm) – Abraham

In the name of God, the Most Gracious, the Most Merciful.

(1) Alif, Lam, Ra. We have revealed to you a Book so that, by the permission of their Lord, you may guide mankind from darkness into light—to the path of the Exalted in Might, the Praiseworthy.

(2) Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Woe to the disbelievers for a severe punishment—

(3) Those who prefer the worldly life over the Hereafter, hinder people from the path of Allah, and seek to make it crooked. They are in extreme error.

(4) And We did not send any messenger except in the language of his people, to make things clear for them. Then Allah leads astray whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.

(5) And We sent Moses with Our signs: "Bring out your people from darkness into light and remind them of the Days of Allah." Indeed, in that are signs for every patient and grateful person.

(6) And [remember] when Moses said to his people, "Remember the favor of Allah upon you when He saved you from the people of Pharaoh who inflicted upon you the worst torment, slaughtering your sons and keeping your women alive. And in that was a great trial from your Lord."

(7) And [remember] when your Lord proclaimed, "If you are grateful, I will surely increase you [in favor]; but if you are ungrateful, indeed, My punishment is severe."

(8) And Moses said, "If you disbelieve—you and whoever is on earth entirely—indeed, Allah is Free of need, Praiseworthy."

(9) Has there not reached you the news of those before you—the people of Noah, 'Ad, Thamud, and those after them? None knows

them but Allah. Their messengers came to them with clear proofs, but they put their hands over their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and we are in doubt about that to which you invite us."

(10) Their messengers said, "Can there be doubt about Allah, Creator of the heavens and earth? He invites you so that He may forgive you your sins and delay you for a specified term." They said, "You are but men like us who wish to turn us away from what our fathers used to worship. So bring us a clear authority."

(11) Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants. It is not for us to bring you an authority except by the permission of Allah. And upon Allah let the believers rely."

(12) And why should we not rely upon Allah while He has guided us to our ways? And we will surely be patient against whatever harm you cause us. And upon Allah let those who would rely [indeed] rely."

(13) And those who disbelieved said to their messengers, "We will surely drive you out of our land unless you return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers."

(14) And We will surely cause you to dwell in the land after them. That is for whoever fears My Majesty and fears My threat."

(15) And they requested victory [from Allah], and every obstinate tyrant was destroyed.

(16) Ahead of him is Hell, and he will be given a drink of purulent water,

(17) Which he will gulp but will hardly be able to swallow. And death will come to him from every side, but he will not die; and ahead of him is a harsh punishment.

(18) The deeds of those who disbelieve in their Lord are like ashes blown by the wind on a stormy day. They gain no benefit from what they have earned. That is the far straying.

(19) Have you not seen that Allah created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation.

(20) And that is not difficult for Allah.

(21) And they will all come forth before Allah, and the weak will say to those who were arrogant, "Indeed, we were your followers; so can you avail us anything against the punishment of Allah?" They will say, "If Allah had guided us, we would have guided you. It is all the same for us whether we show impatience or are patient; there is for us no place of escape."

(22) And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me but blame yourselves. I cannot help you, nor can you help me. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment."

(23) And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding therein by permission of their Lord. Their greeting therein will be, "Peace."

(24) Have you not considered how Allah presents an example: a good word is like a good tree—its roots are firm and its branches reach the sky,

(25) Producing its fruit every season by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.

(26) And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.

(27) Allah keeps firm those who believe with the firm word in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.

(28) Have you not seen those who exchanged the favor of Allah for disbelief and settled their people [in] the home of ruin—

(29) Hell, which they will [enter to] burn, and wretched is the settlement.

(30) And they have attributed to Allah equals to mislead [people] from His way. Say, "Enjoy yourselves, for indeed, your destination is the Fire."

(31) [O Prophet], tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange nor any friendships.

(32) It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby fruits as provision for you. And He subjected for you the ships to sail through the sea by His command and subjected for you the rivers.

(33) And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day.

(34) And He gave you from all you asked of Him. And if you should count the favors of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.

(35) And [mention] when Abraham said, "My Lord, make this city secure and keep me and my sons away from worshipping idols.

(36) My Lord, indeed they have led astray many among the people. So whoever follows me, then he is of me; and whoever disobeys me—indeed, You are Forgiving and Merciful.

(37) Our Lord, I have settled some of my descendants in an uncultivated valley near Your Sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

(38) Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven.

(39) Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.

(40) My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

(41) Our Lord, forgive me and my parents and the believers the Day the account is established."

(42) And do not think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror],

(43) Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.

(44) And warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn before that for you there would be no end?"

(45) And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them, and We presented for you examples."

(46) And they had plotted their plot, but with Allah is [recorded] their plot, even if their plot had been [sufficient] to do away with the mountains.

(47) So never think that Allah will fail in His promise to His messengers. Indeed, Allah is Exalted in Might and Owner of Retribution.

(48) [It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing.

(49) And you will see the criminals that Day bound together in shackles,

(50) Their garments of liquid pitch and their faces covered by the Fire.

(51) So that Allah will recompense every soul for what it earned. Indeed, Allah is swift in account.

(52) This [Quran] is a message for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.

Sura 15: **الْحَجْر** (Al-Hijr) - The Rock

In the name of God, the Most Gracious, the Most Merciful.

(1) Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an.

(2) Perhaps those who disbelieve will wish that they had been Muslims.

(3) Let them eat and enjoy themselves, and be diverted by [false] hope, for they are going to know.

(4) And We did not destroy any city but that it had a known decree.

(5) No nation will precede its term, nor will they remain thereafter.

(6) And they say, "O you upon whom the message has been sent down, indeed you are mad.

(7) Why do you not bring us the angels, if you should be among the truthful?"

(8) We do not send down the angels except with the truth; and they would not be reprieved.

(9) Indeed, it is We who sent down the message, and indeed, We will be its guardian.

(10) And We had certainly sent [messengers] before you among the sects of the former peoples.

(11) And no messenger would come to them except that they ridiculed him.

(12) Thus do We insert denial into the hearts of the criminals.

(13) They will not believe in it, while there has already occurred the precedent of the former peoples.

(14) And even if We opened to them a gate from the heaven and they continued therein to ascend,

(15) They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic."

(16) And We have placed within the heaven great stars and have beautified it for the observers.

(17) And We have protected it from every devil expelled [from the mercy of Allah].

(18) Except one who steals a hearing and is pursued by a clear burning flame.

(19) And the earth—We have spread it out and cast therein firmly set mountains and caused to grow therein everything balanced.

(20) And We have made for you therein means of living and [for] those for whom you are not providers.

(21) And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.

(22) And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers.

(23) And indeed, it is We who give life and cause death, and We are the Inheritor.

(24) And We have already known the preceding [generations] among you, and We have already known the later [ones to come].

(25) And indeed, your Lord will gather them; indeed, He is Wise and Knowing.

(26) And We did certainly create man out of clay from an altered black mud.

(27) And the jinn We created before from scorching fire.

(28) And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud.

(29) And when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration."

(30) So the angels prostrated—all of them entirely,

(31) Except Iblis; he refused to be with those who prostrated.

(32) [Allah] said, "O Iblis, what is the matter with you that you are not with those who prostrate?"

(33) He said, "Never would I prostrate to a human whom You created out of clay from an altered black mud."

(34) [Allah] said, "Then get out of it, for indeed, you are expelled.

(35) And indeed, upon you is the curse until the Day of Recompense."

(36) He said, "My Lord, then reprieve me until the Day they are resurrected."

(37) [Allah] said, "So indeed, you are of those reprieved

(38) Until the Day of the time well-known."

(39) [Iblis] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all

(40) Except among them Your chosen servants."

(41) [Allah] said, "This is a path [of return] to Me [that is] straight.

(42) Indeed, My servants—no authority will you have over them, except those who follow you of the deviators.

(43) And indeed, Hell is the promised place for them all.

(44) It has seven gates; for every gate is of them a portion designated."

- (45) Indeed, the righteous will be within gardens and springs.
- (46) [Having been told], "Enter it in peace, safe [and secure]."
- (47) And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.
- (48) No fatigue will touch them therein, nor from it will they ever be removed.
- (49) [O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful,
- (50) And that My punishment is the painful punishment.
- (51) And inform them about the guests of Abraham.
- (52) When they entered upon him and said, "Peace." [Abraham] said, "Indeed, we are fearful of you."
- (53) They said, "Do not be afraid. Indeed, we give you good tidings of a learned boy."
- (54) He said, "Do you give me good tidings although old age has come upon me? Then of what wonder do you inform?"
- (55) They said, "We have given you good tidings in truth, so do not be of the despairing."
- (56) He said, "And who despairs of the mercy of his Lord except for those astray?"
- (57) [Abraham] said, "Then what is your business [here], O messengers?"
- (58) They said, "Indeed, we have been sent to a people of criminals,
- (59) Except the family of Lot; indeed, we will save them all
- (60) Except his wife." We have decreed that she is of those who remain behind.
- (61) And when the messengers came to the family of Lot,

- (62) He said, "Indeed, you are people unknown."
- (63) They said, "But we have come to you with that about which they were disputing,
- (64) And we have come to you with truth, and indeed, we are truthful.
- (65) So set out with your family during a portion of the night and follow behind them and let not any among you look back and continue on to where you are commanded."
- (66) And We conveyed to him the decree of that matter: that those [sinners] would be eliminated by early morning.
- (67) And the people of the city came rejoicing.
- (68) [Lot] said, "Indeed, these are my guests, so do not disgrace me.
- (69) And fear Allah and do not shame me."
- (70) They said, "Have we not forbidden you from [protecting] people?"
- (71) [Lot] said, "These are my daughters—if you would be doers [of lawful marriage]."
- (72) By your life, [O Muhammad], indeed they were, in their intoxication, wandering blindly.
- (73) So the shriek seized them at sunrise.
- (74) And We made the highest part [of the city] its lowest and rained upon them stones of hard clay.
- (75) Indeed in that are signs for those who discern.
- (76) And indeed, those cities are [situated] on an established road.
- (77) Indeed in that is a sign for the believers.
- (78) And the companions of the thicket were also wrongdoers.

(79) So We took retribution from them, and indeed, both [cities] are on a clear highway.

(80) And certainly did the companions of al-Hijr deny the messengers.

(81) And We gave them Our signs, but they were from them turning away.

(82) And they used to carve from the mountains houses, feeling secure.

(83) But the shriek seized them at early morning.

(84) So nothing availed them [from] what they used to earn.

(85) And We did not create the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.

(86) Indeed, your Lord—He is the Knowing Creator.

(87) And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Qur'an.

(88) Do not extend your eyes toward that by which We have given enjoyment to certain categories of them, and do not grieve over them. And lower your wing to the believers.

(89) And say, "Indeed, I am the clear warner."

(90) Just as We had revealed [scriptures] to the separators

(91) Who have made the Qur'an into portions.

(92) So by your Lord, We will surely question them all

(93) About what they used to do.

(94) Then declare what you are commanded and turn away from the polytheists.

(95) Indeed, We are sufficient for you against the mockers

(96) Who make [equal] with Allah another deity. But they are going to know.

(97) And We already know that your heart is constrained by what they say.

(98) So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him].

(99) And worship your Lord until there comes to you the certainty [death].

Sura 16: **النَّحْلُ** (An-Nahl) - The Bees

In the name of God, the Most Gracious, the Most Merciful.

(1) The command of Allah is coming, so do not seek to hasten it. Exalted is He and high above what they associate with Him.

(2) He sends down the angels with the Spirit of His command upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."

(3) He created the heavens and the earth in truth. Exalted is He above what they associate with Him.

(4) He created man from a sperm-drop; then at once, he is a clear adversary.

(5) And the cattle—He created them for you; in them is warmth and [numerous] benefits, and from them you eat.

(6) And for you in them is the enjoyment of beauty when you bring them in for the evening and when you send them out to pasture.

(7) And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.

(8) And [He created] the horses, mules, and donkeys for you to ride and as adornment. And He creates that which you do not know.

(9) And upon Allah is the direction of the [right] way, and among the various paths are those deviating. And if He willed, He could have guided you all.

(10) It is He who sends down rain from the sky; from it is drink for you, and from it is foliage in which you pasture [animals].

(11) He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed, in that is a sign for a people who give thought.

(12) And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed, in that are signs for a people who reason.

(13) And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed, in that is a sign for a people who remember.

(14) And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and so you may seek of His bounty; and perhaps you will be grateful.

(15) And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads that you may be guided,

(16) And landmarks. And by the stars they are [also] guided.

(17) Then is He who creates like one who does not create? So will you not be reminded?

(18) And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.

(19) And Allah knows what you conceal and what you declare.

(20) And those they invoke other than Allah create nothing, and they [themselves] are created.

(21) They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected.

(22) Your god is one God. But those who do not believe in the Hereafter—their hearts are disapproving, and they are arrogant.

(23) Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant.

(24) And when it is said to them, "What has your Lord sent down?" They say, "Legends of the former peoples,"

(25) That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.

(26) Those before them had already plotted, but Allah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive.

(27) Then on the Day of Resurrection He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [the believers]?" Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers"—

(28) The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do.

(29) So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.

(30) And it will be said to those who feared Allah, "What did your Lord send down?" They will say, "That which is good." For those who do good in this world is good, and the home of the Hereafter is better. And how excellent is the home of the righteous—

(31) Gardens of perpetual residence; they will enter them with rivers flowing beneath them. They will have therein whatever they wish. Thus does Allah reward the righteous—

(32) The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."

(33) Do they await except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves.

(34) So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.

(35) And those who associate others with Allah say, "If Allah had willed, we would not have worshiped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those before them do. So is there upon the messengers except [the duty of] clear notification?

(36) And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Ṭāghūt." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.

(37) [Even] if you should strive for their guidance, indeed, Allah does not guide those He sends astray, and they will have no helpers.

(38) And they swear by Allah their strongest oaths that Allah will not resurrect one who dies. But yes—a true promise [binding] upon Him, but most of the people do not know.

(39) [It is] so He will make clear to them the truth of that wherein they differ and so those who have disbelieved may know that they were liars.

(40) Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.

(41) And those who emigrated for the cause of Allah after they had been wronged—We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know.

(42) [They are] those who endured patiently and upon their Lord relied.

(43) And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.

(44) [We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.

(45) Then, do those who have plotted evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?

(46) Or that He would not seize them during their [usual] activity, and they could not cause failure?

(47) Or that He would not seize them gradually in a state of dread? But indeed, your Lord is Kind and Merciful.

(48) Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they are humble.

(49) And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant. [Prostration]^

(50) They fear their Lord above them, and they do what they are commanded.

(51) And Allah has said, "Do not take for yourselves two deities. He is but one God, so fear only Me."

(52) And to Him belongs whatever is in the heavens and earth, and to Him is [due] worship constantly. Then is it other than Allah that you fear?

(53) And whatever you have of favor—it is from Allah. Then when adversity touches you, to Him you cry for help.

(54) Then when He removes the adversity from you, at once a party of you associates others with their Lord

(55) So they will deny what We have given them. Then enjoy yourselves, for you are going to know.

(56) And they assign to what they do not know [i.e., false deities] a portion of that which We have provided them. By Allah, you will surely be questioned about what you used to invent.

(57) And they attribute to Allah daughters—exalted is He—and for themselves is what they desire [i.e., sons].

(58) And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief.

(59) He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.

(60) For those who do not believe in the Hereafter is the description of evil; and for Allah is the highest attribute. And He is the Exalted in Might, the Wise.

(61) And if Allah were to impose blame on the people for their wrongdoing, He would not leave upon the earth any creature; but He defers them for a specified term. And when their time comes, they will not be able to delay it an hour, nor will they advance it.

(62) And they attribute to Allah that which they dislike, and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.

(63) By Allah, We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is their patron today, and they will have a painful punishment.

(64) And We have not revealed to you the Book, [O Muhammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

(65) And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.

(66) And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies—between excretion and blood—pure milk, palatable to drinkers.

(67) And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

(68) And your Lord inspired to the bee, "Take for yourself among the mountains, houses [i.e., hives], and among the trees and [in] that which they construct.

(69) Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

(70) And Allah created you; then He will take you in death. And among you is he who is reversed to the most decrepit old age so that he will not know, after [once having] knowledge, a thing. Indeed, Allah is Knowing and Competent.

(71) And Allah has favored some of you over others in provision. But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal to them therein. Then is it the favor of Allah they reject?

(72) And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?

(73) And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and they are unable.

(74) So do not assert similarities to Allah. Indeed, Allah knows and you do not know.

(75) Allah presents an example: a slave owned by another who has no power over anything, and one whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise be to Allah! But most of them do not know.

(76) And Allah presents an example of two men: one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice while he is on a straight path?

(77) And to Allah belongs the unseen [aspects] of the heavens and the earth. The coming of the Hour is but as a twinkling of the eye or even nearer. Indeed, Allah is over all things competent.

(78) And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.

(79) Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe.

(80) And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur, and hair is furnishing and enjoyment for a time.

(81) And Allah has made for you, from that which He has created, shade and has made for you from the mountains shelters and has made for you garments which protect you from the heat and garments [i.e., armor] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].

(82) But if they turn away—then only upon you is [responsibility for] clear notification.

(83) They recognize the favor of Allah; then they deny it. And most of them are disbelievers.

(84) And [mention] the Day when We will resurrect from every nation a witness. Then it will not be permitted to the disbelievers [to apologize], nor will they be asked to appease [Allah].

(85) And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.

(86) And when those who associated others with Allah see their "partners," they will say, "Our Lord, these are our partners [to You] whom we used to invoke besides You." But they will throw at them the statement, "Indeed, you are liars."

(87) And they will impart to Allah that Day their submission, and lost from them is what they used to invent.

(88) Those who disbelieved and averted [others] from the way of Allah—We will increase them in punishment over [their] punishment for what corruption they were causing.

(89) And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad], as a witness over these [your nation]. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

(90) Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

(91) And fulfill the covenant of Allah when you have taken it, and do not break oaths after their confirmation while you have made Allah, over you, a security [i.e., witness]. Indeed, Allah knows what you do.

(92) And do not be like she who untwisted her spun thread after it was strong by taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ.

(93) And if Allah had willed, He could have made you [of] one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do.

(94) And do not take your oaths as [means of] deceit between you, lest a foot slip after it was firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allah, and you would have [in the Hereafter] a great punishment.

(95) And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you could know.

(96) Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.

(97) Whoever does righteousness, whether male or female, while he is a believer—We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

(98) So when you recite the Qur'an, seek refuge in Allah from Satan, the expelled [from His mercy].

(99) Indeed, there is for him no authority over those who have believed and rely upon their Lord.

(100) His authority is only over those who take him as an ally and those who through him associate others with Allah.

(101) And when We substitute a verse in place of a verse—and Allah is most knowing of what He sends down—they say, "You, [O Muhammad], are but an inventor [of lies]." But most of them do not know.

(102) Say, [O Muhammad], "The Pure Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims."

(103) And We certainly know that they say, "It is only a human being who teaches him." The tongue of the one they refer to is foreign, and this [Qur'an] is [in] a clear Arabic language.

(104) Indeed, those who do not believe in the verses of Allah—Allah will not guide them, and for them is a painful punishment.

(105) They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars.

(106) Whoever disbelieves in Allah after his belief—except for one who is forced [to renounce his religion] while his heart is secure in faith—but those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment;

(107) That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.

(108) Those are the ones over whose hearts and hearing and vision Allah has sealed, and it is those who are the heedless.

(109) Assuredly, it is they, in the Hereafter, who will be the losers.

(110) Then indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allah] and were patient—indeed, your Lord, after that, is Forgiving and Merciful.

(111) On the Day when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged.

(112) And Allah presents an example: a city which was safe and secure; its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing.

(113) And there had certainly come to them a messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.

(114) Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship.

(115) He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit]—then indeed, Allah is Forgiving and Merciful.

(116) And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.

(117) [It is but] a brief enjoyment, and they will have a painful punishment.

(118) And to those who are Jews We have prohibited that which We related to you before. And We did not wrong them [thereby], but they were wronging themselves.

(119) Then indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves—indeed, your Lord, thereafter, is Forgiving and Merciful.

(120) Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.

(121) [He was] grateful for His favors. Allah chose him and guided him to a straight path.

(122) And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous.

(123) Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth; and he was not of those who associate others with Allah.

(124) The Sabbath was only appointed for those who differed over it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

(125) Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

(126) And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient—it is better for those who are patient.

(127) And be patient, [O Muhammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire.

(128) Indeed, Allah is with those who fear Him and those who are doers of good.

Sura 17: **الإِسْرَاءُ** (Al-Isrā') - The Night Journey

In the name of God, the Most Gracious, the Most Merciful.

(1) Exalted is He who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

(2) And We gave Moses the Scripture and made it a guidance for the Children of Israel: "Do not take other than Me as a Disposer of affairs."

(3) O descendants of those We carried [in the ark] with Noah. Indeed, he was a grateful servant.

(4) And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness."

(5) So when the [time of] the first promise came, We sent against you servants of Ours of great military might, and they probed [even] into the homes, and it was a promise fulfilled.

(6) Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower.

(7) [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves." Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem as they entered it the first time and to destroy what they had taken over with [total] destruction.

(8) [Then Allah said], "It may be that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell for the disbelievers a prison-bed."

(9) Indeed, this Qur'an guides to that which is most upright and gives good tidings to the believers who do righteous deeds that they will have a great reward.

(10) And that those who do not believe in the Hereafter—We have prepared for them a painful punishment.

(11) And man supplicates for evil as he supplicates for good, and man is ever hasty.

(12) And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.

(13) And every person—We have imposed upon him his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open.

(14) [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

(15) Whoever is guided is only guided for [the benefit of] his soul. And whoever goes astray only goes astray [in violation] against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.

(16) And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.

(17) And how many have We destroyed from the generations after Noah. And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.

(18) Whoever should desire the immediate—We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.

(19) But whoever desires the Hereafter and exerts the effort due to it while he is a believer—it is those whose effort is ever appreciated [by Allah].

(20) To each [category]—We extend to these and to those from the gift of your Lord. And never has the gift of your Lord been restricted.

(21) Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

(22) Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken.

(23) And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "Uff," and do not repel them but speak to them a noble word.

(24) And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

(25) Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention]—then indeed He is ever to the often returning [to Him] Forgiving.

(26) And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

(27) Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

(28) And if you [must] turn away from them [the needy] awaiting mercy from your Lord which you expect, then speak to them a gentle word.

(29) And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.

(30) Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed, He is ever, concerning His servants, Acquainted and Seeing.

(31) And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

(32) And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

(33) And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly—We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

(34) And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

(35) And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.

(36) And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—about all those [one] will be questioned.

(37) And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

(38) All that—its evil is ever, in the sight of your Lord, detested.

(39) That is from what your Lord has revealed to you of wisdom. And, [O mankind], do not make with Allah another deity, lest you be thrown into Hell, blamed and banished.

(40) Then, has your Lord chosen for you sons and taken from among the angels daughters? Indeed, you say a grave saying.

(41) And We have certainly diversified [the contents] in this Qur'an that they might be reminded, but it does not increase them except in aversion.

(42) Say, [O Muhammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way."

(43) Exalted is He and high above what they say by great sublimity.

(44) The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.

(45) And when you recite the Qur'an, We put between you and those who do not believe in the Hereafter a concealed partition.

(46) And We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord alone in the Qur'an, they turn back in aversion.

(47) We are most knowing of how they listen to it when they listen to you and when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."

(48) Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.

(49) And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"

(50) Say, "Be you stones or iron

(51) Or [any] creation of that which is great within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you and say, "When is that?" Say, "Perhaps it will be soon—

(52) On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little."

(53) And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed, Satan is ever, to mankind, a clear enemy.

(54) Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you over them as a manager.

(55) And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the Psalms.

(56) Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]."

(57) Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.

(58) And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed.

(59) And nothing has prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.

(60) And [remember, O Muhammad], when We told you, "Indeed, your Lord has encompassed the people." And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur'an. And We threaten them, but it increases them not except in great transgression.

(61) And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He said, "Should I prostrate to one You created from clay?"

(62) [Iblis] said, "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few."

(63) [Allah] said, "Go, for whoever of them follows you—indeed, Hell will be the recompense of you, an ample recompense."

(64) And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.

(65) "Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs."

(66) It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.

(67) And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.

(68) Then do you feel secure that He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.

(69) Or do you feel secure that He will not send you back into it [i.e., the sea] another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.

(70) And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

(71) [Mention] the Day when We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand—those will read their records, and injustice will not be done to them [even] as much as a thread [inside the date seed].

(72) And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.

(73) And indeed, they were about to tempt you away from that which We revealed to you in order to fabricate against Us something else; and then they would have taken you as a friend.

(74) And if We had not strengthened you, you would have almost inclined to them a little.

(75) Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.

(76) And indeed, they were about to provoke you from the land to evict you therefrom. But then they will not remain [there] after you, except for a little.

(77) [That is] Our established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.

(78) Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.

(79) And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.

(80) And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

(81) And say, "Truth has come, and falsehood has departed. Indeed, falsehood is bound to depart."

(82) And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

(83) And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, he is ever despairing.

(84) Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

(85) And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind has not been given of knowledge except a little."

(86) And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us.

(87) Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.

(88) Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."

(89) And We have certainly diversified for the people in this Qur'an from every [kind] of example, but most of the people refused [anything] except disbelief.

(90) And they say, "We will not believe you until you break open for us from the ground a spring.

(91) Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance].

(92) Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us].

(93) Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

(94) And what prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human messenger?"

(95) Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as] a messenger."

(96) Say, "Sufficient is Allah as Witness between me and you. Indeed, He is ever, concerning His servants, Acquainted and Seeing."

(97) And whoever Allah guides—he is the [rightly] guided; and whoever He sends astray—you will never find for them protectors besides Him. And We will gather them on the Day of Resurrection [fallen] on their faces—blind, dumb, and deaf. Their refuge is Hell; every time it subsides, We increase them in blazing fire.

(98) That is their recompense because they disbelieved in Our verses and said, "When we are bones and crumbled particles, will we truly be resurrected in a new creation?"

(99) Do they not see that Allah, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse [anything] except disbelief.

(100) Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.

(101) And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic."

(102) [Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think, O Pharaoh, that you are destroyed."

(103) So he intended to drive them from the land, but We drowned him and those with him all together.

(104) And We said after Pharaoh to the Children of Israel, "Dwell in the land, and when there comes the promise of the Hereafter, We will bring you forth in [one] gathering."

(105) And with the truth We have sent it down, and with the truth it has descended. And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

(106) And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.

(107) Say, "Believe in it or do not believe. Indeed, those who were given knowledge before it—when it is recited to them, they fall upon their faces in prostration,

(108) And they say, 'Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled.'

(109) And they fall upon their faces weeping, and it [i.e., the Qur'an] increases them in humble submission." [Prostration]^

(110) Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call—to Him belong the best names." And do not recite too loudly in your prayer or too quietly but seek between that an [intermediate] way.

(111) And say, "Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."

Sura 18: **الْكَافِرُونَ** (Al-Kahf) - The Cave

In the name of God, the Most Gracious, the Most Merciful.

(1) Praise be to Allah, who has sent down the Book to His servant and has allowed no deviation in it.

(2) [It is] straight, to warn of severe punishment from Him and to give glad tidings to the believers who do righteous deeds that they will have an excellent reward,

(3) In which they will remain forever.

(4) And to warn those who say, "Allah has taken a son."

(5) They have no knowledge of this, nor did their forefathers. Grave is the word that comes out of their mouths; they speak nothing but lies.

(6) Perhaps you would consume yourself in grief over them if they do not believe in this message.

(7) Indeed, We have made that which is on the earth an adornment for it, that We may test them as to which of them is best in deed.

(8) And indeed, We will make all that is upon it a barren ground.

(9) Or have you thought that the Companions of the Cave and the Inscription were among Our wondrous signs?

(10) [Remember] when the youths retreated to the cave and said, "Our Lord, grant us mercy from Yourself and guide us rightly through our affair."

(11) So We cast [a cover of sleep] over their ears within the cave for many years.

(12) Then We awakened them to know which of the two groups had best calculated the time they had remained.

(13) We relate to you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

(14) And We strengthened their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke any deity besides Him, for then we would have certainly spoken an enormity.

(15) These people of ours have taken gods besides Him. Why do they not bring for them a clear authority? And who is more unjust than one who invents a lie against Allah?"

(16) [They said among themselves,] "And when you have withdrawn from them and from what they worship other than Allah, retreat to the cave; your Lord will extend His mercy to you and will facilitate for you your affair."

(17) And you might have seen the sun when it rose, inclining away from their cave to the right, and when it set, passing away from them to the left while they lay in the open space within. That is one of the signs of Allah. He whom Allah guides is rightly guided; but he whom He leaves astray—you will not find for him a protecting guide.

(18) And you would have thought them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched out his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled with terror of them.

(19) And so We awakened them that they might question one another. A speaker among them said, "How long have you stayed [here]?" They said, "We have stayed a day or part of a day." They said, "Your Lord knows best how long you have stayed. So send one of you with this silver coin of yours to the city, and let him look for the purest food and bring you provision from it. And let him be cautious and let no one be aware of you.

(20) Indeed, if they come to know of you, they will stone you or return you to their religion, and then you will never succeed ever."

(21) And thus We made their case known so that they might know that the promise of Allah is true and that there is no doubt about the Hour. [Then they] disputed among themselves about their affair and said, "Construct over them a building. Their Lord knows best about them." Those who prevailed in the matter said, "We will surely build over them a place of worship."

(22) They will say, "They were three; the fourth of them was their dog." And they will say, "They were five; the sixth of them was their dog"—guessing at the unseen. And they will say, "They were seven; and the eighth of them was their dog." Say, "My Lord is most knowing of their number. None knows them except a few." So do not argue about them except with clear evidence and do not inquire about them among [the speculators] from anyone.

(23) And never say of anything, "Indeed, I will do that tomorrow,"

(24) Except [when adding], "If Allah wills." And remember your Lord when you forget and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

(25) And they remained in their cave for three hundred years and exceeded by nine.

(26) Say, "Allah knows best how long they remained. To Him belongs the unseen of the heavens and the earth. How perfectly He sees and hears! They have no protector besides Him, and He shares His command with no one."

(27) And recite what has been revealed to you of the Book of your Lord. No one can change His words, and you will find no refuge besides Him.

(28) And keep yourself patient with those who call upon their Lord in the morning and the evening, seeking His face. And do not turn your eyes away from them, desiring the adornments of worldly life. And do not obey one whose heart We have made heedless of Our remembrance, who follows his desire and whose affair is ever in neglect.

(29) And say, "The truth is from your Lord, so whoever wills—let him believe; and whoever wills—let him disbelieve." Indeed, We have prepared for the wrongdoers a Fire whose walls will surround them. And if they call for relief, they will be relieved with water like molten metal, scalding their faces. Wretched is the drink, and evil is the resting place.

(30) Indeed, those who have believed and done righteous deeds—we will not allow to be lost the reward of anyone who does well in deeds.

(31) They will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on raised couches. Excellent is the reward, and good is the resting place.

(32) And present to them the example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them fields of crops.

(33) Each of the gardens produced its fruit and did not fail in any respect. And We caused a river to gush forth within them.

(34) And he had wealth, so he said to his companion while conversing with him, "I am greater than you in wealth and stronger in men."

(35) And he entered his garden while he was unjust to himself. He said, "I do not think that this will ever perish.

(36) And I do not think the Hour will occur. And even if I am returned to my Lord, I will surely find better than this as a return."

(37) His companion said to him while conversing with him, "Do you disbelieve in He who created you from dust and then from a sperm-drop and then fashioned you as a man?"

(38) But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone.

(39) And why did you not, when you entered your garden, say, 'What Allah willed has occurred; there is no power except in Allah'? Although you see me less than you in wealth and children,

(40) Perhaps my Lord will give me something better than your garden and will send upon it a calamity from the sky, and it will become a barren ground,

(41) Or its water will sink [into the earth], so you would never be able to seek it."

(42) And his fruits were destroyed, so he began to turn his hands over what he had spent on it, while it had collapsed upon its trellises, and he said, "Oh, I wish I had not associated with my Lord anyone."

(43) And there was for him no company to aid him other than Allah, nor could he defend himself.

(44) There, the authority is [completely] for Allah, the Truth. He is best in reward and best in outcome.

(45) And present to them the example of the life of this world: [It is] like water which We send down from the sky, and the vegetation of the earth mingles with it, then it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability.

(46) Wealth and children are but adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for hope.

(47) And [warn of] the Day when We will remove the mountains and you will see the earth exposed, and We will gather them, and We will not leave behind from them anyone.

(48) And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us as We created you the first time. But you claimed that We would not appoint for you a meeting."

(49) And the record [of deeds] will be placed [open], and you will see the criminals fearful of what is within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that

it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.

(50) And [mention] when We said to the angels, "Prostrate before Adam," and they prostrated, except for Iblīs. He was of the jinn and departed from the command of his Lord. Will you then take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.

(51) I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.

(52) And [warn of] the Day when He will say, "Call My 'partners' whom you claimed," and they will call upon them, but they will not respond to them. And We will put between them [a valley of] destruction.

(53) And the criminals will see the Fire and will be certain that they are to fall therein. And they will find from it no way of escape.

(54) And We have certainly diversified in this Qur'an for the people from every [kind of] example. But man has ever been, most of anything, prone to dispute.

(55) And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that the [accustomed] precedent of the former peoples should come to them or that the punishment should come directly before them.

(56) And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by [using] falsehood to invalidate thereby the truth and have taken My signs and that of which they are warned in ridicule.

(57) And who is more unjust than one who is reminded of the signs of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings lest they

understand it and in their ears deafness. And if you invite them to guidance, they will never be guided—then ever.

(58) And your Lord is the Forgiving, Possessor of Mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. Rather, for them is an appointment from which they will never find an escape.

(59) And those cities—we destroyed them when they wronged, and We made for their destruction an appointed time.

(60) And [mention] when Moses said to his young servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."

(61) But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away.

(62) So when they had passed beyond it, [Moses] said to his servant, "Bring us our morning meal. We have certainly suffered in this, our journey, fatigue."

(63) He said, "Did you see when we rested at the rock? Indeed, I forgot the fish. And none made me forget it except Satan—that I should mention it. And it took its course into the sea amazingly."

(64) [Moses] said, "That is what we were seeking." So they returned, following their footprints.

(65) And they found a servant from among Our servants to whom We had given mercy from Us and had taught him from Us a [certain] knowledge.

(66) Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?"

(67) He said, "Indeed, you will never be able to have patience with me.

(68) And how can you have patience for what you do not encompass in knowledge?"

(69) [Moses] said, "You will find me, if Allah wills, patient, and I will not disobey you in any matter."

(70) He said, "Then if you follow me, do not ask me about anything until I mention it to you."

(71) So they set out, until when they had embarked on the ship, he made a hole in it. [Moses] said, "Have you made a hole in it to drown its people? You have certainly done a grave thing."

(72) He said, "Did I not say that you would never be able to have patience with me?"

(73) [Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty."

(74) So they set out, until when they met a boy, he killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."

(75) He said, "Did I not tell you that you would never be able to have patience with me?"

(76) [Moses] said, "If I ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."

(77) So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he repaired it. [Moses] said, "If you wished, you could have taken for it a payment."

(78) He said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience."

(79) As for the ship, it belonged to poor people working at sea, so I intended to damage it because there was after them a king who seized every good ship by force.

(80) And as for the boy, his parents were believers, and we feared that he would overburden them with transgression and disbelief.

(81) So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

(82) And as for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."

(83) And they ask you about Dhul-Qarnayn. Say, "I will recite to you about him a report."

(84) Indeed, We established him upon the earth, and We gave him to everything a way.

(85) So he followed a way

(86) Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. We said, "O Dhul-Qarnayn, either you punish them or adopt among them [a way of] goodness."

(87) He said, "As for one who wrongs, we will punish him; then he will be returned to his Lord, and He will punish him with a terrible punishment.

(88) But as for one who believes and does righteousness, he will have a good reward, and we will speak to him from our command with ease."

(89) Then he followed a way

(90) Until, when he came to the rising of the sun, he found it rising on a people for whom We had not provided any shelter from it.

(91) Thus [it was]. And We had encompassed all that he had in knowledge.

(92) Then he followed a way

(93) Until, when he reached [a pass] between two mountains, he found beside them a people who could hardly understand speech.

(94) They said, "O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?"

(95) He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a dam.

(96) Bring me sheets of iron." Then, when he had leveled them between the two mountain walls, he said, "Blow [with bellows]." When he had made it like fire, he said, "Bring me molten copper to pour over it."

(97) So Gog and Magog were unable to pass over it, nor were they able to penetrate it.

(98) [Dhul-Qarnayn] said, "This is a mercy from my Lord. But when the promise of my Lord comes, He will level it, and the promise of my Lord is ever true."

(99) And on that Day We will let them surge like waves over one another, and the Horn will be blown, and We will assemble them all together.

(100) And We will present Hell that Day to the disbelievers, on display—

(101) Those whose eyes had been within a cover from My remembrance, and they were not able to hear.

(102) Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.

(103) Say, "Shall we inform you of the greatest losers in their deeds?"

(104) [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."

(105) Those are the ones who disbelieve in the signs of their Lord and in [their] meeting with Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any weight.

(106) That is their recompense—Hell—for what they denied and [because] they took My signs and My messengers in ridicule.

(107) Indeed, those who have believed and done righteous deeds will have the Gardens of Paradise as a lodging,

(108) Wherein they abide eternally. They will not desire from it any transfer.

(109) Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."

(110) Say, "I am only a man like you, to whom has been revealed that your God is one God. So whoever hopes for the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone."

Sura 19: مَرْيَمَ (Maryam) – Mary

In the name of God, the Most Gracious, the Most Merciful.

(1) Kaf Ha Ya 'Ayn Sad.

(2) [This is] a mention of the mercy of your Lord to His servant Zechariah,

(3) When he called upon his Lord in a low voice.

(4) He said, "My Lord, indeed my bones have weakened, and my head has filled with white hairs, but never have I been in my supplication to You, my Lord, unhappy.

(5) And indeed, I fear the successors after me, and my wife is barren, so grant me from Yourself an heir

(6) Who will inherit from me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."

(7) [He was told], "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."

(8) He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"

(9) [An angel] said, "So it will be; your Lord says, 'It is easy for Me, for I created you before while you were nothing.'"

(10) [Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, being sound."

(11) So he came out to his people from the sanctuary and signaled to them to exalt [Allah] in the morning and afternoon.

(12) [Allah said], "O John, take the Scripture with determination." And We gave him wisdom while yet a boy

- (13) And affection from Us and purity, and he was devout,
- (14) And dutiful to his parents, and he was not arrogant or disobedient.
- (15) And peace be upon him the day he was born, the day he dies, and the day he is raised alive.
- (16) And mention in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.
- (17) And she took, in seclusion from them, a screen. Then We sent to her Our Spirit [Gabriel], and he appeared before her as a well-proportioned man.
- (18) She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing Allah."
- (19) He said, "I am only the messenger of your Lord to give you [news of] a pure boy."
- (20) She said, "How can I have a boy while no man has touched me and I have not been unchaste?"
- (21) He said, "So it will be; your Lord says, 'It is easy for Me, and We will make him a sign to humanity and a mercy from Us. And it is a matter [already] decreed.'"
- (22) So she conceived him, and she withdrew with him to a remote place.
- (23) And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."
- (24) But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream.
- (25) And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.

(26) So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to any man.'

(27) Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.

(28) O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."

(29) So she pointed to him. They said, "How can we speak to one who is in the cradle, a child?"

(30) [Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.

(31) And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive,

(32) And [made me] dutiful to my mother, and He has not made me arrogant or wretched.

(33) And peace is on me the day I was born, the day I will die, and the day I am raised alive."

(34) That is Jesus, the son of Mary—the word of truth about which they are in dispute.

(35) It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is.

(36) [Jesus said], "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path."

(37) Then the factions differed concerning Jesus, so woe to those who disbelieved from the scene of a tremendous Day.

(38) How clearly they will hear and see the Day they come to Us! But the wrongdoers today are in clear error.

(39) And warn them of the Day of Regret when the matter will be concluded; and yet they are in heedlessness, and they do not believe.

(40) Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

(41) And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.

(42) When he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?"

(43) O my father, there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.

(44) O my father, do not worship Satan. Indeed, Satan has ever been, to the Most Merciful, disobedient.

(45) O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion."

(46) [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you. So avoid me a prolonged time."

(47) [Abraham] said, "Peace be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.

(48) And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy."

(49) So when he had left them and those they worshipped other than Allah, We gave him Isaac and Jacob, and each of them We made a prophet.

(50) And We gave them of Our mercy, and We made for them a reputation of high honor.

(51) And mention in the Book Moses. Indeed, he was chosen, and he was a messenger and a prophet.

(52) And We called him from the side of the mount at his right and brought him near, confiding [to him].

(53) And We gave him out of Our mercy his brother Aaron as a prophet.

(54) And mention in the Book Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

(55) And he used to enjoin on his people prayer and zakah and was to his Lord pleasing.

(56) And mention in the Book Idris. Indeed, he was a man of truth and a prophet.

(57) And We raised him to a high station.

(58) Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping. [Prostration]^

(59) But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil—

(60) Except those who repent, believe, and do righteousness; for those will enter Paradise and will not be wronged at all.

(61) [Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been coming.

(62) They will not hear therein any ill speech—only [greetings of] peace—and they will have their provision therein, morning and afternoon.

(63) That is Paradise, which We give as inheritance to those of Our servants who were devout.

(64) [The angels say], "We do not descend except by the command of your Lord. To Him belongs that which is before us and that which is behind us and whatever is between them. And your Lord is never forgetful—

(65) Lord of the heavens and the earth and whatever is between them—so worship Him and have patience for His worship. Do you know of any similarity to Him?"

(66) And man says, "When I have died, am I going to be brought forth alive?"

(67) Does man not remember that We created him before, while he was nothing?

(68) So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees.

(69) Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.

(70) Then, surely it is We who are most knowing of those most worthy of burning therein.

(71) And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.

(72) Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.

(73) And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, "Which of [our] two parties is better in position and better in company?"

(74) And how many a generation have We destroyed before them who were better in possessions and outward appearance?

(75) Say, "Whoever is in error—let the Most Merciful extend for him an extension until, when they see that which they were promised—either punishment or the Hour—they will come to know who is worst in position and weaker in forces."

(76) And Allah increases those who are guided in guidance, and the enduring good deeds are better to your Lord for reward and better for recourse.

(77) Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]"?

(78) Has he looked into the unseen, or has he taken from the Most Merciful a promise?

(79) No! We will record what he says and extend for him from the punishment extensively.

(80) And We will inherit from him what he mentions, and he will come to Us alone.

(81) And they have taken besides Allah [false] deities that they would be for them a source of honor.

(82) No! They [those deities] will deny their worship of them and will be against them opponents.

(83) Do you not see that We have sent the devils upon the disbelievers, inciting them to [evil] with constant incitement?

(84) So be not impatient over them. We only count out to them a limited number.

(85) On the Day We will gather the righteous to the Most Merciful as a delegation

(86) And will drive the criminals to Hell in thirst.

(87) None will have [power of] intercession except he who had taken from the Most Merciful a covenant.

(88) And they say, "The Most Merciful has taken a son."

(89) You have done an atrocious thing.

(90) The heavens almost rupture therefrom, the earth splits open, and the mountains collapse in devastation

(91) That they attribute to the Most Merciful a son.

(92) And it is not appropriate for the Most Merciful that He should take a son.

(93) There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.

(94) He has enumerated them and counted them a full counting.

(95) And all of them are coming to Him on the Day of Resurrection alone.

(96) Indeed, those who have believed and done righteous deeds—the Most Merciful will appoint for them affection.

(97) So We have only made it easy [in] your tongue that you may give good tidings thereby to the righteous and warn thereby a hostile people.

(98) And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound?

Sura 20: طه (Ṭā-Hā) - Ta-Ha

In the name of God, the Most Gracious, the Most Merciful.

- (1) Ta Ha.
- (2) We have not sent down to you the Qur'an that you be distressed,
- (3) But only as a reminder for those who fear [Allah],
- (4) A revelation from He who created the earth and highest heavens,
- (5) The Most Merciful, who is established above the Throne.
- (6) To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil.
- (7) And if you speak aloud, then indeed, He knows the secret and what is even more hidden.
- (8) Allah—there is no deity except Him. To Him belong the best names.
- (9) And has the story of Moses reached you?
- (10) When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I can bring you a torch therefrom or find guidance at the fire."
- (11) And when he came to it, he was called, "O Moses,
- (12) Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa.
- (13) And I have chosen you, so listen to what is revealed.
- (14) Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.

(15) Indeed, the Hour is coming—I almost conceal it—so that every soul may be recompensed according to that for which it strives.

(16) So do not let one avert you from it who does not believe in it and follows his desire, for you would then perish.

(17) And what is that in your right hand, O Moses?"

(18) He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep, and I have therein other uses."

(19) [Allah] said, "Throw it down, O Moses."

(20) So he threw it down, and behold, it became a snake, moving swiftly.

(21) [Allah] said, "Seize it and fear not; We will return it to its former condition.

(22) And draw in your hand to your side; it will come out white without disease—another sign,

(23) That We may show you some of Our greater signs.

(24) Go to Pharaoh; indeed, he has transgressed."

(25) [Moses] said, "My Lord, expand for me my breast [with assurance],

(26) And ease for me my task,

(27) And untie the knot from my tongue,

(28) That they may understand my speech.

(29) And appoint for me a minister from my family—

(30) Aaron, my brother.

(31) Increase through him my strength,

(32) And let him share my task,

(33) That we may exalt You much

(34) And remember You much.

(35) Indeed, You are of us ever Seeing."

(36) [Allah] said, "You have been granted your request, O Moses.

(37) And We had already conferred favor upon you another time,

(38) When We inspired to your mother what We inspired,

(39) [Saying], 'Put him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye.

(40) [And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a severe trial. And you remained some years among the people of Madyan. Then you came [here] at the decreed time, O Moses.

(41) And I produced you for Myself.

(42) Go, you and your brother, with My signs and do not slacken in My remembrance.

(43) Go, both of you, to Pharaoh. Indeed, he has transgressed.

(44) And speak to him gentle words that perhaps he may be reminded or fear [Allah]."

(45) They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress."

(46) [Allah] said, "Fear not. Indeed, I am with you both; I hear and I see.

(47) So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We

have come to you with a sign from your Lord, and peace will be upon he who follows the guidance.

(48) Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away."

(49) [Pharaoh] said, "So who is the Lord of you two, O Moses?"

(50) He said, "Our Lord is He who gave each thing its form and then guided [it]."

(51) [Pharaoh] said, "Then what is the case of the former generations?"

(52) [Moses] said, "The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets."

(53) [It is He] who has made for you the earth as a bed spread out and inserted therein for you roadways and sent down from the sky rain and produced thereby categories of various plants.

(54) Eat [therefrom] and pasture your livestock. Indeed, in that are signs for those of intelligence.

(55) From it [the earth] We created you, and into it We will return you, and from it We will extract you another time.

(56) And We certainly showed him [Pharaoh] all of Our signs, but he denied and refused.

(57) He said, "Have you come to us to drive us out of our land with your magic, O Moses?"

(58) Then we will surely bring you magic like it, so make between us and you an appointment which neither we will fail to keep nor will you, in a place assigned."

(59) [Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning."

(60) So Pharaoh went away, put together his plan, and then came [to Moses].

(61) Moses said to them [the magicians], "Woe to you! Do not invent a lie against Allah or He will exterminate you with a punishment; and he has failed who invents [such falsehood]."

(62) So they disputed over their affair among themselves and concealed their private conversation.

(63) They said, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way.

(64) So resolve upon your plan and then come [forward] in line. And he has succeeded today who overcomes."

(65) They said, "O Moses, either you throw or we will be the first to throw."

(66) He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes].

(67) And Moses sensed within himself fear.

(68) We said, "Fear not. Indeed, it is you who are superior.

(69) And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is."

(70) So the magicians fell down in prostration. They said, "We have believed in the Lord of Aaron and Moses."

(71) [Pharaoh] said, "Have you believed in him before I gave you permission? Indeed, he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in giving punishment and more enduring."

(72) They said, "Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree for this worldly life.

(73) Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us to do of magic. And Allah is better and more enduring."

(74) Indeed, whoever comes to his Lord as a criminal—indeed, for him is Hell; he will neither die therein nor live.

(75) But whoever comes to Him as a believer having done righteous deeds—for those will be the highest degrees [in position]:

(76) Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.

(77) And We had inspired to Moses, "Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken nor be afraid [of drowning]."

(78) So Pharaoh pursued them with his soldiers, and there covered them from the sea that which covered them,

(79) And Pharaoh led his people astray and did not guide [them].

(80) O Children of Israel, We delivered you from your enemy, and We made an appointment with you at the right side of the mount, and We sent down to you manna and quails,

(81) [Saying], "Eat from the good things with which We have provided you and do not transgress therein, lest My anger descend upon you. And he upon whom My anger descends has certainly fallen."

(82) But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.

(83) [Allah] said, "And what made you hasten from your people, O Moses?"

(84) He said, "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased."

(85) [Allah] said, "But indeed, We have tried your people after you [departed], and the Samiri has led them astray."

(86) So Moses returned to his people, angry and grieved. He said, "O my people, did your Lord not make you a good promise? Then, was the time of my absence too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise to me?"

(87) They said, "We did not break your promise by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Samiri throw."

(88) And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot."

(89) Did they not see that it could not return to them any speech and that it did not possess for them any harm or benefit?

(90) And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."

(91) They said, "We will never cease being devoted to it until Moses returns to us."

(92) [Moses] said, "O Aaron, what prevented you, when you saw them going astray,

(93) From following me? Then have you disobeyed my order?"

(94) [Aaron] said, "O son of my mother, do not seize me by my beard or by my head. Indeed, I feared that you would say, 'You caused division among the Children of Israel, and you did not observe my word.'"

(95) [Moses] said, "And what is your case, O Samiri?"

(96) He said, "I saw what they did not see, so I took a handful [of dust] from the track of the messenger and threw it, and thus did my soul entice me."

(97) [Moses] said, "Then go. And indeed, it is decreed for you in [this] life to say, 'No contact.' And indeed, you have an appointment [in the Hereafter] you will not fail to keep. And look at your 'god' to which you remained devoted; we will surely burn it and blow it into the sea with a blast.

(98) Your god is only Allah, except for whom there is no deity. He has encompassed all things in knowledge."

(99) Thus We relate to you [O Muhammad] some of what has preceded. And We have certainly given you from Us a reminder [the Qur'an].

(100) Whoever turns away from it—then indeed, he will bear on the Day of Resurrection a burden,

(101) [Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load—

(102) The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed [with terror],

(103) They will murmur among themselves, "You remained not but ten [days in the world]."

(104) We are most knowing of what they say when the best of them in manner will say, "You remained not but one day."

(105) And they ask you about the mountains, so say, "My Lord will blow them away with a blast.

(106) And He will leave the earth a level plain;

(107) You will not see therein a depression or an elevation."

(108) That Day, they will follow the caller with no deviation therefrom, and the voices will be hushed before the Most Merciful, so you will not hear except a whisper [of footsteps].

(109) That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.

(110) He knows what is before them and what is behind them, while they do not encompass it in knowledge.

(111) And [all] faces will be humbled before the Ever-Living, the Sustainer of existence. And he will have failed who carries injustice.

(112) But he who does of righteous deeds while he is a believer—he will neither fear injustice nor deprivation.

(113) And thus We have sent it down as an Arabic Qur'an and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.

(114) So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

(115) And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.

(116) And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblis; he refused.

(117) So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.

(118) Indeed, it is [promised] for you not to be hungry therein or be unclothed.

(119) And indeed, you will not be thirsty therein or be hot from the sun."

(120) Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"

(121) And they both ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred.

(122) Then his Lord chose him and turned to him in forgiveness and guided him.

(123) [Allah] said, "Descend from Paradise—all [your descendants] being enemies to one another. And if there should come to you guidance from Me—then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].

(124) And whoever turns away from My remembrance—indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

(125) He will say, "My Lord, why have You raised me blind while I was [once] seeing?"

(126) [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."

(127) And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring.

(128) Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings? Indeed in that are signs for those of intelligence.

(129) And if not for a word that preceded from your Lord, it would have been an obligation [due immediately], and [if not for] a specified term [decreed].

(130) So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting, and during periods of the night exalt [Him] and at the ends of the day, that you may be satisfied.

(131) And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them—[its being but] the

splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.

(132) And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you. And the [best] outcome is for [those of] righteousness.

(133) And they say, "Why does he not bring us a sign from his Lord?" Has there not come to them evidence of what was in the former scriptures?

(134) And if We had destroyed them with a punishment before him, they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your verses before we were humiliated and disgraced?"

(135) Say, "Each [of us] is waiting; so wait. For you will know who are the companions of the sound path and who is guided."

Sura 21: **الأنبياء** (Al-Anbiyā') - The Prophets

In the name of God, the Most Gracious, the Most Merciful.

(1) The time of their reckoning has drawn near for mankind, while they turn away in heedlessness.

(2) No new reminder comes to them from their Lord except that they listen to it while playing,

(3) With their hearts distracted. And the wrongdoers conceal their private conversation: "Is this [Muhammad] but a human being like you? Would you then yield to magic while you see clearly?"

(4) He said, "My Lord knows whatever is said in the heavens and the earth, and He is the Hearing, the Knowing."

(5) But they say, "A jumble of dreams! Rather, he has fabricated it! Rather, he is a poet! Then let him bring us a sign as the former messengers were sent."

(6) Not a single city which We destroyed before them believed [despite the signs]; so will they believe?

(7) And We did not send before you [O Muhammad] except men to whom We revealed. So ask the people of the Reminder if you do not know.

(8) And We did not make them bodies that did not eat food, nor were they immortal.

(9) Then We fulfilled the promise to them, and We saved them and whom We willed, and We destroyed the transgressors.

(10) We have certainly sent down to you a Book in which is your mention. Will you not then understand?

(11) And how many unjust cities We have shattered and produced after them other peoples.

(12) And when they felt Our punishment, behold, they fled from it.

(13) [It was said to them], "Do not flee, but return to what you were given luxury in and to your dwellings, that you may be questioned."

(14) They said, "Oh, woe to us! Indeed, we were wrongdoers."

(15) And that cry of theirs did not cease until We made them like a harvested field, extinguished.

(16) And We did not create the heaven and the earth and what is between them in play.

(17) If We had intended to take a pastime, We could have taken it from [what is] with Us—if indeed We were to do so.

(18) Rather, We hurl the truth against falsehood, and it destroys it, and behold, it vanishes. And woe to you for what you describe.

(19) To Him belongs whoever is in the heavens and the earth. And those near Him are not too proud to worship Him, nor do they tire.

(20) They glorify [Him] night and day; they do not slacken.

(21) Or have they taken gods from the earth who can resurrect [the dead]?

(22) Had there been within the heavens and earth gods besides Allah, they both would have been corrupted. So exalted is Allah, Lord of the Throne, above what they describe.

(23) He is not questioned about what He does, but they will be questioned.

(24) Or have they taken other gods besides Him? Say, "Bring your proof. This [Qur'an] is the message for those with me and the message of those before me." But most of them do not know the truth, so they turn away.

(25) And We did not send any messenger before you except that We revealed to him that, "There is no deity except Me, so worship Me."

(26) And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants.

(27) They cannot precede Him in word, and they act by His command.

(28) He knows what is before them and what is behind them, and they cannot intercede except for whom He approves, and they, from fear of Him, are apprehensive.

(29) And whoever of them should say, "Indeed, I am a god besides Him"—that one We would recompense with Hell. Thus do We recompense the wrongdoers.

(30) Have those who disbelieved not considered that the heavens and the earth were joined together and We separated them, and We 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 made therein broad roads that they might be guided.

(32) And We made the sky a protected ceiling, but they, from its signs, are turning away.

(33) And it is He who created the night and the day and the sun and the moon; each [heavenly body] swims along in its orbit.

(34) And We did not grant to any human being before you immortality; so if you die, would they be immortal?

(35) Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.

(36) And when those who disbelieve see you, [O Muhammad], they take you not except in ridicule, [saying], "Is this the one who mentions your gods?" while they, at the mention of the Most Merciful, are disbelievers.

(37) Man was created of haste. I will show you My signs, so do not impatiently urge Me.

(38) And they say, "When will this promise be, if you should be truthful?"

(39) If only those who disbelieve knew the time when they will not be able to ward off the Fire from their faces or from their backs, and they will not be helped.

(40) Rather, it will come to them suddenly and bewilder them, and they will not be able to repel it, nor will they be given respite.

(41) And messengers before you were certainly mocked, but those who mocked them were enveloped by what they used to ridicule.

(42) Say, "Who can protect you by night and by day from the Most Merciful?" But they are, from the remembrance of their Lord, turning away.

(43) Or do they have gods to defend them other than Us? They are unable even to help themselves, nor can they be protected from Us.

(44) But, [on the contrary], We have provided good things for these [disbelievers] and their fathers until life was prolonged for them. Do they not see that We set upon the land, reducing it from its borders? Then is it they who will overcome?

(45) Say, "I only warn you by revelation." But the deaf do not hear the call when they are warned.

(46) And if a breath of your Lord's punishment should touch them, they would surely say, "Oh, woe to us! Indeed, we have been wrongdoers."

(47) And We will set up the scales of justice on the Day of Resurrection, so no soul will be dealt with unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.

(48) And We had certainly given Moses and Aaron the Criterion and a light and a reminder for the righteous,

(49) Who fear their Lord unseen, while they are of the Hour apprehensive.

(50) And this [Qur'an] is a blessed message which We have sent down. Then are you with it unacquainted?

(51) And We had certainly given Abraham his sound judgment before, and We were of him well-Knowing.

(52) When he said to his father and his people, "What are these statues to which you are devoted?"

(53) They said, "We found our fathers worshippers of them."

(54) He said, "You were certainly, you and your fathers, in manifest error."

(55) They said, "Have you come to us with truth, or are you of those who jest?"

(56) He said, "No, rather, your Lord is the Lord of the heavens and the earth who created them, and I am to that of those who bear witness.

(57) And by Allah, I will surely plan against your idols after you have turned and gone away."

(58) So he made them into fragments, except a large one among them, that they might return to it [and question].

(59) They said, "Who has done this to our gods? Indeed, he is of the wrongdoers."

(60) They said, "We heard a young man mention them who is called Abraham."

(61) They said, "Then bring him before the eyes of the people that they may testify."

(62) They said, "Have you done this to our gods, O Abraham?"

(63) He said, "Rather, this—the largest of them—did it, so ask them, if they should [be able to] speak."

(64) So they returned to [blaming] themselves and said [to each other], "Indeed, you are the wrongdoers."

(65) Then they reversed themselves, [saying], "You have already known that these do not speak!"

(66) He said, "Then do you worship instead of Allah that which does not benefit you at all or harm you?"

(67) Fie upon you and upon what you worship instead of Allah. Then will you not use reason?"

(68) They said, "Burn him and support your gods—if you are to act."

(69) We said, "O fire, be coolness and safety upon Abraham."

(70) And they intended for him a plan, but We made them the greatest losers.

(71) And We delivered him and Lot to the land which We had blessed for the worlds.

(72) And We gave him Isaac and Jacob in addition, and all [of them] We made righteous.

(73) And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.

(74) And to Lot We gave judgment and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.

(75) And We admitted him into Our mercy. Indeed, he was of the righteous.

(76) And [mention] Noah, when he called [to Us] before; so We responded to him and saved him and his family from the great distress.

(77) And We helped him against the people who denied Our signs. Indeed, they were a people of evil, so We drowned them all.

(78) And [mention] David and Solomon, when they judged concerning the field—when the sheep of a people overran it [at night], and We were witness to their judgment.

(79) And We gave understanding of the case to Solomon, and to each [of them] We gave judgment and knowledge. And We subjected the mountains to exalt [Us] along with David and [also] the birds. And We were [the doer of all things].

(80) And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?

(81) And to Solomon [We subjected] the wind blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing.

(82) And of the devils were those who dived for him and did work other than that. And We were of them a guardian.

(83) And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and You are the Most Merciful of the merciful."

(84) So We responded to him and removed what afflicted him of adversity. And We gave him back his family and the like thereof with them, as mercy from Us and a reminder for the worshippers [of Allah].

(85) And [mention] Ishmael and Idris and Dhul-Kifl; all were of the patient.

(86) And We admitted them into Our mercy. Indeed, they were of the righteous.

(87) And [mention] the man of the fish [Jonah], when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

(88) So We responded to him and saved him from the distress. And thus do We save the believers.

(89) And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while You are the best of inheritors."

(90) So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.

(91) And [mention] the one who guarded her chastity, so We breathed into her of Our spirit, and We made her and her son a sign for the worlds.

(92) Indeed, this, your religion, is one religion, and I am your Lord, so worship Me.

(93) And [yet] they divided their affair among themselves, [but] all to Us will return.

(94) So whoever does righteous deeds while he is a believer—no denial will there be for his effort, and indeed We, of it, are recorders.

(95) And there is prohibition upon [the people of] a city which We have destroyed that they will [ever] return

(96) Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend.

(97) And the true promise has approached; then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "Oh, woe to us; we were unmindful of this; rather, we were wrongdoers."

(98) Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it.

(99) Had these [false deities] been gods, they would not have entered it, but all are eternal therein.

(100) For them therein is heavy sighing, and they therein will not hear.

(101) Indeed, those for whom the best [reward] has preceded from Us—they from it are far removed.

(102) They will not hear its sound, while they are, in that which their souls desire, abiding eternally.

(103) They will not be grieved by the greatest terror, and the angels will meet them, [saying], "This is your Day which you have been promised."

(104) The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it—a promise [binding] upon Us. Indeed, We will do it.

(105) And We have already written in the Book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.

(106) Indeed, in this [Qur'an] is notification for a worshipping people.

(107) And We have not sent you [O Muhammad] except as a mercy to the worlds.

(108) Say, "It is only revealed to me that your God is but one God; so will you be Muslims [in submission to Him]?"

(109) But if they turn away, then say, "I have announced to all of you equally, and I do not know whether near or far is that which you are promised.

(110) Indeed, He knows what is declared of speech, and He knows what you conceal.

(111) And I do not know; perhaps it is a trial for you and enjoyment for a time."

(112) [The Prophet] said, "My Lord, judge between us in truth. And our Lord is the Most Merciful, the One whose help is sought against that which you describe."

Sura 22: الْحَجَّ (Al-Hajj) - The Pilgrimage

In the name of God, the Most Gracious, the Most Merciful.

(1) O mankind, fear your Lord; indeed, the earthquake of the Hour is a tremendous thing.

(2) On the Day you see it, every nursing mother will forget her nursing infant, and every pregnant woman will miscarry; and you will see people appearing intoxicated while they are not intoxicated. But the punishment of Allah is severe.

(3) And among people is he who disputes about Allah without knowledge and follows every rebellious devil.

(4) It has been decreed for him that whoever takes him as an ally, he will mislead him and guide him to the punishment of the Blaze.

(5) O mankind, if you are in doubt about the Resurrection, then indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, then from a formed and unformed embryo—that We may make clear to you. And We settle in the wombs whom We will for an appointed term, then We bring you out as infants, then [We develop you] so that you may reach your maturity. And among you is he who is taken in death [early], and among you is he who is returned to the most decrepit age so that he knows nothing after [once having] knowledge. And you see the earth barren, but when We send down upon it rain, it vibrates, swells, and grows every delightful kind.

(6) That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent.

(7) And that the Hour is coming—there is no doubt about it—and that Allah will resurrect those in the graves.

(8) And among people is he who disputes about Allah without knowledge, without guidance, and without an enlightening scripture.

(9) Twisting his neck in arrogance to lead people astray from the way of Allah. For him is disgrace in this world, and We will make him taste the punishment of the Burning Fire on the Day of Resurrection.

(10) [It will be said], "That is for what your hands have put forth and because Allah is not unjust to His servants."

(11) And among people is he who worships Allah on an edge: if good befalls him, he is content with it; but if a trial befalls him, he turns on his face [to disbelief]. He loses this world and the Hereafter. That is the manifest loss.

(12) He calls upon, besides Allah, that which can neither harm him nor benefit him. That is the extreme error.

(13) He calls upon one whose harm is closer than his benefit—how wretched the protector and how wretched the associate!

(14) Indeed, Allah will admit those who believe and do righteous deeds into gardens beneath which rivers flow. Indeed, Allah does what He wills.

(15) Whoever thinks that Allah will not support him in this world and the Hereafter—let him extend a rope to the ceiling, then cut it off, and see if his effort removes that which enrages him.

(16) And thus have We sent it down as clear verses, and indeed, Allah guides whom He wills.

(17) Indeed, those who have believed, and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who associate others with Allah—Allah will judge between them on the Day of Resurrection. Indeed, Allah is Witness over all things.

(18) Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth—the sun, the moon, the stars, the mountains, the trees, the moving creatures, and many of the people? But upon many the punishment has been justified. And he whom Allah disgraces—none can honor him. Indeed, Allah does what He wills. [Prostration]^

(19) These are two adversaries who have disputed about their Lord. But those who disbelieved will have cut out for them garments of fire; boiling water will be poured over their heads,

(20) Melting their insides and their skins.

(21) And for them are maces of iron.

(22) Every time they want to get out of it from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!"

(23) Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.

(24) And they have been guided to good speech and guided to the path of the Praiseworthy.

(25) Indeed, those who disbelieve and hinder people from the way of Allah and from the Sacred Mosque—which We have made for all people, equal are the resident therein and the visitor—and whoever intends therein a deviation [in religion] or wrongdoing, We will make him taste of a painful punishment.

(26) And [mention] when We designated for Abraham the site of the House [saying], "Do not associate anything with Me and purify My House for those who perform circumambulation and those who stand [in prayer] and those who bow and prostrate.

(27) And proclaim to the people the pilgrimage; they will come to you on foot and on every lean camel; they will come from every distant pass—

(28) That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of livestock. So eat of them and feed the miserable and the poor.

(29) Then let them complete their prescribed duties and fulfill their vows and perform circumambulation around the ancient House."

(30) That [is the command]. And whoever honors the sacred ordinances of Allah—it is best for him in the sight of his Lord. And livestock have been made lawful to you, except what is recited to you. So avoid the uncleanness of idols and avoid false statements,

(31) Inclining [only] to Allah, not associating anything with Him. And whoever associates others with Allah—it is as though he had fallen from the sky and was snatched by birds or the wind carried him down into a remote place.

(32) That [is so]. And whoever honors the symbols of Allah—indeed, it is from the piety of hearts.

(33) For you therein are benefits for an appointed term; then their place of sacrifice is at the ancient House.

(34) And for every nation We have appointed rites that they may mention the name of Allah over what He has provided for them of livestock. And your God is one God, so to Him submit. And give good tidings to the humble—

(35) Those whose hearts fear when Allah is mentioned, and the patient over what has afflicted them, and the establishers of prayer, and those who spend from what We have provided them.

(36) And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; then when they are [lifeless] on their sides, eat from them and feed the needy and the beggar. Thus have We subjected them to you that you may be grateful.

(37) Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that to which He has guided you; and give good tidings to the doers of good.

(38) Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful.

(39) Permission [to fight] has been given to those who are fought against because they have been wronged. And indeed, Allah is competent to give them victory.

(40) [They are] those who have been evicted from their homes without right—only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned would have been demolished. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.

(41) [They are] those who, if We give them authority in the land, establish prayer and give zakat and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters.

(42) And if they deny you, so did the people of Noah and 'Aad and Thamud deny [their prophets] before them,

(43) And the people of Abraham and the people of Lot

(44) And the inhabitants of Midian. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach.

(45) And how many a city did We destroy while it was committing wrong—so it is fallen into ruin—and [how many] an abandoned well and lofty palace.

(46) Have they not traveled through the land so that they have hearts by which to reason and ears by which to hear? For indeed, it is not the eyes that are blinded, but blinded are the hearts within the breasts.

(47) And they urge you to hasten the punishment. But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.

(48) And how many a city did I prolong in enjoyment while it was committing wrong; then I seized it, and to Me is the [final] destination.

(49) Say, "O people, I am only to you a clear warner."

(50) So those who have believed and done righteous deeds—for them is forgiveness and noble provision.

(51) But those who strove against Our verses, seeking to cause failure—they are the companions of Hellfire.

(52) And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.

(53) [This is] so He may make what Satan throws in a trial for those within whose hearts is disease and those whose hearts are hardened. And indeed, the wrongdoers are in extreme dissension.

(54) And so those who were given knowledge may know that it is the truth from your Lord and believe in it, and their hearts humbly submit to it. And indeed is Allah the Guide of those who have believed to a straight path.

(55) But those who disbelieve will not cease to be in doubt about it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.

(56) [All] sovereignty that Day is for Allah; He will judge between them. So those who believed and did righteous deeds will be in the Gardens of Delight.

(57) And those who disbelieved and denied Our signs—for them there will be a humiliating punishment.

(58) And those who emigrated for the cause of Allah and then were killed or died—Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers.

(59) He will surely cause them to enter an entrance with which they will be pleased. And indeed, Allah is Knowing and Forbearing.

(60) That [is so]. And whoever responds to injustice with the equivalent of that with which he was harmed and then is oppressed—Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving.

(61) That is because Allah causes the night to enter the day and causes the day to enter the night and because Allah is Hearing and Seeing.

(62) That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

(63) Do you not see that Allah sends down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Acquainted.

(64) To Him belongs whatever is in the heavens and whatever is on the earth. And indeed, Allah is the Free of need, the Praiseworthy.

(65) Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth unless by His permission. Indeed, Allah is Kind and Merciful to the people.

(66) And He is the One who gave you life; then He causes you to die; then He will [again] give you life. Indeed, mankind is ungrateful.

(67) For every nation We have appointed rites which they perform. So let them not dispute with you over the matter but invite them to your Lord. Indeed, you are upon straight guidance.

(68) And if they dispute with you, then say, "Allah is most knowing of what you do.

(69) Allah will judge between you on the Day of Resurrection concerning that over which you used to differ."

(70) Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed, that is easy for Allah.

(71) And they worship besides Allah that for which He has not sent down authority and that of which they have no knowledge. And there will not be for the wrongdoers any helper.

(72) And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to them Our verses. Say, "Then shall I inform you of what is worse than that? [It is] the Fire which Allah has promised those who disbelieve, and wretched is the destination."

(73) O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [even as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from it. Weak are the pursuer and pursued.

(74) They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might.

(75) Allah chooses messengers from the angels and from mankind. Indeed, Allah is Hearing and Seeing.

(76) He knows what is before them and what will be after them. And to Allah will all matters be returned.

(77) O you who have believed, bow and prostrate and worship your Lord and do good—that you may succeed. [Prostration]^

(78) And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty—the religion of your father, Abraham. He has named you Muslims before and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakat and hold fast to Allah. He is your protector; excellent is the protector, and excellent is the helper.

Sura 23: **الْمُؤْمِنُونَ (Al-Mu'minūn)** - The Believers

In the name of God, the Most Gracious, the Most Merciful.

- (1) Indeed, the believers have succeeded:
- (2) Those who are humble in their prayers,
- (3) Who avoid idle talk,
- (4) Who give zakat (charity),
- (5) Who guard their chastity,
- (6) Except with their spouses or those their right hands possess, for then they are not blameworthy.
- (7) But whoever seeks beyond that, then those are the transgressors.
- (8) Those who are faithful to their trusts and their promises,
- (9) And who properly observe their prayers:
- (10) They are the inheritors,
- (11) Who will inherit al-Firdaus; they will abide therein eternally.
- (12) And certainly, We created man from an extract of clay.
- (13) Then We placed him as a sperm-drop in a firm resting place.
- (14) Then We made the sperm-drop into a clinging clot; then We made the clot into a lump; then We made the lump into bones; then We clothed the bones with flesh; then We developed him into another creation. So blessed is Allah, the Best of creators.
- (15) Then indeed, after that you are to die.
- (16) Then indeed, on the Day of Resurrection, you will be resurrected.

(17) And We have created above you seven paths, and We are never unmindful of the creation.

(18) And We send down water from the sky in due measure, and We cause it to settle in the earth—and indeed, We are able to take it away.

(19) Then with it We produce for you gardens of date palms and grapevines, in which you have abundant fruits and from which you eat,

(20) And a tree issuing from Mount Sinai which produces oil and a condiment for those who eat.

(21) And indeed, for you in livestock is a lesson: We give you drink from what is in their bellies, and you have many benefits in them, and from them you eat.

(22) And upon them and on ships you are carried.

(23) And We certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him. Will you not then fear Him?"

(24) But the eminent among those who disbelieved from his people said, "This is not but a man like yourselves who wishes to be superior over you. If Allah had willed, He would have sent down angels. We have not heard of this among our forefathers.

(25) He is only a man possessed with madness, so wait concerning him for a time."

(26) [Noah] said, "My Lord, support me because they have denied me."

(27) So We inspired to him, "Construct the ark under Our observation and according to Our revelation; and when Our command comes and the oven overflows, put into it of every creature two mates and your family, except those against whom the word has already gone forth. And do not address Me concerning those who have wronged; indeed, they are to be drowned.

(28) And when you have boarded the ark—you and those with you—then say, 'Praise to Allah who has saved us from the wrongdoing people.'

(29) And say, 'My Lord, let me land at a blessed landing place, and You are the best of those who give shelter.'"

(30) Indeed, in that are signs, and indeed, We are ever testing [Our servants].

(31) Then We produced after them another generation.

(32) And We sent among them a messenger from themselves, [saying], "Worship Allah; you have no deity other than Him. Will you not then fear Him?"

(33) And the eminent among his people who disbelieved and denied the meeting of the Hereafter, while We had given them luxury in worldly life, said, "This is not but a man like yourselves; he eats of what you eat and drinks of what you drink.

(34) And if you obey a man like yourselves, indeed, you would then be losers.

(35) Does he promise you that when you have died and become dust and bones that you will be brought forth [alive]?

(36) Far-fetched, far-fetched is that which you are promised!

(37) There is not but our worldly life; we die and live, and we will not be resurrected.

(38) He is only a man who has invented a lie against Allah, and we will not believe him."

(39) He said, "My Lord, support me because they have denied me."

(40) [Allah] said, "Soon they will become regretful."

(41) So the blast seized them in justice, and We made them as scum. So away with the wrongdoing people.

(42) Then We produced after them other generations.

(43) No nation can precede its term, nor can they delay it.

(44) Then We sent Our messengers in succession. Every time a messenger came to his people, they denied him, so We made them follow one another [to destruction], and We made them stories. So away with a people who do not believe.

(45) Then We sent Moses and his brother Aaron with Our signs and a clear authority

(46) To Pharaoh and his establishment, but they were arrogant and were a haughty people.

(47) They said, "Should we believe two men like ourselves while their people are slaves to us?"

(48) So they denied them and were of those destroyed.

(49) And We certainly gave Moses the Scripture that perhaps they would be guided.

(50) And We made the son of Mary and his mother a sign and sheltered them within a high ground having level areas and flowing water.

(51) "O messengers, eat from the good things and work righteousness. Indeed, I am Knowing of what you do.

(52) And indeed this, your religion, is one religion, and I am your Lord, so fear Me."

(53) But they divided their affair among themselves into sects—each faction rejoicing in what it has.

(54) So leave them in their confusion for a time.

(55) Do they think that what We extend to them of wealth and children

(56) Is because We hasten for them good things? Rather, they do not perceive.

- (57) Indeed, those who are apprehensive from fear of their Lord
- (58) And who believe in the signs of their Lord
- (59) And who do not associate anything with their Lord
- (60) And those who give what they give while their hearts are fearful because they will be returning to their Lord—
- (61) It is those who hasten to good deeds, and they outstrip [others] therein.
- (62) And We charge no soul except with that within its capacity, and with Us is a Record which speaks with truth; and they will not be wronged.
- (63) But their hearts are covered with confusion over this, and they have deeds besides that which they are doing,
- (64) Until when We seize their affluent ones with punishment, at once they are crying [to Us] for help.
- (65) "Do not cry out today. Indeed, by Us you will not be helped.
- (66) My verses had certainly been recited to you, but you were turning back on your heels
- (67) In arrogance regarding it, conversing by night, speaking evil."
- (68) Then have they not reflected over the word [of Allah], or has there come to them that which had not come to their forefathers?
- (69) Or did they not know their Messenger, so they deny him?
- (70) Or do they say, "In him is madness"? Rather, he brought them the truth, but most of them hate the truth.
- (71) But if the truth had followed their desires, the heavens and the earth and whoever is in them would have been corrupted. Rather, We have brought them their reminder, but they turn away from their reminder.

(72) Or do you ask them for a payment? But the reward of your Lord is best, and He is the best of providers.

(73) And indeed, you invite them to a straight path.

(74) But indeed, those who do not believe in the Hereafter are deviating from the path.

(75) And even if We had mercy on them and removed what was upon them of affliction, they would persist in their transgression, wandering blindly.

(76) And We have already seized them with punishment, but they did not yield to their Lord, nor did they humbly supplicate,

(77) Until when We have opened before them a door of severe punishment, immediately they will be therein in despair.

(78) And it is He who produced for you hearing and vision and hearts; little are you grateful.

(79) And it is He who has multiplied you throughout the earth, and to Him you will be gathered.

(80) And it is He who gives life and causes death, and to Him is the alternation of the night and the day. Will you not then reason?

(81) Rather, they say like what the former peoples said.

(82) They said, "When we have died and become dust and bones, are we indeed to be resurrected?"

(83) We have been promised this, we and our forefathers before; this is nothing but legends of the former peoples."

(84) Say, "To whom belongs the earth and whoever is in it, if you should know?"

(85) They will say, "To Allah." Say, "Then will you not remember?"

(86) Say, "Who is Lord of the seven heavens and Lord of the Great Throne?"

(87) They will say, "[They belong] to Allah." Say, "Then will you not fear Him?"

(88) Say, "In whose hand is the realm of all things—and He protects while none can protect against Him—if you should know?"

(89) They will say, "[All belongs] to Allah." Say, "Then how are you deluded?"

(90) Rather, We have brought them the truth, and indeed they are liars.

(91) Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some would have sought to overcome others. Exalted is Allah above what they describe.

(92) Knower of the unseen and the witnessed, so high is He above what they associate [with Him].

(93) Say, "My Lord, if You should show me that which they are promised,

(94) My Lord, then do not place me among the wrongdoing people."

(95) And indeed, We are able to show you what We have promised them.

(96) Repel evil with that which is better. We are most knowing of what they describe.

(97) And say, "My Lord, I seek refuge in You from the incitements of the devils,

(98) And I seek refuge in You, my Lord, lest they be present with me."

(99) [For such is the state of the disbelievers] until, when death comes to one of them, he says, "My Lord, send me back

(100) That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.

(101) So when the Horn is blown, no relationships will there be among them that Day, nor will they ask about one another.

(102) Then those whose scales are heavy—it is they who are the successful.

(103) But those whose scales are light—those are the ones who have lost their souls, abiding eternally in Hellfire.

(104) The Fire will sear their faces, and they will therein have grimaces.

(105) [It will be said], "Were not My verses recited to you and you used to deny them?"

(106) They will say, "Our Lord, our wretchedness overcame us, and we were a people astray.

(107) Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers."

(108) He will say, "Remain despised therein and do not speak to Me."

(109) Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'

(110) But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them.

(111) Indeed, I have rewarded them this Day for their patience—they are the successful."

(112) He will say, "How long did you remain on earth in number of years?"

(113) They will say, "We remained a day or part of a day; ask those who keep count."

(114) He will say, "You stayed not but a little—if only you had known.

(115) Then did you think that We created you uselessly and that to Us you would not be returned?"

(116) So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

(117) And whoever invokes besides Allah another deity for which he has no proof—then his account is only with his Lord. Indeed, the disbelievers will not succeed.

(118) And say, "My Lord, forgive and have mercy, and You are the best of the merciful."

Sura 24: **النُّور** (An-Nūr) – The Light

In the name of God, the Most Gracious, the Most Merciful.

(1) [This is] a surah which We have sent down and made obligatory, and We have revealed therein clear signs that you might take heed.

(2) The fornicatress and the fornicator—flog each of them with a hundred lashes, and let not compassion for them withhold you from [carrying out] the religion of Allah, if you believe in Allah and the Last Day; and let a group of the believers witness their punishment.

(3) The fornicator does not marry except a fornicatress or an idolatress, and the fornicatress—none marries her except a fornicator or an idolater. That has been forbidden to the believers.

(4) And those who accuse chaste women and do not produce four witnesses—flog them with eighty lashes, and do not accept from them testimony ever after. And those are the defiantly disobedient,

(5) Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful.

(6) And those who accuse their wives [of adultery] and have no witnesses except themselves—then the witness of one of them shall be four testimonies [swearing] by Allah that indeed, he is of the truthful.

(7) And the fifth [oath will be] that the curse of Allah be upon him if he is of the liars.

(8) But it will prevent punishment from her if she testifies four times [swearing] by Allah that indeed, he is of the liars.

(9) And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful.

(10) And if not for the grace of Allah upon you and His mercy... Indeed, Allah is Accepting of repentance and Wise.

(11) Indeed, those who came with the falsehood are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof—for him is a great punishment.

(12) Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood"?

(13) Why did they not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars.

(14) And if it had not been for the grace of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment.

(15) When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous.

(16) And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You [O Allah]; this is a great slander"?

(17) Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.

(18) And Allah makes clear to you the verses, and Allah is Knowing and Wise.

(19) Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows, and you do not know.

(20) And if not for the grace of Allah upon you and His mercy—and because Allah is Kind and Merciful.

(21) O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan—indeed, he enjoys immorality and wrongdoing. And if not for the grace of Allah upon you and His mercy, not one of you would have been pure, ever; but Allah purifies whom He wills, and Allah is Hearing and Knowing.

(22) And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.

(23) Indeed, those who falsely accuse chaste, unaware, and believing women are cursed in this world and the Hereafter; and they will have a great punishment.

(24) On a Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do.

(25) That Day, Allah will pay them in full their true recompense, and they will know that Allah is the Manifest Truth.

(26) Evil women are for evil men, and evil men are for evil women; and good women are for good men, and good men are for good women—those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.

(27) O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded.

(28) And if you do not find anyone therein, do not enter them until permission is given to you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do.

(29) There is no blame upon you for entering houses not inhabited in which there is convenience for you. And Allah knows what you reveal and what you conceal.

(30) Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.

(31) And tell the believing women to lower their gaze and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their veils over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.

(32) And marry the unmarried among you and the righteous among your male slaves and female slaves. If they are poor, Allah will enrich them from His bounty, and Allah is All-Encompassing and Knowing.

(33) But let those who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty. And those who seek a contract [for eventual emancipation] from among those whom your right hands possess—then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, seeking the interests of worldly life. And if someone compels them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful.

(34) And We have certainly sent down to you distinct verses and examples from those who passed on before you and an admonition for those who fear Allah.

(35) Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp; the lamp is within glass; the glass as if it were a brilliant star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

(36) [Such niches are] in houses [i.e., mosques] which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings

(37) [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will turn about,

(38) That Allah may reward them according to the best of what they did and increase them from His bounty. And Allah provides for whom He wills without account.

(39) But those who disbelieved—their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before him, and He will pay him in full his due; and Allah is swift in account.

(40) Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds—darkneses, some of them upon others. When one puts out his hand, he can hardly see it. And he to whom Allah has not granted light—for him there is no light.

(41) Do you not see that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do.

(42) And to Allah belongs the dominion of the heavens and the earth, and to Allah is the destination.

(43) Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost takes away the eyesight.

(44) Allah alternates the night and the day. Indeed in that is a lesson for those who have vision.

(45) And Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.

(46) We have certainly sent down distinct verses. And Allah guides whom He wills to a straight path.

(47) But they say, "We have believed in Allah and in the Messenger, and we obey"; then a party of them turns away after that. And those are not believers.

(48) And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal].

(49) But if the right is theirs, they come to him in prompt obedience.

(50) Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers.

(51) The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.

(52) And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him—it is those who are the attainers.

(53) And they swear by Allah their strongest oaths that if you ordered them, they would go forth [in Allah's cause]. Say, "Do not swear. [Such] obedience is known. Indeed, Allah is Acquainted with what you do."

(54) Say, "Obey Allah and obey the Messenger; but if you turn away—then upon him is only that with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification."

(55) Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that—then those are the defiantly disobedient.

(56) And establish prayer and give zakah and obey the Messenger—that you may receive mercy.

(57) Never think that the disbelievers are causing failure [to Allah] upon the earth. Their refuge will be the Fire—and wretched is the destination.

(58) O you who have believed, let those whom your right hands possess and those who have not yet reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer, and when you put aside your garments [for rest] at noon, and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you—some of you among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise.

(59) And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise.

(60) And for women past childbearing who do not expect marriage—there is no blame upon them for putting aside their [outer] garments but not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing.

(61) There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your own 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 houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, greet one another with a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses that you may understand.

(62) The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muhammad]—those are the ones who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.

(63) Do not make the calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away, concealed by others. So let those beware who dissent from his order, lest fitnah strike them or a painful punishment.

(64) Unquestionably, to Allah belongs whatever is in the heavens and earth. Already He knows that upon which you stand and [knows] the Day when they will be returned to Him, and He will inform them of what they have done. And Allah is Knowing of all things.

Sura 25: **الْفُرْقَان** (Al-Furqān) - The Discrimination

In the name of God, the Most Gracious, the Most Merciful.

(1) Blessed is He who has sent down the Discrimination upon His servant, that he may be a warner to all the worlds.

(2) He to whom belongs the dominion of the heavens and the earth, and He has taken no son for Himself, nor has He associated anyone in His dominion; He has created everything and ordered it precisely.

(3) Yet, they have taken besides Him deities who cannot create anything but are themselves created, who possess in themselves neither harm nor benefit, and who have power neither over death, nor over life, nor over resurrection.

(4) And those who deny the truth say: "This is but a lie which he invented, and others aided him in it." Indeed, they have committed injustice and falsehood.

(5) And they say: "These are fables of the ancients which he had written down, and they are dictated to him morning and evening."

(6) Say: "He who knows the secret of the heavens and the earth has sent it down. Verily, He is the Forgiving, the Merciful."

(7) And they say, "What kind of messenger is this who eats food and walks in the markets? Why has not an angel been sent down to him to be a warner with him?"

(8) Or because he has not been given a treasure, or a garden from which he can eat?" And the wrongdoers say, "You are following only a man who is bewitched."

(9) See how they propose parables to you, but they have gone astray and cannot find the way.

(10) Blessed is He who, if He will, will give you something better than this: gardens beneath which rivers flow, and He will build you palaces.

(11) But they denied the Hour, and for those who deny the Hour We have prepared a blazing flame.

(12) When he sees them from afar, they will hear his furious roar and his groans.

(13) And when they are thrown into a narrow space of it, chained, they will call for destruction there.

(14) "Do not call for just one destruction today, but call for many destructions!"

(15) Say: 'Is this better, or the Garden of Eternity which has been promised to the righteous? It will be for them a reward and a final destination.'

(16) They will have therein what they desire, and they will dwell therein forever. It is a promise from your Lord that He will fulfill.

(17) And on the Day when He will gather them together with that which they used to worship besides Allah, He will say: "Did you mislead these servants of Mine, or have they gone astray from the path?"

(18) They will say: "Glory be to You! We were not permitted to take any protectors other than You; but You gave them and their fathers enjoyments until they forgot the Remembrance and became a lost people."

(19) [Allah will say], "They have denied you in what you say, so you will neither be able to avert [the punishment] nor will you be helped." And whoever of you commits injustice, We will make him taste a great punishment.

(20) And We did not send before you messengers who did not eat food and walk in the markets. And We made some of you a test for others. Will you then bear with them? And your Lord is the All-Seer.

(21) And those who do not hope for Our meeting say: "Why are not the angels sent to us, or do we not see our Lord?" Verily, they are arrogant in their souls and have exceeded all bounds.

(22) On the Day they see the angels, there will be no good news for the guilty, and they will say, "Let there be a barrier that cannot be crossed."

(23) And We will turn to the deeds they have done and make them dust.

(24) The inhabitants of Paradise will have on that Day the best abode and the most beautiful resting place.

(25) The Day when the sky will be split open with clouds and the angels will be sent down in succession,

(26) The true dominion on that Day will belong to the Most Merciful, and it will be a difficult Day for the disbelievers.

(27) And on the Day when the wrongdoer bites his hands, he will say: 'O, if only I had followed the path with the Messenger!

(28) Alas, if only I had not taken such a one as a friend!

(29) Verily, he has led me astray from the Remembrance after it had come to me. And Satan is ever a traitor to man.

(30) And the Messenger will say: "O my Lord, verily my people have forsaken this Qur'an."

(31) Thus We have appointed for every prophet enemies from among the wrongdoers. But your Lord is sufficient as a Guide and Helper.

(32) And those who disbelieve say: "Why was not the Qur'an revealed to him all at once?" It is so that We may strengthen your heart with it; and We have recited it gradually.

(33) And they will not come to you with any likeness except We bring you the truth and the best explanation.

(34) Those who are gathered facing Hell will have the worst place and will be the most misled from the path.

(35) Indeed, We gave Moses the Book and appointed his brother Aaron as his helper.

(36) And We said, "Go to the people who denied Our revelations." Then We destroyed them completely.

(37) And the people of Noah, when they denied the messengers, We drowned them and made them a sign for mankind. And We have prepared for the wrongdoers a painful punishment.

(38) And also the 'Ad, the Thamud, the inhabitants of ar-Rass, and many generations among them.

(39) To each of them We brought examples, and We destroyed them completely.

(40) And indeed, they passed through the city upon which an evil rain fell. Did they not see it? Indeed, they do not hope for its resurrection.

(41) And when they see you, they do nothing but ridicule you, saying: 'Is this he whom Allah has sent as a messenger?'

(42) He was about to make us stray from our gods, if we had not remained steadfast in them." But they will soon know, when they see the punishment, who is most astray from the path.

(43) Have you seen him who takes his desire as his god? Will you then be a guardian over him?

(44) Or do you think that most of them hear or understand? They are but like cattle; indeed, they have gone astray even more from the way.

(45) Have you not seen how your Lord extends the shadow? If He had willed, He could have made it immobile. Then We made the sun its guide.

(46) Then We gradually gather it towards Us.

(47) And He it is Who has made for you the night as a covering, and sleep as rest, and has made the day an awakening.

(48) And He it is Who sends the winds as a sign of His mercy, and We send down from the sky pure water,

(49) so that with it we can revive a dead land and quench the thirst of what we have created: livestock and many men.

(50) And We have distributed it among them that they may reflect. But most of the men reject anything except ingratitude.

(51) If we had wanted, we would certainly have sent a warner to every city.

(52) So do not obey the disbelievers, but fight against them with it [the Qur'an] in a great struggle.

(53) And He it is Who has brought together the two seas: this sweet and pleasant, and this salty and bitter; and has placed between them a barrier and an impassable obstacle.

(54) And He it is Who created man from water and made him a bond of kinship and affinity. And your Lord is Almighty.

(55) Yet they worship besides Allah that which can neither benefit them nor harm them. And the disbeliever is ever an ally against his Lord.

(56) And We have not sent you [O Muhammad] except as a bringer of good news and a warner.

(57) Say, 'I ask no reward from you for this, except that whoever wishes should take a path to his Lord.'

(58) And trust in the Living One who never dies, and glorify Him with His praise. He is well aware of the sins of His servants.

(59) It is He who created the heavens and the earth and what is between them in six days, then established Himself upon the Throne; the Merciful. So ask him who is knowledgeable about Him.

(60) And when it is said to them, "Prostrate yourselves to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate ourselves to what You command us?" And that only increases their disgust. [Prostration]^

(61) Blessed is He who has placed constellations in the sky and placed therein a lamp [the sun] and a bright moon.

(62) And He it is Who has made the night and the day an alternation for whoever wishes to remember or wishes to be grateful.

(63) And the servants of the Merciful are those who walk on the earth humbly, and when the ignorant address them, they say: "Peace."

(64) And those who spend the night prostrating and standing before their Lord.

(65) And those who say: 'Our Lord! Avert from us the punishment of Hell! Indeed, its punishment is an everlasting ruin.

(66) Indeed, it is a very bad place to live and stay."

(67) And those who, when they spend, are neither wasteful nor stingy, but are in the middle.

(68) And those who do not invoke another god along with Allah, and do not kill the soul which Allah has made sacred except for just cause, and do not commit adultery. Whoever does that will have the punishment,

(69) His punishment will be doubled on the Day of Resurrection, and he will remain humiliated therein forever.

(70) Except those who repent, believe and do good deeds; for them Allah will turn their evil deeds into good. And Allah is Forgiving, Merciful.

(71) And whoever repents and does righteous deeds, verily he turns to Allah with sincere repentance.

(72) And those who do not bear false witness, and when they pass by idle talk, they pass by with dignity.

(73) And those who, when they are warned by the signs of their Lord, do not fall deaf and blind upon them.

(74) And those who say: "Our Lord, grant us from our wives and from our offspring joy in our eyes, and make us guides for the righteous."

(75) They will be rewarded with elevated chambers [in Paradise] for their patience, and they will be welcomed therein with salutations and peace.

(76) They will remain there forever. What an excellent abode and place of residence!

(77) Say: 'My Lord would not care about you were it not for your invocation. You have denied, so soon will come an inevitable punishment.'

Sura 26: الشُّعْرَاءُ (Ash-Shu‘arā‘) - The Poets

In the name of God, the Most Gracious, the Most Merciful.

(1) Tā Sīn Mīm.

(2) These are the verses of the Clear Book.

(3) Perhaps you will be consumed with grief because they do not believe.

(4) If We willed, We could send down upon them a sign from heaven, at which their necks would bow humbly.

(5) But no reminder comes to them from the Most Merciful but they turn away from it.

(6) They have certainly denied it, but they will soon learn what they were mocking.

(7) Do they not see how many noble species of plants we have grown on earth?

(8) Indeed, there is a sign in that, but most of them do not believe in it.

(9) And verily, your Lord is the Almighty, the Merciful.

(10) Remember when your Lord called Moses: "Go to the people of oppression,

(11) to the people of Pharaoh. Will they not fear Allah?"

(12) Moses said, "O my Lord, I fear that they will deny me.

(13) My breast is heavy and my tongue is weary; therefore send Aaron with me.

(14) They also have an accusation against me, and I fear that they will kill me."

(15) Allah said: "Nay! Go both of you with Our signs. Verily, We are with you, listening.

(16) Go to Pharaoh and say: 'We are the messengers of the Lord of the worlds,

(17) let the Children of Israel go with us.'"

(18) Pharaoh said, "Did we not raise you among us from a child? And have you not lived among us many years of your life?

(19) Yet you have committed this act which you have done, and you are one of the ungrateful."

(20) Moses answered, "I did it when I was among the lost.

(21) So I fled from you because I was afraid; but my Lord gave me wisdom and made me one of the messengers.

(22) And this is the favor you accuse me of, that you have enslaved the Children of Israel?"

(23) Pharaoh asked: "And who is the Lord of the worlds?"

(24) Moses said, "The Lord of the heavens and the earth and all that is between them, if you would only believe."

(25) Pharaoh said to those around him, "Do you not hear?"

(26) Moses said: "He is your Lord and the Lord of your fathers of old."

(27) Pharaoh said, "Indeed, the messenger who has been sent to you is certainly mad."

(28) Moses said: "He is the Lord of the east and the west and what is between them, if only you understood."

(29) Pharaoh said, "If you choose a god other than me, I will surely have you imprisoned."

(30) Moses said, "What if I showed you something obvious?"

(31) Pharaoh said, "Show it then, if you are of the truthful."

(32) Then he threw down his staff, and behold, it became a manifest serpent.

(33) And he put out his hand, and behold, it was white in the sight of them that looked on.

(34) Pharaoh said to the officials around him, "This is truly a skilled magician,

(35) who wants to drive you out of your land with his magic. What do you advise then?"

(36) They said, "Send him and his brother away and send gatherers into the cities,

(37) let every skilled magician bring you."

(38) So the magicians were gathered together at the appointed time on a known day.

(39) And it was said to the people, "Are you all gathered together?"

(40) Perhaps we will follow the magicians if they are the victors."

(41) When the magicians came, they said to Pharaoh, "Will we have a reward if we conquer?"

(42) Pharaoh said, "Yes, and you will surely be among my closest."

(43) Moses said to them, "Throw away what you are going to throw away."

(44) Then they threw down their ropes and their staffs and said, "By the power of Pharaoh, we will certainly be victorious."

(45) Then Moses threw down his staff, and behold, it swallowed up what they had counterfeited.

(46) The magicians then fell into prostration.

(47) They said: "We believe in the Lord of the worlds,

(48) the Lord of Moses and Aaron."

(49) Pharaoh said, "Did you believe in him before I gave you permission? Indeed, he is your master who taught you magic. You will soon know! I will surely cut off your opposite hands and feet and crucify you all."

(50) They said, "It does not matter to us, for to our Lord we will return.

(51) We hope that our Lord will forgive us our sins, for we are the first of the believers."

(52) And We revealed to Moses, "Go out at night with My servants, for you will be pursued."

(53) Then Pharaoh sent gatherers into the cities,

(54) saying: "These are just a small group,

(55) and they provoked us.

(56) But we are all well prepared."

(57) So We brought them out of the gardens and the springs,

(58) from treasures and a noble residence.

(59) So it was, and We caused the Children of Israel to inherit all that.

(60) And they chased them at sunrise.

(61) When the two groups saw each other, the companions of Moses said: "We have surely been overtaken."

(62) Moses said: "Nay! Verily, my Lord is with me; He will guide me."

(63) Then We revealed to Moses, "Strike the sea with your staff." And it split open, and every part of it was like a great mountain.

(64) And we approached the others there.

(65) We saved Moses and all who were with him.

- (66) Then we drowned the others.
- (67) Indeed, there is a sign in that, but most of them do not believe in it.
- (68) And verily, your Lord is the Almighty, the Merciful.
- (69) And he recites to them the story of Abraham,
- (70) when he said to his father and his people: "What do you worship?"
- (71) They said, "We worship idols and remain devoted to them."
- (72) He said, "Do they listen to you when you call upon them?"
- (73) Do they bring you benefit or harm?"
- (74) They said, "No, but we found our fathers doing so."
- (75) He said: "Have you then considered what you worship,
- (76) you and your ancient fathers?"
- (77) They are my enemies, except the Lord of the worlds,
- (78) He who created me and who guides me,
- (79) and who gives me food and drink.
- (80) And when I get sick, it is He who heals me.
- (81) And he will kill me and then give me life.
- (82) And I hope that He will forgive my sins on the Day of Judgment."
- (83) "O my Lord, grant me wisdom and join me with the righteous.
- (84) And grant me a good reputation among future generations.
- (85) And make me one of the heirs of the Garden of Bliss.
- (86) And forgive my father, for he was among those astray.

- (87) And do not disgrace me on the Day they are resurrected,
(88) the Day when neither wealth nor children will avail,
(89) except he who comes to Allah with a pure heart."
(90) And Paradise will be brought closer to those who fear Allah.
(91) And Hell will be clearly exposed to the deviants.
(92) And it will be said to them: 'Where is that which you used to worship?
(93) besides Allah? Can they help you or help themselves?"
(94) And they will be thrown into it, they and the deviants,
(95) and the hosts of Iblis, all together.
(96) They will say, while disputing within it:
(97) "By Allah, we were clearly in error,
(98) when We compared you to the Lord of the worlds.
(99) And none has led us astray except the criminals.
(100) And now we have no intercessors,
(101) nor a sincere friend.
(102) If only we could have another chance, we would be among the believers!".
(103) Indeed, there is a sign in that, but most of them do not believe in it.
(104) And verily, your Lord is the Almighty, the Merciful.
(105) The people of Noah denied the messengers,
(106) when their brother Noah said to them: "Do you not fear Allah?
(107) Verily, I am to you a trustworthy messenger.

- (108) So fear Allah and obey me.
- (109) And I ask you no reward for this; my reward is only with the Lord of the worlds.
- (110) So fear Allah and obey me."
- (111) They said, "Should we believe in you while the humblest of us follow you?"
- (112) He said: "How do I know what they were doing?"
- (113) Their account is with my Lord alone, if you but understood.
- (114) And I will not drive away the believers.
- (115) I am but a clear admonisher."
- (116) They said, "If you do not cease, O Noah, you will certainly be among those who will be stoned."
- (117) He said: "O my Lord, my people have denied me.
- (118) So judge between me and them with justice, and save me and the believers who are with me."
- (119) So We saved him and those who were with him in the full ark.
- (120) Then we drowned the others.
- (121) Indeed, there is a sign in that, but most of them do not believe in it.
- (122) And verily, your Lord is the Almighty, the Merciful.
- (123) The 'Ād denied the messengers,
- (124) when their brother Hud said to them: "Do you not fear Allah?"
- (125) Verily, I am to you a trustworthy messenger.
- (126) So fear Allah and obey me.

(127) And I ask no reward from you for this; my reward is only with the Lord of the worlds.

(128) Do you build a monument on every hill, jokingly?

(129) And do you build palaces for yourselves, hoping to live forever?

(130) And when you strike, do you strike cruelly?

(131) So fear Allah and obey me.

(132) Fear Him who has given you what you know.

(133) He gave you cattle and children,

(134) and gardens and springs.

(135) Verily, I fear for you the punishment of a great Day."

(136) They said, "It is the same for us whether you warn or are not among the warners.

(137) This is nothing other than the custom of the ancients.

(138) And we will not be punished."

(139) They denied it, so We destroyed them. Indeed, there is a sign in that, but most of them do not believe.

(140) And verily, your Lord is the Almighty, the Merciful.

(141) The Thamūd denied the messengers,

(142) when their brother Salah said to them: "Do you not fear Allah?"

(143) Verily, I am to you a trustworthy messenger.

(144) So fear Allah and obey me.

(145) And I ask no reward from you for this; my reward is only with the Lord of the worlds.

(146) Will you be left here, safely, in what you have?

- (147) In gardens and springs,
(148) and fields and palm trees with tender fruit?
(149) And do you proudly carve houses into the mountains?
(150) So fear Allah and obey me.
(151) And do not obey the command of the transgressors,
(152) who sow corruption on earth and do not promote good."
(153) They said, "You're just a bewitched person.
(154) You are but a man like us. So bring a sign, if you are among the truthful."
(155) He said, "Here is a she-camel; she has her turn to drink, and you have your turn, each on a appointed day.
(156) And do not touch it with evil, lest the punishment of a great Day come upon you."
(157) But they killed her, and became filled with remorse.
(158) Thus the punishment came upon them. Indeed, there is a sign in that, but most of them do not believe.
(159) And verily, your Lord is the Almighty, the Merciful.
(160) Lot's people gave the lie to the messengers,
(161) when their brother Lot said to them: "Do you not fear Allah?
(162) Verily, I am to you a trustworthy messenger.
(163) So fear Allah and obey me.
(164) And I ask no reward from you for this; my reward is only with the Lord of the worlds.
(165) You come closest to men among all creatures,

(166) And leave your wives whom your Lord has created for you? Indeed, you are a transgressing people."

(167) They said, "O Lot! If you do not cease, you will certainly be among those expelled."

(168) He said: "Indeed, I hate your behavior.

(169) My Lord, save me and my family from what they do."

(170) So We saved him and his entire family,

(171) except an old woman [his wife] who remained behind.

(172) Then We destroyed the others.

(173) And We rained down upon them a shower [of stones]. How terrible was the shower of those who were warned!

(174) Indeed, there is a sign in that, but most of them do not believe in it.

(175) And verily, your Lord is the Almighty, the Merciful.

(176) The people of al-Aykah denied the messengers,

(177) when Shu'ayb said to them: "Do you not fear Allah?"

(178) Verily, I am to you a trustworthy messenger.

(179) So fear Allah and obey me.

(180) And I ask you no reward for this; my reward is only with the Lord of the worlds.

(181) Give due measure and do not be of those who defraud.

(182) And weigh with equal scales.

(183) And do not take away from people what is theirs, nor commit wrongdoing in the earth by corrupting it.

(184) Fear Him who created you, you and the previous generations."

- (185) They said, "You are just a bewitched person.
- (186) You are nothing but a man like us, and we think you are a liar.
- (187) Drop pieces of the sky upon us, if you are among the truthful."
- (188) He said: "My Lord knows best what you do."
- (189) But they denied it, and the punishment of a dark day overtook them. Indeed, it was the punishment of a great Day.
- (190) Indeed, there is a sign in that, but most of them do not believe in it.
- (191) And verily, your Lord is the Almighty, the Merciful.
- (192) Verily, this [Qur'an] is a revelation from the Lord of the worlds.
- (193) The Faithful Spirit [Gabriel] brought him down
- (194) upon your heart, that you may be one of the warners,
- (195) in clear Arabic.
- (196) And it is certainly mentioned in the previous Scriptures.
- (197) Is it not a sign for them that the scholars of the Children of Israel recognize him?
- (198) And if We had revealed it to any of the aliens,
- (199) And if he had recited it to them, they would not have believed in it.
- (200) Thus We have caused it to enter the hearts of the guilty.
- (201) They will not believe in it until they see the painful punishment.
- (202) Which will come upon them suddenly, while they do not expect it.
- (203) And they will say: "Can we have some time?"

- (204) Do they ask that Our punishment be hastened?
- (205) Have you seen if we grant them years of life,
- (206) Then comes to them what was promised?
- (207) All that they enjoyed will be of no use to them.
- (208) And We have not destroyed any city without its warners,
- (209) as a reminder; and We are not unjust.
- (210) It wasn't the devils who brought him down.
- (211) It does not suit them, nor are they capable of doing so.
- (212) Indeed, they are kept away from hearing [in heaven].
- (213) So do not invoke any god other than Allah, lest you be among those punished.
- (214) And warn your closest relatives.
- (215) And lower the wing [of humility] towards the believers who follow you.
- (216) If they disobey you, then say: "I am innocent of what you do."
- (217) And trust in the Almighty, the Merciful,
- (218) who sees you when you stand [in prayer],
- (219) and your movement among those who prostrate.
- (220) Verily, He is the All-Hearing and All-Knowing.
- (221) Shall I inform you on whom the devils descend?
- (222) They descend upon every lying sinner.
- (223) They transmit what they hear, and most of them are liars.
- (224) And the poets: only the misguided follow them.

(225) Don't you see that they wander lost in every valley,

(226) and they say what they don't do?

(227) Except those who believe, do righteous deeds, remember Allah often, and defend themselves after being wronged. And the transgressors will soon know what fate awaits them.

Sura 27: أَلْتَمَلْ (An-Naml) - The Ants

In the name of God, the Most Gracious, the Most Merciful.

- (1) Tā, Sīn. These are the verses of the Qur'an, a clear Book,
- (2) a guide and good news for the believers,
- (3) those who establish prayer, give charity, and are certain of the Hereafter.
- (4) Verily, to those who disbelieve in the Hereafter We have made their deeds attractive, so they wander blinded.
- (5) They are the ones who will have the worst punishment, and in the Hereafter they will be the greatest losers.
- (6) And verily, you have received the Qur'an from Him Who is All-Wise, All-Knowing.
- (7) [Remember] when Moses said to his family: "I have seen a fire; I will soon bring you from it some news or a burning brand so that you may warm yourselves."
- (8) When he reached it, he was called: "Blessed is he who is in the Fire and he who is around it. Glorified be Allah, Lord of the worlds.
- (9) O Moses, verily, I am Allah, the Almighty, the Wise.
- (10) Throw down your staff." When he saw it moving like a serpent, he turned and fled, not looking back. "O Moses! Fear not! Verily, with Me the messengers do not fear,
- (11) Except those who have done injustice. But if they repent and do good, then I am the Forgiving, the Merciful.
- (12) And put your hand into your bosom, and it shall come out white without blemish. This is one of the nine signs to Pharaoh and to his people. Truly, they are a transgressor people."

(13) But when Our clear signs came to them, they said, "This is pure magic."

(14) And they denied them, though they were certain, out of injustice and arrogance. Observe then what was the end of the corrupters.

(15) And verily, We gave knowledge to David and Solomon, and they said: "Praise be to Allah, who has preferred us to many of His believing servants."

(16) And Solomon succeeded David and said, "O people, we have been taught the language of birds and have been given everything. Verily, this is a clear boon."

(17) And there were gathered together for Solomon his armies of jinn, men and birds, arrayed in ranks.

(18) Until, when they came to the Valley of the Ants, an ant said: "O ants, enter your dwellings so that Solomon and his armies do not crush you without knowing it."

(19) He smiled, amused by her words, and said, "O my Lord, grant me to thank Your grace which You have bestowed upon me and my parents, and to do good works that please You. And admit me, by Your mercy, among Your righteous servants."

(20) He then inspected the birds and said: "Why don't I see the hoopoe? Is it perhaps absent?"

(21) I will certainly punish her severely or kill her, unless she brings me a clear justification."

(22) But he did not delay in coming and said: "I have learned what you do not know, and I bring you reliable news from Sheba.

(23) I have found a woman who reigns over them, who is equipped with everything and has a magnificent throne.

(24) I found her and her people prostrating themselves to the sun instead of to Allah. Satan has made their deeds beautiful in their eyes, thus leading them astray from the path, so that they are not guided.

(25) so that they do not prostrate themselves to Allah, who reveals what is hidden in the heavens and the earth and knows what you conceal and what you reveal. [Prostration]^

(26) Allah—there is no god but Him—the Lord of the Supreme Throne."

(27) [Solomon] said: "We will see whether you have spoken the truth or whether you are among the liars.

(28) Take this letter of mine and give it to them; then go away and see what they will answer."

(29) [The queen] said: "O notables, a noble letter has been delivered to me.

(30) It is from Solomon and it is: 'In the name of Allah, the Compassionate, the Merciful.

(31) Do not be arrogant towards me, but come to me in submission [to Allah].'"

(32) He said, "O notables, advise me in my matter; I will not decide anything without you."

(33) They said: "We are strong and valiant fighters, but the decision is up to you; therefore consider what you will command."

(34) She said: "Indeed, when kings enter a city, they devastate it and humiliate its noblest inhabitants. Thus they do.

(35) I will send them a gift and see what the messengers bring back."

(36) When they came to Solomon, he said, "Will you help me with wealth? What Allah has given me is better than what He has given you. Indeed, you are the ones who enjoy your gifts.

(37) Return to them. We will come to them with armies that they will not be able to resist, and we will drive them out from there humiliated and subdued."

(38) [Solomon] said, "O nobles, which of you will bring me his throne before they come to me in submission?"

(39) A mighty one among the jinn said, "I will bring it to you before you get up from your seat. I am strong and reliable to do so."

(40) One who was knowledgeable of the Book said: "I will bring it to you in the twinkling of an eye." When he saw it set before him, he said: "This is by the grace of my Lord, to test me whether I will be grateful or ungrateful. Whoever is grateful, it is for his own benefit; and whoever is ungrateful, then know that my Lord is Rich, Generous."

(41) He said: "Change her throne; let us see whether she will recognize it or whether she will be among those who do not recognize it."

(42) When she came, it was said to her, "Is this your throne?" She said, "It seems to be the same." [Solomon said,] "We were given knowledge before her and we have submitted [to Allah]."

(43) What she worshipped besides Allah had led her astray, for she was of a people who disbelieved.

(44) She was told, "Enter the palace." When she saw it, she thought it was deep water and uncovered her legs. [Solomon] said, "It is a palace paved with crystal." She said, "O my Lord, I have wronged myself, and I submit, along with Solomon, to Allah, the Lord of the worlds."

(45) And We sent to the Thamūd their brother Salah [who said], "Worship Allah." But they became two conflicting groups.

(46) He said: "O my people! Why do you seek evil before good? Why do you not ask forgiveness from Allah, that you may have mercy?"

(47) They said, "We have come to you with an evil omen and with those who are with you." He said, "Your omen is with Allah; indeed, you are a people who are being tested."

(48) In the city there were nine individuals who spread corruption on the earth and did not promote good.

(49) They said, "We swear by Allah that we will attack him and his family at night, then we will say to his heir, 'We did not witness the destruction of his family, and we are truthful.'"

(50) They plotted, and We plotted, while they were not aware.

(51) So see what was the end of their plot: We destroyed them and all their people.

(52) Behold, their houses are desolate because of their iniquity. Verily, in this is a sign for a people who understand.

(53) And We saved those who believed and feared Allah.

(54) [Remember] Lot, when he said to his people: "Do you commit abominations even though you see clearly?"

(55) Do you approach men with lust rather than women? Indeed, you are an ignorant people."

(56) But the response of his people was: "Expel Lot's family from your city; they are people who want to be pure!"

(57) Thus We saved him and his family, except his wife; and We decreed that he was among those who remained behind.

(58) And We rained down upon them a rain [of destruction]; how terrible was the rain for those who were warned!

(59) Say: "Praise be to Allah and peace be upon His servants whom He has chosen. Is Allah better than that which they associate with Him?"

(60) He who created the heavens and the earth and sent down water for you from the sky, and with it We made gardens grow therein—it was not in your power to make their trees grow. Is there a god besides Allah? Indeed, they are a people who go astray.

(61) He who made the earth stable, and placed in it rivers, and mountains, and a barrier between the two seas. Is there a god besides Allah? Indeed, most of them do not know.

(62) He who answers the needy when he calls upon Him, and removes evil, and makes you successors in the earth. Is there a god besides Allah? Few reflect.

(63) He who guides you in the darkness of the land and the sea, and sends the winds as good tidings of His mercy. Is there a god besides Allah? Allah is exalted above what they associate with Him.

(64) He who begins creation, then repeats it, and provides for it from the heavens and the earth. Is there a god besides Allah? Say, "Bring your proof, if you are truthful."

(65) Say: "None in the heavens or the earth knows the unseen except Allah, and they do not know when they will be resurrected."

(66) Indeed, their knowledge of the Hereafter is confused. Indeed, they are in doubt. Indeed, they are blind to it.

(67) And those who disbelieve say: 'When we become dust, we and our fathers, will we indeed be resurrected?'

(68) This was promised to us, we and our fathers before; these are but legends of the ancients."

(69) Say: 'Travel through the earth and see what was the end of the guilty.'

(70) And do not grieve over them, nor be distressed by what they plot.

(71) And they say, "When will this promise be fulfilled, if you are truthful?"

(72) Say, 'Perhaps some of what you are seeking to hasten is already near.'

(73) Verily, your Lord is full of grace to the people, but most of them are not grateful.

(74) And verily, your Lord knows what their breasts conceal and what they reveal.

(75) There is nothing hidden in the heavens or the earth except in a clear Book.

(76) Indeed, this Qur'an narrates to the Children of Israel most of that about which they differ.

(77) And it is certainly a guidance and a mercy for the believers.

(78) Verily, your Lord will judge between them with His judgment, and He is the Almighty, the Knowing.

(79) So put your trust in Allah; indeed, you are on the clear truth.

(80) Verily, you cannot make the dead hear, nor can you make the deaf hear the call when they turn their backs.

(81) And you cannot guide the blind from their astray. You can only make him hear who believes in Our revelations and is submissive.

(82) And when the decree falls upon them, We will bring forth for them a creature from the earth who will speak to them, because the people were not convinced of Our revelations.

(83) The Day We shall gather from every community a company of those who denied Our revelations, they will be led in ranks,

(84) until, when they come, [Allah] will say: "Did you deny My revelations without understanding the knowledge thereof? Or what were you doing?"

(85) And the decree will fall upon them for what they have done, and they will not be able to speak.

(86) Do they not see that We have made the night for you to rest in, and the day for you to see? In that are signs for a people who believe.

(87) On the Day the Horn is blown, all in the heavens and the earth will be terrified except those whom Allah wills. And all will come to Him abased.

(88) You will see the mountains, which you thought were immovable, passing by like clouds. It is the work of Allah, who has perfected all things. Verily, He is Aware of what you do.

(89) Whoever comes with good will have something better, and they will be safe from the terror of that Day.

(90) And whoever comes with evil, they will be thrown face down into the Fire. "You will be rewarded only for what you used to do."

(91) Say: 'I have been commanded to worship the Lord of this city, which He has made sacred; to Him belongs all things. And I have been commanded to be of the subdued,

(92) and to recite the Qur'an. Whoever is guided does so for his own good; and whoever goes astray, say, "I am only one of the warners."

(93) And say: "Praise be to Allah! He will soon show you His revelations and you will know them." Your Lord is not heedless of what you do.

Sura 28: الْقَصَص (Al-Qaṣaṣ) - The Stories

In the name of God, the Most Gracious, the Most Merciful.

(1) Tā Sīn Mīm.

(2) These are the verses of the Clear Book.

(3) We will tell you in truth part of the story of Moses and Pharaoh, for a people who believe.

(4) Verily, Pharaoh exalted himself in the land and divided its inhabitants into factions, oppressing one of them: he killed their male children and spared their female children. Verily, he was among the corrupters.

(5) But We wanted to grant favor to those who were oppressed on earth, and make them leaders and heirs.

(6) Establish them on earth and show Pharaoh, Haman and their armies what they feared.

(7) And We inspired the mother of Moses, saying, "Suckle him; and when you fear for him, then put him in the river; and fear not, nor grieve; and We will restore him to you, and will make him one of the messengers."

(8) So Pharaoh's family gathered him, that he might become an enemy to them and a cause of sorrow. Indeed, Pharaoh, Haman, and their armies were guilty.

(9) Pharaoh's wife said, "It is a joy for me and for you; do not kill him. Perhaps he will be useful to us or we will adopt him as our son." But they did not perceive [what was going to happen].

(10) The heart of the mother of Moses became empty [with anguish]; she was about to reveal everything, had We not strengthened her heart to be among the believers.

(11) She said to his sister, "Follow him." So she watched him from afar, but they did not notice it.

(12) At first we had denied him wet nurses, then [the sister] said: "Can I point you to a family who will take care of him for you and will be kind to him?"

(13) So We returned him to his mother, that she might rejoice and not grieve, and that she might know that Allah's promise is true. But most of them do not know.

(14) When he reached maturity and grew up, We granted him wisdom and knowledge. Thus We reward the benefactors.

(15) He entered the city at a time when the people were distracted and found two men arguing, one of his people, the other of his enemies. The one of his people asked for his help against the enemy; Moses struck him and killed him unintentionally. He said, "This is the work of Satan; he is a manifest enemy who leads people astray."

(16) He said, "My Lord, I have wronged myself; so forgive me." He forgave him, for He is the Forgiving, the Merciful.

(17) He said, "O Lord, by the favor You have bestowed upon me, I will never support the evildoers."

(18) The next day, as he was walking through the city, fearful and on the alert, behold, the man who had asked for his help the day before called him again. Moses said to him, "You are truly a clear troublemaker."

(19) When he wanted to strike the one who was an enemy of both, he said: "O Moses, do you want to kill me as you killed a man yesterday? Do you want to be only a tyrant on earth and not a peacemaker?"

(20) A man came running from the farthest part of the city and said, "O Moses, the nobles are plotting to kill you. So flee; I am your sincere counselor."

(21) Moses went out of the city fearful and cautious. He said, "My Lord, save me from the people of the unjust."

(22) When he was heading towards Madyan, he said, "I hope that my Lord will guide me to the right path."

(23) When he reached the well of Madyan, he found a group of men watering [the cattle] and, behind them, two women holding back their animals. He asked: "What is happening to you?" They answered: "We cannot water until the shepherds have finished; our father is very old."

(24) I will give them water, then he withdrew into the shade and said: "My Lord, I need the good that you will send me."

(25) One of the two women came to him, walking modestly, and said: "My father invites you to reward you for having given water for us." When she came to him and told him her story, [the father] said: "Do not be afraid, you have escaped from the people of the unjust."

(26) One of the two said: "My father, hire him: the best you can hire is strong and trustworthy."

(27) He [the father] said: "I wish to give you one of my two daughters in marriage, on the condition that you work for me for eight years; if you complete ten years, it will be a favor from you. I do not want to make this condition difficult for you; you will find me, Allah willing, among the righteous."

(28) [Moses] said: "This is established between me and you. Whatever term I may fulfill, there will be no hostility against me. Allah is the guardian of what we say."

(29) When Moses completed his term and went away with his family, he saw a fire on the side of the mountain. He said to his family, "Stay here; I have seen a fire. Perhaps I will bring you some news or a burning log, so that you can warm yourselves."

(30) When he reached it, he was called from the right bank of the valley, in the blessed place, by the tree: "O Moses! Verily I am Allah, the Lord of the worlds."

(31) "Throw down your staff." When he saw it moving like a snake, he turned away and fled, and did not return. [Allah said:] "O Moses, come closer and do not fear, you are safe.

(32) Put your hand into your bosom, and it will come out white without pain. Press your hand to yourself and overcome fear. These are two signs from your Lord to Pharaoh and his nobles. Indeed, they are a perverse people."

(33) [Moses] said, "My Lord, I have killed one of them and I fear that they will kill me.

(34) My brother Aaron is more eloquent than I; send him with me as an assistant to confirm my words. I fear that they will contradict me."

(35) [Allah] said: "We will strengthen your arm with your brother and give you authority, so that they will not be able to overtake you. With Our signs, you two and whoever follows you will be the victors."

(36) When Moses came to them with Our clear signs, they said, "This is invented magic. We have never heard of it among our ancestors."

(37) Moses said: "My Lord knows best who brings guidance from Him and who will have the final outcome. Verily, the wrongdoers will not prosper."

(38) Pharaoh said, "O nobles, I know of no god for you besides me. O Haman, light a fire for me on the clay and build me a tower, that I may ascend to the God of Moses. Indeed, I consider him a liar."

(39) He and his armies behaved arrogantly in the earth, without any right, and they thought that they would not be brought back to Us.

(40) So We seized him and his armies and threw them into the sea. Behold the end of the oppressors.

(41) We made them guides who called to the Fire, and on the Day of Resurrection they will not be helped.

(42) We persecuted them with a curse in this life, and on the Day of Resurrection they will be among the hated.

(43) After We had destroyed the previous generations, We gave Moses the Book as a light for mankind, and a guidance and a mercy, that they might reflect.

(44) You were not on the western side [of the mountain] when We commanded Moses, nor were you among the witnesses.

(45) But We raised up generations, and their lives were prolonged. You were not a resident among the people of Madyan to recite to them Our revelations, but We are the ones who send [the messengers].

(46) You were not on the mountainside when We called, but [the revelation came to you] as a mercy from your Lord, that you might warn a people to whom no warner had come before you, so that they might reflect.

(47) And lest they say, when a calamity comes upon them because of what their hands have committed, 'Our Lord, why did You not send us a messenger that we might follow Your revelations and be of the believers?'

(48) But when the truth came to them from Us, they said, "Why was not given to him that which was given to Moses?" Did they not deny that which was given to Moses before? They said, "These are two sorceries, supporting each other." They added, "We do not believe in either of them."

(49) Say: 'Then bring a Book from Allah that is better guidance than both of us, that I may follow it, if you are truthful.'

(50) If they do not answer you, then know that they follow only their desires. Who is more misguided than he who follows his desire without guidance from Allah? Indeed, Allah does not guide the people of the wrongdoers.

(51) We have brought to them the Word, that they may reflect.

(52) Those to whom We gave the Book before it believe in it.

(53) And when it is recited to them, they say, "We have believed in it; it is the truth from our Lord. We were already submissive before it came to us."

(54) These will be given their reward twice over, because they persevere, reject evil with good, and spend from what We have provided for them.

(55) When they hear vain talk, they turn away from it and say, "To us are our deeds and to you are your deeds. Peace be upon you; we do not seek the ignorant."

(56) Verily, you cannot guide whom you love, but Allah guides whom He wills. He is most aware of those who are guided.

(57) They say: "If we follow the guidance of thee, we shall be driven out of our land." Have We not established for them a secure sanctuary, to which flow fruits of every kind as a providence from Us? But most of them know not.

(58) How many cities have We destroyed that prided themselves on their wealth! These are their homes, never inhabited after them except by a few, and We were the heirs.

(59) Your Lord would not have destroyed the cities unless He had sent to their mothers [principal cities] a messenger to recite to them Our revelations. We would not have destroyed the cities unless their inhabitants were wrongdoers.

(60) Whatever you have been given is the enjoyment of the worldly life and adornment; but that which is with Allah is better and more lasting. Do you not understand?

(61) Is he to whom We have promised a good promise that he will fulfill it like him to whom We have given enjoyment in the worldly life, but then on the Day of Resurrection he will be among those led to punishment?

(62) The Day He will call them and say: "Where are My partners whom you sought?"

(63) Those upon whom the decree will be fulfilled will say: "Our Lord! These are they whom We have led astray; We have led them astray as We ourselves have led astray. We have dissociated ourselves from them before You; it was not We who worshipped."

(64) It will be said to them, "Call upon your associates." They will call upon them, but they will not answer them, and they will see the punishment. If only they had followed the guidance!

(65) The Day He will call them and say, "What did you reply to the messengers?"

(66) On that Day, the news will be obscured for them and they will not be able to consult it.

(67) But whoever repents, believes and does good deeds, perhaps he will be among the happy.

(68) Your Lord creates what He wills and chooses; they do not have the right to choose. Glory be to Allah, and He is greater than what they associate with Him.

(69) Your Lord knows what their hearts conceal and what they reveal.

(70) He is Allah; there is no god but Him. To Him belongs the praise in this life and the Hereafter. To Him belongs the judgment and to Him you will be returned.

(71) Say: "Have you considered? If Allah were to make for you perpetual night until the Day of Resurrection, what deity besides Allah could give you light? Will you not listen?"

(72) Say: "Have you considered? If Allah were to make the day perpetual for you until the Day of Resurrection, what deity besides Allah could bring you a night of rest? Will you not see?"

(73) In His mercy He has created for you the night and the day, that you may rest and seek His grace, and that you may be grateful.

(74) The Day He will call them and say: "Where are My partners whom you sought?"

(75) We will select from every nation a witness and say, "Bring your proof." They will know that the truth belongs to Allah, and what they invented will abandon them.

(76) Qarun was of the people of Moses, but he acted arrogantly towards them. We gave him such treasures that the keys would have been a heavy burden for a group of strong men. His people said to him: "Do not exult too much; indeed, Allah does not love those who exult excessively.

(77) Seek, with what Allah has given you, the Final Home, and do not forget your portion in this world. Do good as Allah has done good to you. Do not seek corruption in the earth, for Allah does not love the corrupters."

(78) He said: "This has been given to me because of the knowledge that I possess." Did he not know that Allah had destroyed before him generations more powerful than him and richer? But the guilty will not be questioned about their sins [because they are evident].

(79) So he came out before his people in his pomp. Those who longed for the worldly life said: "Oh, if only we had what was given to Qarun! He has indeed a great fortune."

(80) But those who were given knowledge said, "Woe to you! The reward from Allah is better for him who believes and does good deeds, but none will get it except the patient."

(81) We caused him and his house to sink into the earth. He had no helper against Allah, nor could he defend himself.

(82) Those who the day before wished to be in his place said: "Ah! It is clear that Allah enlarges or restricts provision to whom He wills of His servants. Had Allah not favored us, He would have caused us also to sink. Ah! The disbelievers will not prosper."

(83) This Final Home We have reserved for those who do not aspire to superiority on earth nor do they corrupt. The good end is for the righteous.

(84) Whoever comes with good will have something better, and whoever comes with evil; those who did evil will not be rewarded except for what they used to do.

(85) Verily, He who imposed the Qur'an upon you will return you to the place of return. Say: "My Lord knows best who has brought guidance and who is clearly in error."

(86) You did not hope that the Book would be revealed to you except as a mercy from your Lord. So do not support those who disbelieve.

(87) And do not be turned away from the revelations of Allah after they have been revealed to you. And call upon your Lord and be not of the idolaters.

(88) Do not invoke any god other than Allah. There is no god except Him. Everything perishes except His Face. To Him belongs the judgment, and to Him you will be returned.

Sura 29: الْعَنْكَبُوت (Al-‘Ankabūt) - The Spider

In the name of God, the Most Gracious, the Most Merciful.

(1) Alif, Lām, Mīm.

(2) Do men perhaps think that they can be left to say, "We believe," without being tested?

(3) Indeed, We tested those before them, that Allah might know who is truthful and who is a liar.

(4) Or do those who do evil think they can escape it? What a bad judgment!

(5) Whoever hopes for a meeting with Allah, then know that the term appointed by Allah will surely come. He is the All-Hearing, the All-Knowing.

(6) He who strives, strives for his own good. Verily, Allah is absolutely independent of the creation.

(7) As for those who believe and do good deeds, We will certainly erase their misdeeds and reward them according to the best deeds they have done.

(8) We have commanded man to be kind to his parents; but if they compel you to associate with Me that of which you have no knowledge, do not obey them. To Me you will return, and I will inform you of what you used to do.

(9) And those who believe and do good deeds, We will admit them among the righteous.

(10) Among mankind is he who says, "We believe in Allah." But if he suffers persecution in the cause of Allah, then consider the trial of mankind as a punishment from Allah. But if help comes to you from your Lord, they will say, "We were indeed with you." Does not Allah know best what is in the hearts of the creatures?

(11) Allah certainly knows those who believe and He knows the liars.

(12) Those who disbelieve say to those who believe, "Follow our path and we will bear your sins." But they will not bear their sins at all; indeed, they are liars.

(13) They will certainly bear their own burdens and other burdens besides their own, and they will be questioned on the Day of Resurrection as to what they used to invent.

(14) We invited Noah to his people, and he remained among them a thousand years minus fifty. The flood came upon them while they were doing wrong.

(15) But We saved him along with the occupants of the Ark, making him a sign for the worlds.

(16) And [remember] Abraham when he said to his people: "Worship Allah and fear Him; that is better for you, if you only knew.

(17) Instead of Allah, you worship idols and invent lies. Those whom you worship besides Allah have no provision for you. So seek provision with Allah, and worship Him and be grateful to Him. To Him you will be returned.

(18) But if you deny, then other nations before you have denied. The Messenger is only responsible for clear transmission.

(19) Have they not seen how Allah begins the creation, then repeats it? That is easy for Allah.

(20) Say: "Travel through the earth and see how He began the creation; then Allah will create the last generation. Indeed, Allah is All-Powerful over all.

(21) He punishes whom He wills, and has mercy on whom He wills. To Him you will be returned.

(22) You cannot escape from Him on earth or in the heaven; and you have no protector or helper besides Allah."

(23) Those who disbelieve in the signs of Allah and their meeting with Him, despair of My mercy, and they will have a painful punishment.

(24) His people's response was only, "Kill him or burn him." But Allah saved him from the Fire. In that are signs for a people who believe.

(25) Abraham said: "You took idols instead of Allah out of mutual affection in the life of this world, but then on the Day of Resurrection you will deny one another and curse one another. Your refuge will be the Fire and you will have no helper."

(26) Lot believed in him, and [Abraham] said: "I will migrate to my Lord. Verily, He is the Almighty, the Wise."

(27) We granted him Isaac and Jacob, and placed in his descendants prophethood and the Book. We gave him his reward in this world, and in the Hereafter he will be among the righteous.

(28) [And remember] Lot when he said to his people: "You commit indecencies that no creature has ever committed before.

(29) You approach men, you engage in brigandage, and you commit abominable acts in your haunts.' But his people said, 'Send down upon us the punishment of Allah, if you are of the truthful.'

(30) He said: "My Lord, help me against this corrupt people."

(31) And when Our angels came to Abraham with good tidings, they said, "We are about to destroy the people of this town; indeed, they are wrongdoers."

(32) He said, "But Lot is living there." They answered, "We know who is living there. We will deliver him and his family, except his wife, who will be among those left behind."

(33) When Our angels came to Lot, he was distressed for them and felt helpless. They said, "Do not fear nor grieve. We will save you and your family, except your wife, who will be of those who remain behind.

(34) We will bring down upon the inhabitants of this city a punishment from heaven for their corruption."

(35) And We have left a clear sign of it for a people who reflect.

(36) And to the Midianites [We sent] their brother Shu'ayb, who said: "O my people! Worship Allah, hope for the Last Day, and do not cause corruption in the earth."

(37) They called him a liar, and an earthquake struck them; and by morning they were lying dead in their houses.

(38) Remember the people of 'Ād and Thamūd, their ruins are clear to you. Satan made evil deeds attractive to them, and diverted them from the right path, although they were endowed with intelligence.

(39) [And we remember] Qarun, Pharaoh and Haman: Moses brought them clear proofs, but they behaved arrogantly in the land and could not escape [the punishment].

(40) We struck each of them for his sin: some We sent a storm of stones, some We struck with a cry, some We caused the earth to swallow up, and some We drowned. Allah did not wrong them, but they wronged themselves.

(41) Those who take protectors other than Allah are like a spider that builds a house for itself. The weakest of houses is that of the spider, if they only knew.

(42) Verily, Allah knows what they invoke besides Him. He is the Almighty, the Wise.

(43) These are the parables that we propose to men, but only the wise understand them.

(44) Allah created the heavens and the earth in truth. Herein is a sign for the believers.

(45) Recite what has been revealed to you from the Book and be constant in prayer. Indeed, prayer is a safeguard from indecency and evil. The remembrance of Allah is greater than that. Allah knows what you do.

(46) Do not argue with the People of the Book except in the best way, except those who do wrong among them. Say: "We believe in what was revealed to us and in what was revealed to you. Our God and your God are the same, and to Him we submit."

(47) Thus We have revealed to you the Book. Those to whom We have given the Book believe in it, and among them are some who believe. Only the disbelievers reject Our revelations.

(48) Before it you did not recite any book nor did you write it down with your right hand; otherwise, those who disbelieved would have been in doubt.

(49) But it is the clear signs in the hearts of those who have been given knowledge. None deny Our signs except the wrongdoers.

(50) And they say, "Why have no signs been sent down to him from his Lord?" Say, "The signs are with Allah, and I am only a clear warner."

(51) Is it not enough for them that We have revealed to you the Book which is recited to them? In it is mercy and warning for a people who believe.

(52) Say: "Allah is sufficient as a witness between me and you. He knows what is in the heavens and what is on earth." As for those who believe in falsehood and disbelieve in Allah, they are the losers.

(53) They ask you to hasten the punishment. If it were not for a fixed term, the punishment would have come upon them already. But it will come upon them suddenly, without their knowing.

(54) They ask you to hasten the punishment, but Hell will certainly surround the disbelievers.

(55) On the Day when the punishment will cover them from above and from under their feet, He will say to them, "Taste what you have used to do."

(56) O My servants who have believed, My land is vast, so worship Me alone.

(57) Every soul will taste death, then to Us you will be returned.

(58) Those who believe and do good deeds, We will make them dwell in lofty mansions in Paradise, beneath which rivers flow, where they will abide forever. And excellent is the reward of those who do good deeds.

(59) those who are patient and trust in their Lord.

(60) How many of the creatures do not provide for themselves! Allah provides for them and for you. He is the Hearing, the Knowing.

(61) If you ask them who created the heavens and the earth and subdued the sun and the moon, they will certainly say: "Allah." How then can they turn away [from the truth]?

(62) Allah bestows generously or limits the sustenance of whomever He wills of His servants. Verily, Allah is All-Knowing.

(63) If you ask them who sends down water from the sky and revives the earth with it after its death, they will certainly say, "Allah." Say, "Praise be to Allah." But most of them do not understand.

(64) This worldly life is but play and pastime; verily, the Abode of the Hereafter is the true life, if they but knew.

(65) When they embark on a ship, they invoke Allah, sincerely devout to Him; but when He saves them by bringing them to land, behold, they assign to Him partners.

(66) So they deny what We have given them and give themselves over to enjoyment; but they will soon know.

(67) Do they not see that We have made Mecca a secure sanctuary, while the people around it are being kidnapped? Do they then believe in falsehood and reject the bounty of Allah?

(68) Who is more unjust than he who invents lies against Allah or denies the truth when it comes to him? Is there not a home in Hell for the disbelievers?

(69) As for those who strive for Us, We will certainly guide them to Our ways. Indeed, Allah is with the doers of good.

Sura 30: **الرُّوم** (Ar-Rūm) - The Romans

In the name of God, the Most Gracious, the Most Merciful.

(1) Alif, Lām, Mīm.

(2) The Romans were defeated

(3) in a neighboring land. But after their defeat, they will win

(4) within a few years. To Allah belongs the command, before and after. On that day the believers will rejoice.

(5) by the help of Allah. He gives victory to whom He wills, and He is the Almighty, the Merciful.

(6) It is the promise of Allah; Allah does not fail in His promise, but most men do not know it.

(7) They know only the appearance of the worldly life, but they are heedless of the Hereafter.

(8) Do they not reflect on themselves? Allah has created the heavens and the earth and what is between them in truth and for a fixed term. But many of the people deny the meeting with their Lord.

(9) Have they not traveled through the earth and observed what was the end of those before them? They were mightier than they, and they cultivated the earth and populated it more than they populated it. And their messengers came to them with clear proofs. It was not Allah who wronged them, but they wronged themselves.

(10) Then the end of those who did evil was worse, for they denied the revelations of Allah and laughed at them.

(11) Allah begins the creation, then repeats it; then to Him you will be returned.

(12) And on the Day when the Hour comes, the guilty will be overcome with despair.

(13) They will have no intercessors from among those they associated [with Allah], and they will disown their idols.

(14) And on the Day when the Hour will be fulfilled, on that day they will be divided:

(15) As for those who have believed and done good deeds, they will be in a garden of joy.

(16) But those who disbelieved and denied Our revelations and the meeting in the Hereafter, they will be led to the punishment.

(17) So glorify Allah when you come in the evening and when you wake up in the morning.

(18) Praise be to Him in the heavens and on earth, at sunset and at noon.

(19) He brings forth the living from the dead, and the dead from the living, and gives life to the earth after its death. Thus you will be brought back [to Him].

(20) And among His signs is that He created you from dust; then, behold, you are men scattered [over the earth].

(21) And among His Signs is that He has created for you wives of your own kind, that you may find ease in them, and He has placed between you love and mercy. In that are Signs for a people who reflect.

(22) And among His Signs is the creation of the heavens and the earth, and the diversity of your languages and colors. In that are Signs for those who know.

(23) And among His signs is your sleep by night and by day, and that you seek His bounty. In that are signs for a people who listen.

(24) And among His Signs is that He shows you the lightning, so that you may have fear and hope, and He sends down water from the sky, thereby reviving the earth after its death. In that are Signs for a people who understand.

(25) And among His signs is that the heavens and the earth stand by His command. Then when He calls you with a single call from the earth, you will immediately come out [of the graves].

(26) To Him belongs whatever is in the heavens and the earth; all are subject to Him.

(27) He it is Who begins the creation and then repeats it, and it is even easier for Him. To Him belongs the highest example in the heavens and the earth, and He is the Almighty, the Wise.

(28) He sets before you an example from yourselves: Have you from among your servants partners in the good things We have given you, so that you are equal in them? Thus do We explain the signs to a people who understand.

(29) But the wrongdoers follow their desires without knowledge. Who can guide him whom Allah has left astray? They will have no helper.

(30) So turn your face towards the pure religion, the original nature with which Allah created mankind. There is no alteration in Allah's creation. That is the right religion, but most men do not know it.

(31) Return to Him, fear Him, perform the prayer, and be not of those who associate with Him.

(32) among those who divided their religion and became sects, each group enjoying what it has.

(33) When a calamity befalls men, they call upon their Lord, turning to Him with sincere devotion. But when He causes them to taste a mercy from Him, behold, a part of them associate with their Lord.

(34) to deny what We have given them. So enjoy [for a time], but you will soon know.

(35) Have We sent down to them an authority regarding that which they associate with Him?

(36) And when We make men taste of mercy, they rejoice; but if misfortune befall them because of what their hands have done, behold, they despair.

(37) Do they not see that Allah enlarges the provision for whom He wills and restricts it? In that are signs for a people who believe.

(38) So give to the relative his due, and to the poor, and to the wayfarer. That is better for those who seek the face of Allah; they are the ones who will prosper.

(39) And that which you give in usury to increase your wealth at the expense of others, it will not increase in the sight of Allah; but that which you give in charity, desiring the face of Allah, they will have multiplied [their reward].

(40) It is Allah who created you, then provided for you, then will put you to death, then will revive you. Is there anyone among your associates who can do the like? Glory be to Him! He is far above what they associate with Him.

(41) Corruption has appeared on the earth and in the sea because of what the hands of men have made, so that He may give them a taste of what they have made, perhaps they will return [to the right path].

(42) Say, 'Travel through the earth and see what was the end of those before them. Most of them were idolaters.'

(43) So turn your face to the right religion, before there comes from Allah a Day that cannot be turned back. On that Day they will be divided.

(44) He who has denied, his denial will fall upon him; and he who has done good, prepares [good] for himself,

(45) That Allah may reward with His grace those who believe and do good deeds. Indeed, He does not love the disbelievers.

(46) And among His Signs is the sending of the winds as bearers of good tidings, that you may taste of His mercy, and that you may sail the ships by His command, and that you may seek of His bounty; perhaps you will be grateful.

(47) And We sent messengers before you to their people; they came to them with clear proofs. Then We took revenge on those who committed evil. It was Our duty to help the believers.

(48) It is Allah who sends the winds that raise the clouds, then He spreads them in the sky as He wills, and then He breaks them into pieces, and you see rain coming out of them. And when He sends it down upon whomever of His servants He wills, they rejoice.

(49) although before it was sent down upon them, they were in despair.

(50) So observe the traces of Allah's mercy: how He revives the earth after its death. Verily, He is the One who revives the dead, and He is Almighty over all things.

(51) And if We send a wind to them and they see it yellow, they will disbelieve after that.

(52) Verily, you cannot make the dead hear, nor can you make the deaf hear the call when they turn their backs.

(53) And you cannot guide the blind out of their bewilderment. You can only make those who believe in Our revelations and are submissive hear.

(54) It is Allah who created you weak, then after your weakness He gave you strength, then after your strength He made you weak and gray-haired. He creates what He wills, and He is All-Knowing, All-Powerful.

(55) And on the Day when the Hour comes, the guilty will swear that they remained only an hour. Thus they were turning away.

(56) But those who have been given knowledge and faith will say: "Indeed, you remained in the decree of Allah until the Day of Resurrection, and behold, the Day of Resurrection, but you did not know it."

(57) On that Day, the excuses of the guilty will be of no avail, nor will any atonement be asked of them.

(58) And We have set before mankind in this Qur'an all kinds of examples. But if Thou bringest them a sign, those who disbelieve will say, "You are but false men."

(59) Thus Allah seals the hearts of those who do not know.

(60) So be patient; indeed, the promise of Allah is truth. And let not those who are uncertain trouble you.

Sura 31: لُقْمَانَ (Luqmān) – Luqman

In the name of God, the Most Gracious, the Most Merciful.

(1) Alif, Lām, Mīm.

(2) These are the verses of the Wise Book,

(3) guidance and mercy for those who do good,

(4) those who establish prayer, pay zakat and firmly believe in the Hereafter.

(5) They are guided by their Lord, and they will be the prosperous ones.

(6) Among the people is he who acquires idle talk to lead them astray from the way of Allah without knowledge and to mock it. For such is a humiliating punishment.

(7) When Our verses are recited to him, he turns away in arrogance, as if he had not heard them, as if there were deafness in his ears. So announce to him a painful punishment.

(8) Verily, those who believe and do good deeds will have Gardens of Bliss,

(9) where they will reside forever. A true promise from Allah; He is the Exalted in Might, the Wise.

(10) He created the heavens without visible pillars, and placed mountains on the earth so that it would not shake with you, and scattered upon it all kinds of creatures. And We sent down water from the sky, and We caused all kinds of noble plants to grow therefrom on the earth.

(11) This is the creation of Allah. So show me what other than Him has created. Indeed, the wrongdoers are clearly in error.

(12) And We granted Luqman wisdom, [saying to him], "Be grateful to Allah. Whoever is grateful, it is for his own good; and whoever is

ungrateful, [let him know that] Allah is Self-Sufficient, Most Praiseworthy."

(13) And when Luqman said to his son, exhorting him: "O my son, do not associate anything with Allah; indeed, associating [anything with Allah] is a great injustice."

(14) And We have commanded man to be good to his parents; his mother bore him with weakness upon weakness, and his weaning takes place in two years. Be grateful to Me and to your parents. To Me is the final return.

(15) But if they force you to associate with Me that whereof you have no knowledge, obey them not; yet, accompany them with kindness in this world and follow the path of one who turns to Me with devotion. Then to Me you will return, and I will inform you of what you have done.

(16) "O my son! Even if it were the weight of a grain of mustard seed, and were hidden in a rock, or in the heavens, or in the earth, Allah will bring it to light. Verily, Allah is Subtle, Aware.

(17) O my son, perform the prayer, enjoin good and forbid evil, and bear with patience what befalls you. This is a sign of resolution in action.

(18) And do not turn away your face from the people with pride, and do not walk on the earth with arrogance. Verily, Allah does not love every boastful and arrogant person.

(19) Be modest in your gait and lower your voice. Indeed, the most unpleasant voice is the braying of a donkey."

(20) Do you not see that Allah has subjected to you what is in the heavens and what is on earth, and has showered upon you His favors, seen and unseen? Yet among mankind is he who disputes about Allah without any knowledge, without guidance, and without a Book of light.

(21) And when it is said to them, "Follow that which Allah has revealed," they say, "No, we will follow that wherewith we found our fathers." And though Satan calls them to the punishment of the Flame?

(22) Whoever submits his face to Allah and is a benefactor has taken hold of the strongest handle. And to Allah belongs the outcome of all things.

(23) And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We will inform them of what they used to do. Indeed, Allah is Aware of what is in the breasts.

(24) We will give them enjoyment for a short time, then We will subject them to a severe punishment.

(25) And if you ask them, "Who created the heavens and the earth?" they will certainly say, "Allah." Say, "Praise be to Allah." But most of them do not know.

(26) To Allah belongs whatever is in the heavens and whatever is on earth. Verily, Allah is the Abundant, the Praiseworthy.

(27) If all the trees on earth were feathers and the sea [were ink], and seven more seas were added to them, the words of Allah would never be exhausted. Verily, Allah is Mighty, Wise.

(28) The creation and resurrection of all of you is for Him only as [that of] a single soul. Verily, Allah is All-Hearing, All-Seeing.

(29) Do you not see that Allah makes the night enter into the day and the day into the night, and has subdued the sun and the moon, each of them running towards its appointed term, and that Allah is Aware of what you do?

(30) That is because Allah is the Truth, and what they invoke besides Him is false, and because Allah is the Most High, the Great.

(31) Do you not see that the ships sail through the sea by the grace of Allah, that He may show you His signs? Indeed, therein are signs for every patient and grateful person.

(32) And when a wave like darkness covers them, they call upon Allah with sincere devotion towards Him; but when He saves them to the dry land, some of them walk with moderation. And none deny Our revelations except every ungrateful traitor.

(33) O mankind! Fear your Lord and fear a Day when no father will benefit his son, nor will the son benefit his father. Indeed, the promise of Allah is the truth. So do not be deceived by the life of the world, nor let the Deceiver turn you away from Allah.

(34) Verily, with Allah is knowledge of the Hour; He sends down rain; He knows what is in the wombs. No one knows what he will earn tomorrow, nor does anyone know in what land he will die. Verily, Allah is All-Knowing, All-Aware.

Sura 32: السَّجْدَةُ (As-Sajdah) - Prostration

In the name of God, the Most Gracious, the Most Merciful.

(1) Alif, Lām, Mīm.

(2) The revelation of the Book, in which there is no doubt, is from the Lord of the worlds.

(3) Or do they say, "Did he invent it?" Nay, it is the truth from your Lord, that you may warn a people to whom no warner has come before you, that they may be guided.

(4) It is Allah who created the heavens and the earth and what is between them in six days, then established Himself on the Throne. You have no protector or intercessor besides Him. Do you not then reflect?

(5) He governs every affair from heaven to earth; then all will ascend to Him in a day whose duration is a thousand years of yours.

(6) He is the Knower of the unseen and the seen, the Mighty, the Merciful.

(7) He who perfected everything He created and began the creation of man from clay.

(8) Then he made his offspring from a drop of insignificant fluid.

(9) Then He fashioned him and breathed His spirit into him. And He gave you hearing, sight and hearts; yet you are little grateful.

(10) And they say, "When we are scattered across the earth, will we indeed be in a new creation?" Indeed, they do not believe in meeting their Lord.

(11) Say, 'The Angel of Death who is in charge of you will kill you, then you will be returned to your Lord.'

(12) If you could see when the guilty bow their heads before their Lord: "Our Lord! We have seen and heard; so send us back, we will do good; we are convinced."

(13) Had We willed, We could have given every soul its guidance; but My word has come true: "I will fill Hell with jinn and men together."

(14) "Taste, then, for you have forgotten the meeting of this your day. Verily, We have forgotten you. Taste the eternal punishment for what you used to do."

(15) Only those believe in Our revelations who, when they are reminded of them, prostrate themselves and praise their Lord without pride. [Prostration]^

(16) Their loins are lifted from their beds, calling upon their Lord with fear and hope, and they give in charity of what We have provided for them.

(17) No one knows what hidden joy awaits them as a reward for what they did.

(18) Is he who believes like him who is perverse? They are not at all alike.

(19) As for those who believe and do good deeds, their abode will be Gardens of Refuge, as a reward for what they used to do.

(20) But as for those who are wicked, their abode is the Fire. Whenever they wish to come out from it, they will be returned thereto, and it will be said to them, "Taste the punishment of the Fire which you denied."

(21) And We will make them taste the lesser punishment before the greater, that they may return [to the right path].

(22) Who is more unjust than he who is reminded of the revelations of his Lord, then turns away from them? Verily, We will take revenge on the wrongdoers.

(23) And We certainly gave Moses the Book; so have no doubt about meeting Him; and We made it a guidance for the Children of Israel.

(24) And We made them leaders among them, guiding by Our command, for they were patient and were firmly convinced of Our revelations.

(25) Verily, your Lord will judge between them on the Day of Resurrection that over which they differed.

(26) Have they not considered how many generations We destroyed before them, while they passed through their homes? There are indeed signs in this; do they not listen?

(27) Do they not see that we bring water to a dry land and cause it to grow crops from which their livestock and themselves feed? Do they not see?

(28) And they say, "When will this decision come, if you are truthful?"

(29) Say: "On the Day of Decision, faith will not benefit the disbelievers, nor will they be granted any reprieve."

(30) So turn away from them and wait; they too are waiting.

Sura 33: الْأَحْزَابُ (Al-Aḥzāb) - The Coalists

In the name of God, the Most Gracious, the Most Merciful.

(1) O Prophet! Fear Allah and do not obey the disbelievers and the hypocrites. Verily, Allah is All-Knowing, All-Wise.

(2) Follow that which has been revealed to you from your Lord. Indeed, Allah is Aware of what you do.

(3) Put your trust in Allah. Allah is sufficient as your protector.

(4) Allah has not placed two hearts in man. He has not made your wives your mothers when you say to them: "You are to me like my mother's back." And He has not made your adopted children like your real children. These are only words that you utter with your mouths, but Allah speaks the truth and guides to the straight path.

(5) Call them by the names of their fathers: that is more righteous in the sight of Allah. If you do not know their fathers, then [they are] your brothers in faith and your protégés. There is no blame upon you if you err in that, but [there is blame] in that which your hearts purposely intend. Allah is Forgiving, Merciful.

(6) The Prophet is closer to the believers than they are to themselves, and his wives are [like] their mothers. The relatives have more right over one another, according to the Book of Allah, than the believers and the emigrants, unless you do a kindness to your friends. This is written in the Book.

(7) And [remember] when We took from the Prophets their covenant, as well as from you, and from Noah, and from Abraham, and from Moses, and from Jesus, son of Mary; We took from them a solemn covenant,

(8) so that He may call the sincere to account for their sincerity. And He has prepared for the disbelievers a painful punishment.

(9) O you who believe! Remember the favor of Allah upon you, when armies came against you and He sent against them a wind and hosts [of angels] that you did not see. Allah is Clearly Seeing what you do.

(10) When they came against you from above and from below, and when your eyes became dim and your hearts reached your throats, and you thought about Allah various suppositions.

(11) There the believers were tested and shaken by a tremendous upheaval.

(12) And when the hypocrites and those who had disease in their hearts said, "Allah and His Messenger have promised us nothing but illusions."

(13) And when a group of them said, "O people of Yathrib, there is no place for you [here], go back." And a party of them asked permission of the Prophet saying, "Our houses are defenseless." But they were not defenseless; they only wanted to escape.

(14) If they had been attacked from the sides of the city and had been exhorted to apostasy, they would certainly have committed it without delay.

(15) Yet they had already promised Allah that they would not turn away. And what they promised Allah will be accountable.

(16) Say: 'Flight will not avail you if you flee from death or killing; you will enjoy it only for a short time.'

(17) Say: "Who can protect you from Allah, if He intends harm for you or mercy for you?" They will not find for themselves any protector or helper besides Allah.

(18) Allah knows well those of you who prevent [others] and those who say to their brothers: "Come with us," but they join the battle only rarely.

(19) They are stingy towards you. When fear comes upon you, you see them rolling their eyes at you, like those who have fainted from fear of death. But when the fear has gone, they strike you with sharp

tongues, greedy for wealth. These do not believe, so Allah has made their deeds null. And that is easy for Allah.

(20) They think that the allies have not gone away. And if the allies were to return, they would wish they were in the desert among the Bedouins, asking about you. And if they had been among you, they would have fought very little.

(21) Verily, you have in the Messenger of Allah an excellent example for those who hope for Allah and the Last Day and remember Allah often.

(22) And when the believers saw the allies, they said, "This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth." And that only increased their faith and submission.

(23) Among the believers are men who have faithfully kept their covenant with Allah; some of them have fulfilled their duty, some of them are still waiting, and they have not changed [their resolve] in any way,

(24) that Allah may reward the truthful for their truthfulness, and punish the hypocrites if He wills, or accept their repentance. Verily, Allah is Forgiving, Merciful.

(25) Allah has driven away the disbelievers in their anger, without any benefit to them, and Allah has spared the believers the battle. And Allah is Mighty, Powerful.

(26) And he brought down from their strongholds those of the People of the Book who had supported them, and he struck terror into their hearts; some of them you killed and some you took captive.

(27) And He made you inherit their land, their houses, and their wealth, and a land which you had never trodden upon. And Allah is Almighty over all things.

(28) O Prophet, say to your wives: "If you desire the life of this world and its ornaments, then come, I will give you a just reward and let you go with kindness.

(29) But if you desire Allah, His Messenger and the Home of the Hereafter, then Allah has prepared for the well-wishers among you a great reward."

(30) O wives of the Prophet! Whoever among you commits a gross indecency, the punishment will be doubled for her. And that is easy for Allah.

(31) And whoever of you is devoted to Allah and His Messenger and does good deeds, We will give him a double reward, and We have prepared for him a generous provision.

(32) O wives of the Prophet, you are not like any other woman. If you are Allah-fearing, do not be too easy-going in your speech, lest he who has a disease in his heart have evil intentions; but speak with words that are fitting.

(33) Remain in your homes and do not adorn yourselves as they did in the days of ignorance. Perform the prayer, give zakat and obey Allah and His Messenger. Allah only wants to remove from you all impurity, O people of the house [of the Prophet], and to purify you completely.

(34) And remember that which is recited in your homes of the revelations of Allah and of wisdom. Verily, Allah is Subtle, Aware.

(35) Verily, the Muslims, both men and women, the believing men and women, the devout men and women, the truthful men and women, the patient men and women, the humble men and women, the charitable men and women, the fasting men and women, those who guard their chastity, men and women who guard it, and those who remember Allah often, men and women who remember Him - Allah has prepared for them forgiveness and a great reward.

(36) It is not granted to a believing man or a believing woman, when Allah and His Messenger have decided a matter, to have any choice in their decision. And whoever disobeys Allah and His Messenger has clearly gone astray.

(37) And [remember] when you said to him whom Allah had favored and whom you had benefited, "Retain your wife and fear Allah," while

you were hiding within yourself what Allah would make manifest, and feared the people, while Allah has more right to be feared. Then, when Zayd had fulfilled his desire for her, We gave her to you in marriage, so that there would be no impediment for the believers to marry the former wives of their adopted sons, after they have separated from them. And the command of Allah is fulfilled.

(38) There is no blame for the Prophet in that which Allah has prescribed for him. That is the way of Allah with those who passed before him. And the command of Allah is an established decree.

(39) Those who convey the messages of Allah and fear Him, and fear none but Allah. And Allah is sufficient as accountant.

(40) Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets. And Allah is All-Knowing of all things.

(41) O you who believe, remember Allah often,

(42) and glorify Him morning and evening.

(43) He it is Who blesses you, and His angels, that He may guide you from darkness to light. And He is Merciful to the believers.

(44) Their greeting on the Day they meet Him will be "Peace." And He has prepared for them a generous reward.

(45) O Prophet, We have sent you as a witness, a bringer of good news and a warner,

(46) and as one who calls to Allah by His permission, and as a lamp of light.

(47) And give good news to the believers that for them is a great boon from Allah.

(48) And do not obey the disbelievers and the hypocrites, nor pay attention to them, but put your trust in Allah. Sufficient is Allah as a protector.

(49) O you who believe, when you marry believing women and then divorce them before you have touched them, you have no waiting period to reckon over them. Give them compensation and let them go gracefully.

(50) O Prophet, We have made lawful for you your wives to whom you have given their dowries, and those which your right hand possesses from what Allah has granted you as booty, and the daughters of your paternal uncles and your paternal aunts, and the daughters of your maternal uncles and your maternal aunts, who have emigrated with you, and any believing woman who offers herself to the Prophet, if the Prophet wishes to marry her: that is for you alone, not for the other believers. We know well what We have prescribed for them concerning their wives and those which their right hand possesses, so that there may be no hardship for you. And Allah is Forgiving, Merciful.

(51) You may send away from them whom you will, and receive whom you will. And if you desire one of those which you had set aside, there is no sin in that. That is more suitable so that they may be comforted, and not grieved, and may be satisfied with what you give them. And Allah knows what is in your hearts. And Allah is All-Knowing, All-Forgiving.

(52) It is not lawful for you to marry any other women than these, nor to exchange your wives for others, even if their beauty pleases you, except those whom your right hand possesses. And Allah is All-Seeing.

(53) O you who believe! Do not enter the houses of the Prophet unless it is permitted for a meal, until it is ready. But when you are invited, enter; and when you have eaten, disperse without indulging in conversation. This annoys the Prophet, but he is ashamed to tell you; but Allah is not ashamed of the truth. And when you ask them [the wives of the Prophet] for anything, do it from behind a veil. That is purer for your hearts and theirs. It is not lawful for you to do harm to the Messenger of Allah, nor for you to ever marry his wives after him. That would be a grave sin in the sight of Allah.

(54) Whether you reveal anything or conceal it, Allah is Aware of all things.

(55) There is no blame for them [the Prophet's wives] towards their fathers, their sons, their brothers, their brothers' sons and their sisters, their women [believers] and what is in their right hands. And fear Allah; indeed, Allah is Witness over all things.

(56) Verily, Allah and His angels send blessings upon the Prophet. O you who believe, invoke blessings upon him and greet him with a greeting of peace.

(57) Verily, those who wrong Allah and His Messenger, Allah has cursed them in this world and the Hereafter, and has prepared for them a humiliating punishment.

(58) And those who inflict injury on the believing men and women without their deserving it, bring upon themselves a slander and a manifest sin.

(59) O Prophet, tell your wives and your daughters and the women of the believers to cover themselves with their cloaks. That is more suitable so that they may be recognized and not be molested. And Allah is Forgiving, Merciful.

(60) If the hypocrites, those who have disease in their hearts, and the troublemakers in Madinah do not cease, We will push you against them, and then they will not remain there as your neighbors except for a short time.

(61) Cursed wherever they are found; they will be taken and killed without mercy.

(62) This was the way of Allah with those who passed before it, and you will never find any change in the way of Allah.

(63) People ask you about the Hour [of Judgment]. Say, "The knowledge thereof is with Allah alone." And what does He make known to you? Perhaps the Hour is near.

(64) Verily, Allah has cursed the disbelievers and prepared for them a Blazing Fire,

(65) where they will remain forever. They will find neither protector nor helper.

(66) On the Day their faces will be turned into the Fire, they will say: "O, if only we had obeyed Allah and the Messenger!"

(67) And they will say: 'Our Lord, we have indeed obeyed our leaders and our great men, and they have led us astray.

(68) Our Lord, give them double punishment and curse them with a great curse."

(69) O you who believe! Be not like those who wronged Moses. But Allah exonerated him from what they said, and he was honored in the sight of Allah.

(70) O you who believe! Fear Allah and speak right words.

(71) He will make your deeds right and forgive you your sins. And whoever obeys Allah and His Messenger has achieved great success.

(72) Verily, We offered the trust [of responsibility] to the heavens and the earth and the mountains, but they refused to assume it and were afraid; but man assumed it. Verily, he is unjust and ignorant.

(73) Thus Allah will punish the hypocrites, both men and women, and the polytheists, both men and women, and Allah will accept the repentance of the believing men and women. And Allah is Forgiving, Merciful.

Sura 34: سَبَأٌ (Saba') – Sheba

In the name of God, the Most Gracious, the Most Merciful.

(1) Praise be to Allah, to Whom belongs whatever is in the heavens and whatever is on earth. To Him be praise in the Hereafter. He is the Wise, the Aware.

(2) He knows what enters the earth and what comes out of it, what descends from the sky and what ascends to it. He is the Merciful, the Forgiving.

(3) Those who disbelieve say: "The Hour will never come upon us." Say: "Yes, by my Lord, it will certainly come to you. He is the Knower of the unseen." Nothing escapes Him. , not even the weight of an atom in the heavens or on the earth, nor anything smaller or greater, but it is recorded in a clear Book.

(4) That He may reward those who believe and do good deeds. For them will be forgiveness and a generous provision.

(5) As for those who try to nullify Our revelations, they will have a painful punishment.

(6) Those who have been given knowledge see that what has been revealed to your Lord is the truth and a guide to the path of the Exalted in Might, the Praiseworthy.

(7) The disbelievers say: "Shall we point out to you a man who will inform you that, when you are completely dispersed, you will be recreated in a new creation?"

(8) Has he invented lies against Allah, or is he possessed? Nay, indeed, those who do not believe in the Hereafter are in torment and deep error.

(9) Do they not see what is before them and what is behind them, in the sky and the earth? If We willed, We could sink them into the earth

or send down upon them fragments of the sky. Verily, in that is a sign for every servant who turns [to Allah].

(10) And We granted David a boon from Us: "Sing with him, O mountains, and you birds!" And We softened for him the iron,

(11) [saying to him]: "Forge large breastplates and weave the links well." And do good, for I see perfectly what you do.

(12) And We made the wind for Solomon; its morning course was a month, and its evening course was a month. And We caused to flow for him a fountain of molten copper. And among the jinn were those who worked before him by leave from his Lord. And whoever of them went astray from Our command, We made him taste the torment of the Flame.

(13) They built for him what he desired: palaces, statues, basins like lakes and large fixed cauldrons. "O family of David, act with gratitude!" But few of My servants are grateful.

(14) When We decreed his death, nothing showed them his death except the worm that was gnawing at his staff. And when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in the humiliating torment.

(15) For the Sabeans there was a sign in their dwelling: two gardens, one on the right and one on the left. "Eat of the providential sustenance of your Lord and give thanks to Him: [you have] a good land and a Lord of Forgiveness."

(16) But they turned away, and We sent upon them the flood of the dam. And We replaced their gardens with others bearing bitter fruits, tamarisks and some thorny lotuses.

(17) Thus We rewarded them for their ingratitude. Do We punish anyone other than the ingrateful in this way?

(18) And We had placed between them and the cities which We had blessed villages clearly visible, and We had appointed moderate distances between them: "Travel safely therein, by night and by day."

(19) But they said: "Our Lord, lengthen the distances of our journeys." So they wronged themselves. Thus We made them stories and scattered them completely. Indeed, therein are signs for every patient and grateful person.

(20) Certainly, Iblis found his suspicion about them confirmed: they followed him, except for a group of believers.

(21) He had no authority over them except to know who believes in the Hereafter and who is in doubt. And your Lord is the Preserver of all things.

(22) Say: "Invoke those whom you claim [as gods] besides Allah. They do not have the weight of an atom in the heavens or the earth, nor do they have any share in them, nor is there any help from them to Him."

(23) No intercession with Him avails except for him whom He permits. When the terror is removed from their hearts, they will say: "What has your Lord said?" They will say: "The truth." And He is the Most High, the Great.

(24) Say: "Who provides you with sustenance from the heavens and the earth?" Say: "Allah! Verily, one of us is on the right path and in clear error."

(25) Say, 'You will not be questioned about what we have done, nor will we be questioned about what you do.'

(26) Say: 'Our Lord will gather us all together, then He will judge between us with truth. He is the Judge, the Knower.'

(27) Say: "Show me those whom you have associated as partners with Him. Nay! He is Allah, the Almighty, the Wise."

(28) And We have not sent you except as a herald and a warner to all mankind, but most men do not know.

(29) And they say, "When will this promise be fulfilled, if you are truthful?"

(30) Say: 'A Day is appointed for you, you cannot delay it by an hour, nor bring it forward.'

(31) And those who disbelieve say: "We will not believe in this Qur'an nor in what preceded it." If you could see when the wrongdoers come before their Lord, how they will reproach one another with their words. Those who were oppressed will say to those who were arrogant: "Had it not been for you, we would have been believers."

(32) Those who were arrogant will say to those who were oppressed, "Did we withhold guidance from you after it had come to you? No, you were the wrongdoers."

(33) Those who were oppressed will say to those who were arrogant, "Nay, it was your plot, night and day, when you commanded us not to believe in Allah and to make Him equals." And they will hide their remorse when they see the punishment. And We will put chains on the necks of those who disbelieved. They will be rewarded only for what they used to do.

(34) And We have not sent to any city a warner except that its wealthy people said, "Indeed, we do not believe in that with which you were sent."

(35) And they said, "We have more wealth and children, and we will not be punished."

(36) Say: "Indeed, my Lord enlarges the provision for whom He wills and restricts it for whom He wills, but most of the people do not know it."

(37) It is not your wealth nor your children that will bring you closer to Us, but only those who believe and do good deeds. They will have a manifold reward for what they used to do, and they will be in the upper rooms [of Paradise], secure.

(38) As for those who try to nullify Our revelations, they will be led to punishment.

(39) Say: "Verily, my Lord enlarges the provision of His servants to whom He wills, and restricts it to whom He wills. And whatever good you spend, He repays you, and He is the Best of Providers."

(40) And on the Day when He will gather them all together, He will say to the angels, "Did they worship you?"

(41) They will say: "Glory be to You! You are our Protector, not they. Indeed, they used to worship the jinn; most of them believed in them."

(42) "This day you will neither benefit one another nor harm one another." And We will say to those who were wrongdoers, "Taste the punishment of the Fire which you denied."

(43) And when Our clear revelations are recited to them, they say, "This is but a man who wishes to separate you from that which your fathers worshipped." And they say, "This is but a fabricated lie." And those who disbelieve say of the truth when it comes to them, "It is but obvious magic."

(44) Yet We have not given them any book to study, nor have We sent to them any warner before you.

(45) Those before them denied, and they did not attain even a tenth of what We had given them. Yet they denied My messengers. How terrible was My reprobation!

(46) Say: "I exhort you to one thing: that you arise for Allah, two by two or alone, and then reflect. There is no folly in your companion; he is only a warner to you before a severe punishment."

(47) Say: "I ask you no reward; that is for yourselves. My reward is with Allah alone, and He is Witness to all things."

(48) Say: "Verily, my Lord sends down the truth. He is the Knower of the unseen."

(49) Say: "The truth has come, and falsehood can neither begin nor repeat anything."

(50) Say: 'If I go astray, I go astray only against myself; and if I am guided, it is by that which my Lord has revealed to me. Verily, He is the Hearer, the Near.'

(51) If I could see when they will be gripped by terror without the possibility of escape and will be seized from a nearby place!

(52) And they will say, "We believe in it." But how will they reach it from a place so far away?

(53) Yet they denied it before and cast suppositions about the mystery from a remote place.

(54) And a gulf will be placed between them and what they desire, as was made with their kind before them. They were in anguished doubt.

Sura 35: فَاطِر (Fāṭir) - The Creator

In the name of God, the Most Gracious, the Most Merciful.

(1) Praise be to Allah, Creator of the heavens and the earth, who made the angels messengers with two, three or four wings. He adds to the creation what He wills, for Allah is Almighty over all things.

(2) Whatever mercy Allah grants to men, none can withhold it; and what He withholds, none can release after Him. He is the Mighty, the Wise.

(3) O mankind! Remember the grace of Allah upon you. Is there any creator other than Allah who provides for you from the heavens and the earth? There is no god except Him. How then can you be misled?

(4) If they consider you a liar, then the messengers before you were considered liars. To Allah will be reported all things.

(5) O mankind! Verily, the promise of Allah is truth. Do not let the worldly life deceive you, nor let the Deceiver deceive you about Allah.

(6) Verily, Satan is an enemy to you; so treat him as an enemy. He invites his followers to be among the companions of the Fire.

(7) For those who disbelieve, there will be a severe punishment, but for those who believe and do good deeds, there will be forgiveness and a great reward.

(8) And who is worse than he to whom his evil deeds have been made pleasant, so that he considers them good? Verily, Allah leads astray whom He wills and guides whom He wills. So do not waste your time regretting them; Allah is Aware of what they do.

(9) It is Allah Who sends the winds, which raise the clouds, and We take them to a dead land, and We send down water, and We cause all kinds of fruits to sprout from it. That is the resurrection. Perhaps you will remember.

(10) Whoever desires power, let him know that all power belongs to Allah. To Him ascends the good word, and righteous deeds elevate it. But those who plot evil, for them will be a severe punishment, and their plots will be frustrated.

(11) Allah created you from dust, then from a drop of sperm; then He made you in pairs. No woman becomes pregnant or gives birth except He knows it. And no one's life is lengthened or shortened except it is written in a Book. Indeed, that is easy for Allah.

(12) The two seas are not alike: one is sweet, pleasant to the taste, easy to drink; the other is salty and bitter. From both of them you eat fresh meat and extract from them ornaments which you wear. And you see the ships plying them, that you may seek His grace and be thankful.

(13) He makes night enter into day and day enter into night. He has subdued the sun and the moon; each runs for a fixed term. That is Allah, your Lord; to Him belongs the kingdom. Those you invoke besides Him do not have even the skin of a date stone.

(14) And if you call upon them, they do not hear your call; and if they did hear, they could not answer you. And on the Day of Resurrection they will disown your fellowship. And there is none who can inform you like Him who is Aware.

(15) O mankind, you are the needy ones in relation to Allah, while Allah is the Rich, the Praiseworthy.

(16) If He wanted, He would make you disappear and replace you with a new creation.

(17) That is not difficult for Allah.

(18) No soul will bear the burden of another. And if a soul burdened by a burden calls someone to bear it, nothing can be carried, even if it is a close relative. You can only warn those who fear their Lord in secret and perform the prayer. And whoever purifies himself, purifies himself. To Allah is the final return.

(19) The blind and the seeing are not equal,

(20) neither darkness nor light,

(21) nor the shade and the scorching heat.

(22) And the living and the dead are not equal. Indeed, Allah makes those who are in the graves hear.

(23) You are nothing but a warner.

(24) Verily, We have sent you with the truth as a bringer of good news and a warner. There is no community to which there has not come a warner.

(25) If they consider you a liar, those before them considered their messengers as liars, who came with clear proofs and the Scripture and the illuminating Book.

(26) Then I took those who disbelieved, and what was My disapproval!

(27) Do you not see that Allah sends down water from the sky? We cause therewith to grow fruits of various colors. And in the mountains are streaks of white and red, of various colors, and others of deep black.

(28) So among men, animals and cattle are different varieties of colours. Verily, among His servants, only the learned fear Allah. Verily, Allah is All-Powerful, All-Forgiving.

(29) Verily, those who recite the Book of Allah, and perform the prayer, and spend in charity, in secret and in public, from what We have provided for them, have hoped for a trade that will not fail.

(30) That He may grant them their reward in full and add of His grace. Verily, He is Forgiving, Appreciative.

(31) What We have revealed to you of the Book is the truth, confirming what came before it. Indeed, Allah is Aware and Sees His servants.

(32) Then We have made those whom We have chosen from among Our servants an inheritance of the Book. Among them is he who wrongs himself, and he who follows a moderate path, and he who excels in good deeds by Allah's permission. That is the greatest of graces.

(33) Gardens of Eternity which they will enter; they will be adorned with bracelets of gold and pearls, and their clothes will be of silk.

(34) And they will say: 'Praise be to Allah, who has removed from us all sorrow. Verily, our Lord is Forgiving, Appreciative,

(35) He who, by His grace, has made us dwell in the Abode of Stability, wherein no toil nor weariness will touch us."

(36) But as for those who disbelieve, theirs is the Fire of Hell; it will not be decreed for them that they should die, nor will their punishment be lightened. Thus do We reward every ungrateful person.

(37) And they will cry, "Our Lord, bring us out, that we may do good, unlike what we used to do before." Have We not given you life long enough that whoever wishes to reflect may reflect? And has not a warner come to you? So taste, for the unrighteous have no helper.

(38) Verily, Allah knows the unseen of the heavens and the earth, and He knows what is in the hearts.

(39) It is He who has made you successors in the earth. Whoever disbelieves, his disbelief will be against him. The disbelief of the disbelievers only increases their contempt for their Lord and increases their loss.

(40) Say: "Have you seen your partners whom you invoke besides Allah? Show me what they have created of the earth. Or have they any share in the heavens? Or have We given them a Scripture that they may have a clear proof?" Nay, but the wrongdoers do nothing but promise one another illusions.

(41) Verily, Allah sustains the heavens and the earth so that they do not fall; and if they fall, there is none who can retain them after Him. And He is the Forgiving, the Merciful.

(42) And they swore by Allah that if there came to them a warner, they would be better guided than any other nation. But when there came to them a warner, it only increased their aversion.

(43) for arrogance in the land and for plotting evil. But the plot of evil falls only on those who plot it. Do they await anything other than the fate of the former? You will not find any change in the custom of Allah, nor will you find any deviation from the custom of Allah.

(44) Did they not travel on earth to see what was the end of those before them? They were stronger than they in power. Nothing can disempower Allah in the heavens or on earth. Verily, He is All-Knowing, All-Powerful.

(45) If Allah were to punish people for what they have done, He would not leave any living being on earth. But He defers them until a term has been appointed. And when their term comes, surely Allah is Watchful of His servants.

Sura 36: **يس (Yā-Sīn)** - Ya-Sin

In the name of God, the Most Gracious, the Most Merciful.

(1) Ya Sin.

(2) By the Quran which is full of wisdom,

(3) Verily, you are among the messengers,

(4) On a straight path.

(5) [Revealed] by the Almighty, the Merciful,

(6) So that you may warn a people whose ancestors were not warned, and are therefore negligent.

(7) The word has already come true about most of them, therefore they will not believe.

(8) We have placed shackles around their necks reaching up to their chins, so that their heads are forced to raise.

(9) And We have placed before them a barrier and behind them a barrier, and We have covered their eyes; thus, they do not see.

(10) It is the same for them whether you warn them or do not warn them: they will not believe.

(11) Thou warnest only those who follow the Reminder and fear the Merciful in secret. So give good news of forgiveness and a generous reward.

(12) Verily, We raise the dead and record what they have anticipated and the traces they have left; and We have recorded all things in a clear record.

(13) Tell them the parable of the companions of the city, when the messengers came.

(14) When We sent them two messengers, and they denied them, We strengthened them with a third. They said, "Indeed, we have been sent to you."

(15) They said, "You are but men like us, and the Most Merciful has not revealed anything; you speak only lies."

(16) They said, "Our Lord knows that we have been sent to you,

(17) And our task is only clear communication."

(18) They said, "We have an evil omen from you. If you do not desist, We will surely stone you and you will suffer a painful punishment from Us."

(19) They said, "Your evil omen is with yourselves. Is this how you react when you are warned? Indeed, you are a transgressing people."

(20) And from the end of the city came a man in haste, saying, "O my people, follow the messengers!

(21) Follow those who ask no reward from you and are rightly guided.

(22) And why should I not worship Him who created me and to Whom you will be returned?

(23) Shall I take any deity besides Him? If the Most Merciful were to inflict harm on me, their intercession would not avail me in the least, nor could they save me.

(24) Then I would be clearly mistaken.

(25) Verily, I believe in your Lord; so listen to me."

(26) It was said: "Enter Paradise." He said: "I wish my people knew

(27) As my Lord has forgiven me and placed me among the honored."

(28) And We did not send upon his people any army from heaven after him, nor were We wont to send any.

(29) There was but one cry, and behold, they were extinguished.

(30) Alas for mankind! No messenger comes to them but they mock him.

(31) Have they not seen how many generations we destroyed before them? They will never return to them.

(32) And all will certainly be brought before Us.

(33) And a sign to them is the dead earth: We revive it and bring forth grain from it, with which they feed.

(34) And We have placed therein palm gardens and vineyards, and caused springs to gush forth in them,

(35) That they may eat of His fruits and of the works of their hands. Will they not be grateful?

(36) Glory be to Him who created all couples: from what the earth produces, from themselves and from what they do not know.

(37) And the night is a sign to them: and We take away the day from them, and, behold, they are in darkness.

(38) And the sun runs towards its stable abode: this is the decree of the Almighty, the All-Wise.

(39) And We have assigned phases to the moon, until it returns to being like an old crooked palm tree.

(40) It is not given to the sun to overtake the moon, nor does the night surpass the day. Each swims in an orbit.

(41) And a sign for them is that We brought their offspring in the loaded ship.

(42) And We have created for them the likes of which they travel.

(43) And if We willed, We would drown them, and they would have no one to help them, nor would they be saved,

(44) Except for Our mercy and to give them enjoyment up to a term.

(45) And when it is said to them, "Fear what is before you and what is behind you, that you may be granted mercy,"

(46) No sign of the signs from their Lord comes to them but they turn away.

(47) And when it is said to them, "Give of what Allah has provided for you," those who disbelieve say to those who believe, "Should we feed him who, if Allah willed, would feed Himself? You are clearly in error."

(48) And they say, "When will this promise come true, if you are truthful?"

(49) They are waiting for nothing more than a single cry that will catch them while they are arguing.

(50) Then they will not be able to make a will or return to their families.

(51) And the Horn will be blown, and behold, they will run from the graves to their Lord.

(52) They will say: "O woe to us! Who has awakened us from our place of rest? This is what the Most Merciful had promised, and the messengers had spoken the truth."

(53) It will be but a single cry, and behold, all will be brought before Us.

(54) On that Day, no soul will be oppressed in the least, and you will be rewarded only for what you used to do.

(55) Verily, on that Day the inhabitants of Paradise will be occupied with joy,

(56) They and their wives will sit in the shade, reclining on sumptuous couches.

(57) They will have there fruits and whatever they desire.

(58) "Salam" will be the word [addressed] by a merciful Lord.

(59) "O you guilty ones, turn away today!

(60) Have I not commanded you, O children of Adam, that you worship not Satan? Verily, he is an avowed enemy to you.

(61) And to worship Me? That is the straight path.

(62) Yet he has led many of you astray. Did you not understand?

(63) This is the Hell that was promised to you.

(64) Burn yourselves today for what you denied."

(65) Today we will seal their mouths, and their hands will speak to us, and their feet will testify to what they have done.

(66) And if We willed, We could wipe out their eyes, and they would run towards the path, but how could they see?

(67) And if We willed, We could transform them where they are, so that they could neither go forward nor go back.

(68) And to whom We grant long life, We alter his nature. Do they not understand?

(69) And We have not taught him poetry, nor is it fitting for him. This is but a reminder and a clear Qur'an.

(70) So that he may warn the living and that the Word against the disbelievers may come true.

(71) Do they not see that We have created for them from what Our hands have made cattle over which they are masters?

(72) And We have made them tame for them; some are their mounts and some they eat.

(73) And they derive benefit from it and drink. Will they not be grateful?

(74) And they take deities other than Allah, hoping that they will be helped.

(75) They cannot help them, but they will be an army arrayed in their defense.

(76) Let not what they say grieve you. Verily, We know what they conceal and what they reveal.

(77) Does not man see that We created him from a drop of sperm? And behold, he is an obvious adversary!

(78) And he sets before Us an example, forgetting his own creation. He says: "Who will give life to the bones when they have become dust?"

(79) Say: 'He who created them the first time will revive them, and He knows all creation.

(80) He who brings forth for you a fire from green wood, and behold, you kindle it from it."

(81) Will He not be able to create others like them who created the heavens and the earth? Yes, indeed! And He is the Creator, the All-Knowing.

(82) When he decides something, he just says "Be", and it is.

(83) Glory be to Him in Whose hand is the sovereignty over all things, and unto Him ye shall be returned.

Sura 37: الصّٰفّٰت (As-Ṣāffāt) - The Hosts

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the [angels] arrayed in orderly ranks,
- (2) For those who forcefully reject,
- (3) And for those who recite the Remembrance,
- (4) Verily, your God is One,
- (5) Lord of the heavens and the earth and what is between them, Lord of the East.
- (6) We have adorned the nearest sky with the beauty of the stars,
- (7) And we protect him from every rebellious devil.
- (8) They cannot listen to the High Council and are being targeted from all sides,
- (9) Rejected, and for them there is perpetual torment,
- (10) And if anyone tries to steal something, he is chased by a flaming flash.
- (11) Ask them, "Which is more difficult to create you or what We have created?" Indeed, We have created them from sticky clay.
- (12) You are amazed, but they mock.
- (13) And when they are reminded, they pay no attention.
- (14) And when they see a sign, they mock it,
- (15) And they say: "This is nothing but obvious magic.
- (16) When we die and become dust and bones, will we really be resurrected?
- (17) And our ancestors too?"

- (18) Say, "Yes, and you will be humiliated."
- (19) It will be just a cry, and behold, they will see.
- (20) They will say, "Woe to us! This is the Day of Judgment."
- (21) "This is the Day of Decision which you denied."
- (22) "Gather those who have done wrong, and their companions, and that which they worshipped.
- (23) Instead of Allah, and lead them to the path of Hell."
- (24) "And stop them, they must be questioned."
- (25) "What's the matter with you? Why don't you help each other?"
- (26) Indeed, on that Day they will be completely subdued.
- (27) And they will turn to one another and ask questions.
- (28) They will say, "You came to us with authority."
- (29) They will answer: "No, it was you who did not believe.
- (30) We had no power over you; indeed, you were a rebellious people.
- (31) Thus has the Word of our Lord come true upon us: we will certainly taste [the punishment].
- (32) We have led you astray because we ourselves were led astray."
- (33) On that Day, all of them will be sharers in the punishment.
- (34) This is how we treat the guilty.
- (35) And when it was said to them, "There is no god but Allah," they became arrogant.
- (36) And they said: "Must we really abandon our gods for a mad poet?"
- (37) Indeed, he came with the truth and confirmed the messengers.

- (38) Indeed, you will taste painful torment,
- (39) And you will be rewarded only for what you have done,
- (40) Except the sincere servants of Allah.
- (41) For them there will be a well-known provision:
- (42) Fruits, and they will be honored,
- (43) In the Gardens of Delight,
- (44) On thrones, facing each other.
- (45) They will be served a cup of pure drink,
- (46) White, delicious for drinkers,
- (47) Which does not give headaches or dizziness.
- (48) And next to them there will be girls with chaste looks and large eyes,
- (49) Like well-guarded eggs.
- (50) And they will turn to one another and ask questions.
- (51) One of them will say: "I had a companion
- (52) Who said: 'Are you indeed among those who believe?
- (53) When we are dead and become dust and bones, will we really be judged?'"
- (54) He will say: "Do you want to look?"
- (55) Then he will look and see him in the midst of Hell.
- (56) He will say: 'By Allah, you were about to destroy me!
- (57) Had it not been for the grace of my Lord, I too would have been among the condemned."
- (58) "It is not true that we will never die again,

- (59) If not our first death, and we will not be punished?"
- (60) Indeed, this is the supreme success.
- (61) Workers should strive for such a reward.
- (62) Is this hospitality better or the tree of Zaqqum?
- (63) Indeed, We have made it as a test for the wrongdoers.
- (64) It is a tree that comes out of the bottom of Hell,
- (65) Whose fruits are like the heads of demons.
- (66) And indeed, they will eat thereof and fill their bellies therewith.
- (67) Then they will have a mixture of boiling water on top.
- (68) Then they will return to Hell.
- (69) Indeed, they found their fathers lost,
- (70) And they hastened on their tracks.
- (71) And before them, many of the ancients had gone astray.
- (72) And We sent among them warners.
- (73) See, then, what was the end of those who were warned,
- (74) Except the sincere servants of Allah.
- (75) And Noah called upon Us, and We are the best in answering.
- (76) And We saved him and his family from great distress.
- (77) And We made his descendants the survivors.
- (78) And We left for him a memorial among future generations:
- (79) "Peace be upon Noah throughout all creation!"
- (80) Thus do We reward the doers of good.

- (81) Indeed, he was one of Our believing servants.
- (82) Then we drowned the others.
- (83) And verily, among his followers was Abraham,
- (84) When he came to his Lord with a pure heart,
- (85) When he said to his father and his people: "What do you worship?
- (86) Do you want false gods besides Allah?
- (87) What do you think of the Lord of the worlds?"
- (88) Then he looked at the stars,
- (89) And he said, "Truly, I feel ill."
- (90) So they turned away from him, turning their backs on him.
- (91) Then he approached their gods and said, "Will you not eat?
- (92) What's wrong with you, why don't you talk?"
- (93) Then he struck them forcefully with his right hand.
- (94) Then they ran towards him in haste.
- (95) He said: "Worship what you carve,
- (96) While Allah has created you, and what do you do?"
- (97) They said, "Build him a furnace and throw him into the blazing fire."
- (98) They wanted to set a trap for them, but We made them the most humiliated.
- (99) He said: "Verily, I am going to my Lord, and He will guide me.
- (100) O my Lord, grant me [a son] from among the righteous."
- (101) Then we gave him the good news of a patient boy.

(102) And when he reached the age where he could cooperate with him, he said: "O my son, I have seen in a dream that I am sacrificing you; what do you think?" He said: "O my father, do what you have been commanded; you will find me, if Allah wills, among those who endure with patience."

(103) When both of them submitted and he stretched it out on his forehead,

(104) We called him, "O Abraham,

(105) You have fulfilled the vision. Thus do We reward the benefactors.

(106) Indeed, this was clear proof.

(107) And We redeemed him with a magnificent sacrifice.

(108) And We left for him a memorial among future generations:

(109) "Peace be upon Abraham!"

(110) Thus do We reward the benefactors.

(111) Indeed, he was one of Our believing servants.

(112) And We gave him good news of Isaac, a prophet among the righteous.

(113) And We blessed him and Isaac. And among their offspring are the benefactors and those who are clearly wrongdoers to themselves.

(114) And We certainly favored Moses and Aaron.

(115) And We saved them and their people from a great distress.

(116) And We helped them, so they were victorious.

(117) And We gave them the Book of clarification.

(118) And We guided them to a straight path.

- (119) And We left for them a memorial among future generations:
- (120) "Peace be upon Moses and Aaron!"
- (121) Thus do We reward the benefactors.
- (122) Indeed, both of them were among our believing servants.
- (123) And indeed, Elijah was also one of the messengers.
- (124) When he said to his people: "Do you not fear [Allah]?"
- (125) Call upon Baal and abandon the Best of creators,
- (126) Allah, your Lord and the Lord of your ancestors?"
- (127) But they denied him, so they will surely be brought to punishment.
- (128) Except the sincere servants of Allah.
- (129) And We left for him a memorial among future generations:
- (130) "Peace be upon Elijah!"
- (131) Thus do We reward the benefactors.
- (132) Indeed, he was one of Our believing servants.
- (133) And indeed, Lot was also one of the messengers.
- (134) When We saved him and his entire family,
- (135) Except one old woman who remained among those who were destroyed.
- (136) Then We destroyed the rest.
- (137) And verily, you pass over them in the morning.
- (138) And at night. Do you not understand then?
- (139) And indeed, Jonah was also one of the messengers.

- (140) When he fled on the loaded ship,
(141) He drew lots and was among the losers.
(142) Then the fish swallowed him while he was guilty.
(143) Had he not been among those who glorified [Allah],
(144) It would remain in her womb until the Day of Resurrection.
(145) But We threw him on a desolate shore, while he was sick.
(146) And We caused a calabash plant to grow over him.
(147) And We sent it to a hundred thousand people or more.
(148) And they believed, so We gave them enjoyment for a time.
(149) Ask them: "By your Lord, [do you claim] that for Him there should be daughters and for you sons?"
(150) Or did We create the angels of the female gender while you were present?
(151) Verily, out of their falsehood they say:
(152) "Allah has begotten." Indeed, they are liars.
(153) Did he perhaps choose daughters instead of sons?
(154) What's the matter with you? How do you judge?
(155) Don't you think?
(156) Or do you have obvious authority?
(157) So bring your book, if you are truthful!
(158) And they have established a kinship between Him and the jinn, but the jinn know well that they will be brought [to judgment].
(159) Glory be to Allah above what they attribute to Him.

- (160) Except the sincere servants of Allah.
- (161) Verily, neither you nor that which you worship.
- (162) You can mislead someone,
- (163) Except those who are destined for Hell.
- (164) [And the angels say:] "There is none among us who has not an assigned position.
- (165) And verily, we are those who stand in ranks.
- (166) And verily, we are those who glorify [Allah]."
- (167) And verily, they said:
- (168) "If we had a Memory like the ancients,
- (169) We would certainly be among the sincere servants of Allah."
- (170) But they did not believe it, they will soon know.
- (171) And Our word was already given to Our servants sent:
- (172) They are certainly the winners.
- (173) And that Our army will certainly be victorious.
- (174) So, stay away from them for a while.
- (175) And watch, they will soon see.
- (176) Do they ask to hasten Our punishment?
- (177) When it descends into their courtyard, it will be a bad morning for those who have been warned!
- (178) So, stay away from them for a while.
- (179) And watch, they will soon see.
- (180) Glory be to your Lord, the Lord of Majesty, above what they describe.

(181) Peace be upon the envoys.

(182) And praise be to Allah, Lord of the worlds.

Sura 38: ص (Ṣād) – Sad

In the name of God, the Most Gracious, the Most Merciful.

- (1) Ṣād. By the Qur'an, full of warning!
- (2) But the disbelievers are immersed in pride and discord.
- (3) How many generations have we destroyed before them! They cried out, but there was no time left to save themselves.
- (4) They wonder that a warner has come to them from among their own people, and those who disbelieve say, "This is a lying magician."
- (5) "Has he perhaps reduced the gods to one God? Truly, this is a strange thing indeed!"
- (6) And the nobles among them went away, saying, Go and abide by your gods: this is indeed a desirable thing.
- (7) We have never heard anything like this in the latest religion; this is nothing but an invented falsehood.
- (8) Has he been chosen from among us to receive the admonition?" Indeed, they doubt My admonition, for they have not yet tasted My punishment.
- (9) Do they possess the treasures of the mercy of your Lord, the Almighty, the Giver?
- (10) Or do they have dominion over the heavens and the earth and what is between them? Then let them try to ascend to heaven by whatever means they can.
- (11) They are an army destined for defeat among the ranks of the Confederates.
- (12) Even before them the people of Noah, the 'Ad and Pharaoh of the palisades denied.

(13) As well as the Thamūd, the people of Lot, and the inhabitants of Aykah; they were the allied hosts.

(14) None of them denied the messengers, so My punishment was deserved.

(15) And these are waiting for nothing more than a single cry, which will have no delay.

(16) And they say: "Our Lord, hasten to us our portion before the Day of Reckoning."

(17) Bear patiently what they say and remember Our servant David, endowed with strength; verily, he often turned to God.

(18) Indeed, We subdued the mountains so that they might glorify [Allah] with him at sunset and sunrise,

(19) and the birds gathered; all turned towards Him.

(20) We strengthened his kingdom and gave him wisdom and the ability to judge fairly.

(21) Has the story of the litigants who scaled the wall of his temple reached you?

(22) When they came to David, he was afraid. They said, "Do not be afraid, for we are two litigants; one of us has wronged the other. Judge between us in truth; do not be unjust, but lead us in the right way."

(23) "This is my brother; he has ninety-nine sheep, but I have one. He says, 'Give her to me,' and he prevailed against me."

(24) [David] said: "Indeed, he has done wrong in asking you to add your sheep to his. Indeed, many partners wrong one another except those who believe and do good deeds, but they are few." And David knew that We had tested him; so he asked his Lord for forgiveness, and fell into prostration and repented. [Prostration]^

(25) Thus We pardoned him; indeed, for him there is with Us a nearness and a goodly abode.

(26) "O David! Verily, We have made you a vicar on earth; so judge between men with truth and follow not your desires, for they will lead you astray from the way of Allah. Verily, those who turn away from the way of Allah will have a severe punishment for forgetting the Day of Reckoning."

(27) We did not create the heavens and the earth and what is between them in vain. That is the supposition of the disbelievers. Woe to the disbelievers by the Fire [of Hell]!

(28) Shall we treat those who believe and do good deeds as the corrupters on earth? Or shall we treat the righteous as the wicked?

(29) [This is] a blessed Book which We have sent down to you, that those of understanding may ponder its verses and take warning therefrom.

(30) And We granted Solomon to David. What a good servant he was! He often turned to Us.

(31) When one evening he was presented with noble, fast-galloping horses,

(32) He said: "Indeed, I loved [worldly] wealth more than the remembrance of my Lord," until [the sun] set and hid itself behind the veil [of night].

(33) "Bring them back to me!" And he began to run his hand over their paws and necks.

(34) And We certainly tested Solomon by placing a body on his throne; then he repented.

(35) He said: "My Lord, forgive me and grant me a kingdom such as is not befitting for anyone after me. Verily, You are the Generous Giver."

(36) We subjected to him the wind that blew gently wherever he wanted,

(37) and the demons, all builders and divers,

(38) and others chained in chains.

(39) "This is Our gift; give or withhold without accounting."

(40) And verily, for him there is with Us a nearness and a goodly abode.

(41) And remember Our servant Job, when he called upon his Lord: "Verily, Satan has afflicted me with affliction and pain."

(42) "Tap your foot: behold, fresh water flows to wash and drink."

(43) And We restored to him his family and likewise as much, as a mercy from Us and as a reminder to those of understanding.

(44) "Take a bundle [of twigs] in your hand and strike with it, and do not break your oath." Indeed, We found him patient. What an excellent servant! He often addressed [Us].

(45) And remember Our servants Abraham, Isaac and Jacob, men of might and vision.

(46) Indeed, We have purified them with one thought only: the remembrance of the [eternal] abode.

(47) And with Us, verily, they are of the chosen, the best.

(48) And remember Ishmael, Elisha, and Dhu'l-Kifl; each of them is among the best.

(49) This is a reminder. And indeed, for the righteous there is a good return.

(50) the Gardens of Eternity, whose doors will be opened for them.

(51) They will rest there, asking for plenty of fruit and drinks.

(52) And with them will be companions of chaste gaze, of the same age.

(53) This is the promise made to you for the Day of Reckoning.

(54) Verily, this is Our provision, which shall never end.

(55) So it is; and verily, for the transgressors there is a very bad return:

(56) Hell, in which they will burn; what a terrible bed!

(57) This is; let them then taste boiling water and putrid water,

(58) and other similar [punishments] of various kinds.

(59) "Behold, a company will come forth with you." [The companions of the Fire will be told:] "There is no place for them; they will indeed burn in the Fire."

(60) They will say: "Indeed, there is no welcome for you; you have prepared one for us. What a bad destination!"

(61) They will say: "Our Lord! Double the punishment of the Fire for those who prepared it for us."

(62) And they will say: 'Why do we not see among us those men whom we considered among the wicked,

(63) and what were we mocking? Or perhaps our eyes failed them?'

(64) Verily, this is the truth: the disputes of the dwellers of the Fire.

(65) Say: 'I am only a warner. There is no god but Allah, the One, the Supreme,

(66) Lord of the heavens and the earth and what is between them, the Exalted in Might, the Forgiving.'

(67) Say: 'This is great news,

(68) from which you turn away.

(69) I had no knowledge of the High Council when they disputed,

(70) it is only revealed to me that I am a clear warner."

(71) When your Lord said to the angels: "Indeed, I am about to create a human being of clay,

(72) And when I have fashioned him and breathed into him of My spirit, then bow down to him."

(73) Then all the angels fell down together,

(74) except Iblis; he was arrogant and was among the disbelievers.

(75) [Allah] said: "O Iblis! What prevents you from prostrating yourself before that which I have created with My hands? Are you arrogant or do you think that you are among the exalted?"

(76) He replied, "I am better than he; you created me from fire, while you created him from clay."

(77) [Allah] said: "Get out of here; indeed, you are cursed.

(78) And upon you will be My curse until the Day of Judgment."

(79) He said, "My Lord, give me respite until the Day they are resurrected."

(80) [Allah] said: "Verily, you are of those to whom respite is granted,

(81) until the Day of the Appointed Time."

(82) He said: "By Your power, I will certainly mislead them all,

(83) except Your sincere servants among them."

(84) [Allah] said: "It is the truth; and the truth I say:

(85) I will fill Hell with you and all those who follow you."

(86) Say: 'I do not ask you for any reward for this, nor am I of those who attribute to themselves that which they are not.

(87) This is nothing but a warning to the whole world.

(88) And you will certainly know the truth of it after a certain time."

Sura 39: **الزُّمَرُ** (Az-Zumar) - The Groups

In the name of God, the Most Gracious, the Most Merciful.

(1) The revelation of the Book is from Allah, the Exalted in Might, the Wise.

(2) Verily, We have revealed to you the Book that you may worship Allah with sincere devotion.

(3) Is it not Allah whose solemn worship belongs? And those who take protectors besides Him say, "We worship them only so that they may bring us closer to Allah." Indeed, Allah will judge between them in the matters wherein they differ. Allah does not guide the liar and the ungrateful.

(4) If Allah had wanted to take a son, He would have chosen whom He willed from what He created. Glory be to Him! He is Allah, the One, the Supreme Ruler.

(5) He created the heavens and the earth in truth. He makes the night cover the day and the day cover the night. He has subdued the sun and the moon, each of which runs towards its appointed term. Is He not the Exalted in Might, the Forgiving?

(6) He created you from a single soul, then from it He created its mate. And He sent down for you eight cattle in pairs . ¹ And He formed you in the wombs of your mothers, creation after creation, in three darknesses . ² That is Allah, your Lord. To Him belongs the sovereignty. There is no god but Him. How then can you turn away?

(7) If you are ungrateful, then know that Allah is Self-Sufficient and does not like the ingratitude of His servants. But if you are grateful, He will be pleased. No one will bear the burden of another. Then to your Lord is the return, and He will inform you of what you used to do. Verily, He is Aware of what is in the hearts.

(8) When a man is touched by an evil, he calls upon his Lord, turning to Him in repentance; then, when He grants him a boon from Him, he forgets that for which he called upon Him before, and ascribes to Allah

equals, that he may mislead others from His way. Say to him: "Enjoy your disbelief for a little while; verily, you are of the inmates of the Fire."

(9) He who is devout at night, prostrating or standing, fearing the Hereafter and hoping for the mercy of his Lord, is he equal to him who is not? Say: "Are those who know equal to those who do not know?" Only those of understanding reflect.

(10) Say: "O My servants who believe! Fear your Lord." Those who do good in this world will have a good reward. The land of Allah is vast. Only those who persevere with patience will be given a reward without measure.

(11) Say: 'I have been ordered to worship Allah, dedicating my worship to Him with pure devotion.

(12) And I was commanded to be first of the submissive."

(13) Say: "Indeed, I fear the punishment of a terrible Day if I disobey my Lord."

(14) Say: 'I worship Allah, dedicating my worship to Him with pure devotion.

(15) Worship what you wish besides Him. Say: "Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. Indeed, that is a clear loss."

(16) They will have layers of fire above them and layers beneath them. Thereby Allah warns His servants: "O My servants, fear Me."

(17) Those who avoid worshipping idols and turn to Allah will have good news. So give good news to My servants.

(18) who hear the Word and follow the best of it. Those are the ones whom Allah has guided, and they are the ones of understanding.

(19) Can you save him from the Fire, against whom the decree of punishment has been fulfilled?

(20) But those who fear their Lord will have chambers built above chambers, with rivers flowing beneath them. That is the promise of Allah, and Allah does not fail in His promise.

(21) Do you not see that Allah sends down water from the sky and makes it flow into the earth like springs? Then He makes crops of different colors sprout with it, but then they wither and you see them turn yellow, then He breaks them into fragments. Indeed, in that is a reminder for those of understanding.

(22) Is he whose heart Allah has opened to Islam and who is in the light of his Lord like one whose heart is hardened? Woe to those whose hearts are hardened from the remembrance of Allah! They are in clear error.

(23) Allah has sent down the Best Speech, a Book consistent and repeated ³, by which the skins of those who fear their Lord shudder; then their skins and their hearts soften at the remembrance of Allah. That is the guidance of Allah, by which He guides whom He wills. And whoever Allah sends astray, there is none to guide him.

(24) He who shields his face from the worst punishment on the Day of Resurrection [will be saved]? And it will be said to the wrongdoers: "Taste what you have earned."

(25) Those before them denied it, and the punishment came to them from where they did not expect it.

(26) Allah made them taste humiliation in this life, but the punishment of the Hereafter is greater, if they only knew.

(27) Verily, We have set before mankind in this Qur'an all kinds of examples, that they may reflect:

(28) a Quran in the Arabic language, without any distortion, so that they may fear Allah.

(29) Allah sets forth an example of a man who is dependent on discordant masters, and a man who is dependent on one master. Are they equal in their condition? Praise be to Allah! But most of them do not know.

(30) Verily, you shall die and they shall die;

(31) Then on the Day of Resurrection, before your Lord, you will contend with one another.

(32) Who is more unjust than he who lies about Allah and denies the truth when it comes to him? Is there no abode in Hell for the disbelievers?

(33) And he who came with the truth and he who confirmed it - they are the righteous.

(34) They will have whatever they wish with their Lord. That is the reward of the benefactors.

(35) Thus Allah will erase from them the worst of their deeds and reward them for the best of what they used to do.

(36) Is not Allah sufficient for His servant? Yet they seek to frighten you with those who worship besides Him. And whomever Allah leads astray, there is no one who can guide him.

(37) And whom Allah guides, there is none who can lead astray. Is not Allah the Exalted in Might, the Avenger?

(38) If you ask them who created the heavens and the earth, they will certainly say, "Allah." Say, "Have you considered those you invoke besides Him? If Allah wishes to inflict harm on me, can they remove it? Or if He wishes to grant me mercy, can they prevent it?" Say, "Allah is sufficient for me. In Him are those who trust."

(39) Say: 'O my people, act according to your position, I too will act; you will soon know.

(40) who will be hit by a punishment that will humiliate him and on whom will come a torment that will last forever."

(41) Verily, We have sent down to you the Book for mankind, with the truth. Whoever follows the guidance, does so for his own gain; and whoever goes astray, does so to his own harm. You are not responsible for them.

(42) Allah takes back the souls at the time of their death and those that do not die during their sleep. He retains those for whom He has decreed death, and the rest He sends back until a fixed term. Indeed, in that are signs for a people who reflect.

(43) Do they take intercessors besides Allah? Say, 'Even though they have nothing, nor do they understand?'

(44) Say: "All intercession belongs to Allah, and to Him belongs the sovereignty of the heavens and the earth. Then to Him you will be returned."

(45) When Allah, the One, is mentioned, the hearts of those who disbelieve in the Hereafter contract; but when other than Him is mentioned, they rejoice.

(46) Say: "O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants that about which they differed."

(47) If the wrongdoers had all that is in the earth and as much more, they would have offered it to redeem themselves from the severe punishment on the Day of Resurrection. And it will appear to them from Allah that which they had not considered.

(48) And the evil deeds which they have committed will become clear to them, and that which they used to mock will surround them.

(49) When a calamity befalls a man, he calls upon Us; then when We grant him a boon from Us, he says: "This is due to Me." Indeed, it is a trial, but most of them do not know it.

(50) Those who preceded them said so, but what they gained did not benefit them.

(51) Thus the consequences of their actions were upon them. And those of them who did wrong will be afflicted by the consequences of their actions, and they will not be able to escape.

(52) Do they not know that Allah enlarges or restricts provision to whom He wills? Indeed, therein are signs for a people who believe.

(53) Say: 'O My servants who have transgressed against yourselves, despair not of the mercy of Allah. Verily, Allah forgives all sins. He is the Forgiving, the Merciful.

(54) Return to your Lord in repentance and submit to Him before the punishment comes upon you, for after that you will not be helped.

(55) Follow the best of what has been revealed to you from your Lord, before the punishment comes upon you suddenly and you do not perceive it.

(56) so that no one may say: 'Alas for what I have neglected concerning Allah, and that I was of the scoffers.'

(57) or say: 'If Allah had guided me, I would have been among the righteous,'

(58) or say when he sees the punishment, 'If only I could have another chance, I would be among the benefactors.'"

(59) [But it will be said], "Yes, indeed! My revelations had come to you, but you denied them, and you became arrogant, and were among the disbelievers."

(60) On the Day of Resurrection you will see those who lied about Allah with their faces obscured. Is not Hell a dwelling place for the arrogant?

(61) Allah will save those who fear Him and grant them salvation. No evil will touch them, nor will they grieve.

(62) Allah is the Creator of all things and He is the Guardian of all.

(63) To Him belong the keys of the heavens and the earth. Those who deny the revelations of Allah, they are the losers.

(64) Say: "Do you command me to worship other than Allah, O ignorant ones?"

(65) And indeed it has been revealed to you and those before you: "If you associate with Allah, your works will be in vain and you will be among the losers."

(66) Rather, worship Allah and be of the grateful.

(67) They did not estimate Allah with due estimation. On the Day of Resurrection, the entire earth will be in His grasp, and the heavens will be rolled up in His right hand. Glory be to Him! He is above what they associate with Him.

(68) The Horn will be blown, and all who are in the heavens and the earth will fall down unconscious, except those whom Allah wills. Then it will be blown again, and behold, they will stand up and look.

(69) The earth will shine with the light of its Lord, the Book will be placed, the prophets and the witnesses will be brought forward, and it will be judged between them with justice and no one will suffer injustice.

(70) Every soul will be rewarded for what it has done. He knows best what they do.

(71) And those who disbelieved will be led in groups to Hell. When they reach it, its gates will be opened, and its keepers will say to them: "Did there not come to you messengers from among you, reciting the revelations of your Lord and warning you of the meeting of this Day?" They will say: "Yes, but the decree of punishment has been fulfilled against the disbelievers."

(72) It will be said: "Enter the gates of Hell, to dwell therein forever." How bad a dwelling place for the arrogant!

(73) And those who fear their Lord will be led in groups to Paradise. When they reach it, its gates will be opened and its guardians will say to them: "Peace be upon you! You have been good; enter it to dwell therein forever."

(74) And they will say: "Praise be to Allah who has fulfilled His promise to us and made us inherit the earth, so that we may dwell in

Paradise wherever we wish." What an excellent reward for those who have done good!

(75) And you will see the angels surrounding the Throne, glorifying with the praise of their Lord. And it will be judged between them with justice, and it will be said: "Praise be to Allah, Lord of the worlds!"

Sura 40: **غَافِرٍ (Ghāfir)** - The Forgiver

In the name of God, the Most Gracious, the Most Merciful.

(1) Ha, Mim.

(2) The revelation of the Book is from Allah, the Almighty, the Knowing.

(3) He who forgives sins, accepts repentance, is severe in punishment, and is endowed with abundance. There is no god but Him; to Him is the return.

(4) They do not dispute about the revelations of Allah except those who disbelieve. So do not be deceived by their wanderings in the earth.

(5) Before them, the people of Noah and the covenants that followed denied [their prophets], and each community plotted against its messenger to seize him; and they disputed with falsehood to refute the truth. Then I struck them, and what was My punishment!

(6) Thus has the Word of your Lord come true against those who disbelieve: they are the companions of the Fire.

(7) The angels who carry the Throne and those around it proclaim the praise of their Lord, believe in Him, and seek forgiveness for those who believe: "Our Lord, You encompass all things with Your mercy and Your knowledge; so forgive those who repent and follow Your path, and save them from the punishment of Hell.

(8) Our Lord, admit them into the Gardens of Eternity which You have promised them, along with those who were righteous among their fathers, their wives, and their offspring. Verily, You are the Almighty, the Wise.

(9) Protect them from evil deeds, for whomever You protect from evil, on that Day, Your mercy will be upon him. That is the great success."

(10) It will be proclaimed to the disbelievers: "The hatred of Allah towards you is greater than your hatred towards yourselves, when you were called to faith and you rejected it."

(11) They will say, "Our Lord, You have killed us twice and made us live twice. Now let us confess our sins. Is there any way out?"

(12) [It will be said]: "That is because when you invoked Allah, the One, you disbelieved, but when anything was associated with Him, you believed. And the judgment belongs to Allah, the Most High, the Great."

(13) It is He who shows you His signs and sends down sustenance to you from heaven. But He remembers none except those who turn [to Him].

(14) So worship Allah, dedicating sincere worship to Him, even if it displeases the disbelievers.

(15) He is the Exalted in degrees, the Lord of the Throne. He sends down the Spirit of His revelation upon whom He will of His servants, that they may warn of the Day of Meeting.

(16) On the Day when all will appear [before Him], nothing of them will be hidden from Allah. [It will be said], "To whom belongs the kingdom today?" [The answer will be], "To Allah, the One, the Prevailing."

(17) Today every soul will be rewarded for what it has acquired. Today there will be no injustice. Verily, Allah is Swift in His account.

(18) Warn them of the Day that is coming, when the hearts of the disbelievers will be choked and the wrongdoers will have no friend to love, no intercessor to listen to.

(19) He knows the furtive glance of the eyes and what the breasts hide.

(20) Allah judges with justice, but those whom they invoke besides Him judge nothing. Verily, Allah is the Hearer, the Seer.

(21) Did they not travel through the earth to see what was the end of those before them? They were mightier than they and left greater traces in the earth. But Allah struck them for their sins, and they had no one to protect them from Allah.

(22) That was because their messengers came to them with clear proofs, but they disbelieved. So Allah seized them. Verily, He is Mighty, Most Severe in punishment.

(23) We sent Moses with Our signs and clear authority,

(24) to Pharaoh, Haman, and Qarun. But they said, "He is a magician and a liar."

(25) And when he brought them the truth from Us, they said, "Kill the sons of those who believed with him, and let their wives live." But the deception of the disbelievers is but failure.

(26) Pharaoh said: "Let me kill Moses, and let him invoke his Lord. I fear that he may change your religion or sow corruption in the land."

(27) Moses said: "Indeed, I seek refuge in my Lord and your Lord from every arrogant person who disbelieves in the Day of Reckoning."

(28) And a believing man of the family of Pharaoh, who concealed his faith, said: Will you kill a man because he says: 'My Lord is Allah'? He has brought you clear proofs from your Lord. If he lies, his lie will fall on him; but if he speaks the truth, a portion of what he promises you will come upon you. Surely, Allah does not guide the transgressor and the liar.

(29) O my people, today the sovereignty is yours and you are ruling the earth. But who will protect us from the punishment of Allah if it comes to us?" Pharaoh said: "I show you only what I see and I guide you only to the path of righteousness."

(30) But he who believed said, 'O my people, I fear for you a day like that of factions,

(31) As was the fate of the people of Noah, and of 'Ad, and of Thamud, and of those after them. Allah does not desire injustice for His servants.

(32) O my people, I fear for you the Day of Mutual Calling,

(33) The Day you will turn away and flee, with no one to protect you from Allah. And whoever Allah sends astray has no guide.

(34) Joseph came to you before with clear proofs, but you were not at all in doubt about what he brought you. Until, after his death, you said, 'Allah will not send a messenger after him.' Thus Allah leads astray the transgressors and the doubters.

(35) Those who dispute about the revelations of Allah without any proof having come to them. Great is their aversion in the sight of Allah and of those who believe. Thus Allah seals the hearts of every arrogant and tyrant."

(36) Pharaoh said, "O Haman, build me a high tower, perhaps I can reach the roads,

(37) the ways of the heavens, and so I may search out the God of Moses, even though I think he is a liar." Thus Pharaoh's evil deeds were made attractive to him and he was turned away from the path. But Pharaoh's deception was nothing but ruin.

(38) And he who believed said: "O my people, follow me, and I will guide you to the path of righteousness.

(39) O my people, this worldly life is but a fleeting enjoyment, while the Hereafter is the abode of stability.

(40) Whoever does evil, his reward will be equal to it; but whoever does good, whether male or female, and is a believer, will enter Paradise and will be provided for without measure.

(41) O my people, why do I invite you to salvation while you invite me to the Fire?

(42) You invite me to deny Allah and to associate with Him that of which I have no knowledge, while I invite you to the Almighty, the Forgiving.

(43) It is clear that what you invite me to has no power either in this life or in the Hereafter, and that our return is to Allah, and the transgressors will be the companions of the Fire.

(44) You will soon remember what I say to you. I entrust my fate to Allah. Verily, Allah is Watchful of [His] servants."

(45) Then Allah protected him from the evils they plotted, while the worst of torments enveloped the people of Pharaoh.

(46) The Fire, to which they will be exposed morning and evening. And on the Day when the Hour comes [it will be said], "Make the people of Pharaoh enter the most severe punishment."

(47) And when [the damned] contend in the Fire, the weak will say to the proud: "We followed you; can you now lighten for us a portion of the Fire?"

(48) The proud will say, "Indeed, we are all within. Allah has already judged between His servants."

(49) And those who are in the Fire will say to the keepers of Hell: "Pray to your Lord that He may relieve us from a Day of Punishment."

(50) They will say, "Did not your messengers come to you with clear proofs?" They will say, "Yes." They will say, "Then invoke [yourselves]." But the invocation of the disbelievers is only confusion.

(51) Verily, We will help Our messengers and those who believe in this world and on the Day when the witnesses will arise.

(52) The Day when the excuses of the unjust will avail nothing. Upon them will be a curse, and for them will be the worst of dwellings.

(53) We had already given guidance to Moses and made the Children of Israel inherit the Book,

(54) as a guide and warning to men of understanding.

(55) So be patient; indeed, the promise of Allah is truth. Ask forgiveness for your sin and proclaim the praise of your Lord in the evening and in the morning.

(56) Verily, those who dispute about the revelations of Allah, and no proof has come to them, have in their breasts nothing but pride, but they will not attain it. So seek refuge with Allah. Verily, He is the Hearer, the Seer.

(57) The creation of the heavens and the earth is certainly greater than the creation of men, but most men do not know this.

(58) The blind and the seeing are not equal, nor the darkness and the light,

(59) Nor the shade nor the scorching heat. Nor are the living and the dead equal. Indeed, Allah makes those in the graves listen to Him whom He wills, but you cannot make those in the graves listen.

(60) Your Lord said: "Call upon Me, I will answer you. Those who refuse to worship Me out of pride will enter Hell in humiliation."

(61) It is Allah who has made for you the night that you may rest and the day that you may see. Indeed, Allah is full of grace to mankind, but most of mankind give not thanks.

(62) This is Allah, your Lord, the Creator of all things. There is no god but Him. How then can you turn away?

(63) Thus are those who deny the revelations of Allah turned away.

(64) It is Allah who made the earth a firm place for you and the sky a roof, and formed you and made you beautiful and provided you with good things. That is Allah, your Lord. Blessed be Allah, the Lord of the worlds.

(65) He is the Living. There is no god but Him. Call upon Him and worship Him sincerely. All praise is to Allah, the Lord of the worlds.

(66) Say: "I have been forbidden to worship those you invoke besides Allah, when clear proofs have come to me from my Lord, and I have been ordered to submit to the Lord of the worlds."

(67) It is He who created you from dust, then from a drop [of sperm], then from a clinging thing, then He brings you forth as children, then He causes you to attain maturity, then you become old, though some of you die before that, that you may reach a term appointed for you and may understand.

(68) He is the Giver of Life and Death. When He decrees a matter, He simply says, "Be," and it is.

(69) Have you not seen those who dispute about the revelations of Allah, how they turn away from the truth?

(70) Those who deny the Book and that with which We have sent Our messengers - they will soon know,

(71) when they will have collars and chains around their necks, dragged

(72) in boiling water, then they will be burned in the Fire.

(73) Then it will be said to them: 'Where is that which you associated [with Allah],

(74) besides Allah? They will say, "They have abandoned us. Indeed, we did not call upon anything before." Thus Allah leaves the disbelievers in error.

(75) That is because you were exulting on earth without cause and because you were insolent.

(76) So enter through the gates of Hell, to abide therein forever. How bad is the abode of the arrogant!

(77) So be patient. Indeed, the promise of Allah is truth. If We show you part of what We promised them [while they are alive], or if We cause you to die [before], to Us they will be returned.

(78) We have already sent messengers before you. Some of them We have narrated to you, and some We have not narrated to you. It is not for a messenger to bring a sign except by Allah's leave. Then when Allah's command comes, the truth will be established, and those who spoke falsehood will be lost.

(79) It is Allah Who made for you cattle that you may ride on them and be fed therewith.

(80) and from it you derive other benefits, and through it you satisfy the needs of your hearts. On them and in ships you are transported.

(81) And He shows you His signs. So which of Allah's signs will you deny?

(82) Did they not travel through the earth to see what was the end of those before them? They were more numerous than they, stronger, and left greater traces in the earth, but nothing of what they acquired availed them.

(83) When the messengers came to them with clear proofs, they rejoiced in what they had of knowledge, but that which they mocked surrounded them.

(84) And when they saw Our punishment, they said: "We believe in Allah, the One, and we disown that which we associated with Him."

(85) But their faith did not avail them at all after they saw Our punishment. Such is the custom of Allah towards His servants. Thus the disbelievers were lost.

Sura 41: **فُصِّلَات** (**Fuṣṣilat**) - The Verses Explained

In the name of God, the Most Gracious, the Most Merciful.

(1) Hâ', Mîm.

(2) [This is] a revelation from Allah, the Compassionate, the Merciful.

(3) A Book whose verses have been explained in detail, an Arabic Quran for a people who understand,

(4) as good news and warning; but most of them have turned away and do not listen.

(5) And they say: "Our hearts are veiled from that to which you invite us, and in our ears is deafness, and between us and you is a veil. So do [it], we will do [as we wish]."

(6) Say: 'I am only a man like you, to whom it has been revealed that your God is One God. So turn to Him and seek His forgiveness. Woe to the idolaters!

(7) who do not give zakat and do not believe in the Hereafter."

(8) Verily, those who believe and do righteous deeds will have a ceaseless reward.

(9) Say: "Do you deny Him who created the earth in two days and make Him equals? He is the Lord of the worlds."

(10) He has placed in the earth stable mountains, blessed it, and established its sustenance in it in four days, equally for all those who ask.

(11) Then he turned to the sky when it was smoke and said to it and to the earth: "Come both of you, willingly or unwillingly." They said: "We come obediently."

(12) Thus He completed them in seven heavens in two days and inspired each heaven with its task. And We adorned the lowest heaven

with lamps and protection. This is the decree of the Almighty, the Knowing.

(13) But if they turn away, say, "I warn you of a thunderbolt like that which struck the 'Ad and the Thamud."

(14) When the messengers came to them from before and behind, saying, "Worship none but Allah," they said, "If our Lord had willed, He would have sent angels; therefore we disbelieve in that with which you have been sent."

(15) As for the 'Ad, they acted arrogantly in the earth without right and said: "Who is stronger than us in power?" Did they not see that Allah, who created them, was stronger than they in power? But they denied Our revelations.

(16) Then We sent among them a strong wind on days of evil, that they might taste the punishment of humiliation in this worldly life. But the punishment of the Hereafter is more humiliating, and they will not be helped.

(17) And as for Thamud, We guided them, but they preferred blindness to guidance; so the thunderbolt of humiliating punishment struck them for what they had committed.

(18) And We saved those who believed and feared [Allah].

(19) And on the Day when the enemies of Allah will be gathered to the Fire, they will be led in order.

(20) When they come there, their ears, their eyes, and their skins will testify against them for what they did.

(21) And they will say to their skins, "Why have you testified against us?" They will say, "Allah has made us speak, Who makes all things speak; He it is Who created you the first time, and to Him you will be returned."

(22) And you could not hide yourselves lest your ears and your eyes and your skins should testify against you; but you thought that Allah did not know much of what you did.

(23) This thought of yours that you had about your Lord has destroyed you, and you have become among the losers.

(24) If they endure, the Fire will be their abode; and if they seek favor [from Allah], they will not be of those to whom it is granted.

(25) And We appointed for them [evil] companions who beautified in their eyes what was before them and what was behind them. And the Word came true upon them, as upon similar communities before them from among the jinn and men; indeed, they were the losers.

(26) And the disbelievers said: "Do not listen to this Qur'an and speak vainly during its recitation, so that you may have the upper hand."

(27) But We will make the disbelievers taste a severe punishment, and We will reward them for the worst of their deeds.

(28) This is the reward of the enemies of Allah: the Fire; for them is the eternal home, because they denied Our revelations.

(29) And those who disbelieve will say: "Our Lord, show us those of the jinn and the men who have led us astray, that we may subdue them, so that they may be among the lowest."

(30) Verily, those who say: "Our Lord is Allah," and then persevere, upon them will descend the angels [saying], "Do not fear nor grieve, but receive good news of Paradise which has been promised to you.

(31) We are your friends in the present life and in the Hereafter; there you will have what your souls desire and you will have what you ask for,

(32) as hospitality from a Merciful Forgiver."

(33) And who is better in speech than he who invites to Allah, does good, and says: "Verily, I am of the Muslims"?

(34) Good and evil are not alike. Repel [evil] with what is better, and behold, he between whom there was enmity and you will become like a loving friend.

(35) But that is granted only to those who are patient, and it is granted only to those who possess great fortune [of goodness].

(36) And if a temptation comes to you from Satan, then seek refuge in Allah. Verily, He is the Hearing, the All-Knowing.

(37) Among His Signs are the night and the day, the sun and the moon. Do not prostrate yourselves to the sun or the moon, but prostrate yourselves to Allah who created them, if it is Him you worship.

(38) But if they are proud, those who are with your Lord glorify Him night and day, and they never grow weary. [Prostration]^

(39) And among His Signs is that you see the earth parched, but when We send down water upon it, it swells and swells. Verily, He who gives life to it is He who will give life to the dead; verily, He has power over all things.

(40) Verily, those who pervert Our revelations will not escape Us. Who is better than the one who will be thrown into the Fire, or he who will come safely on the Day of Resurrection? Do what you wish; verily, He is Watching what you do.

(41) Those who disavowed the Reminder when it came to them, know that it is indeed a mighty Book.

(42) Falsehood does not approach you from before or behind; it is a revelation from one Wise, Praiseworthy.

(43) You are not told anything except what was told to the messengers before you. Verily, your Lord is full of forgiveness and also of painful punishment.

(44) If We had made it a Qur'an in a foreign language, they would have said, "Why were its verses not explained clearly? A [message in] a foreign language and an Arabic [messenger]?" Say, "For those who

believe, it is guidance and healing; but for those who disbelieve, in their ears is a heaviness, and it is blindness for them. They are called from a distant place."

(45) And We certainly gave Moses the Book, but there was discord over it. And had it not been for a Word previously decreed by your Lord, it would have been judged between them. But verily, I am in deep doubt concerning it.

(46) Whoever does righteousness does it for his own benefit; and whoever does evil does it against himself. And your Lord is never unjust to His servants.

(47) To Him is referred the knowledge of the Hour. No fruit comes out of His cup, nor does any woman conceive or give birth except by His knowledge. And on the Day when He will call them, "Where are My associates?" they will say, "We bring you good news that among us there is none who can bear witness for them."

(48) And that which they were calling upon before will abandon them, and they will know that there is no escape for them.

(49) Man never tires of invoking good; but if evil touches him, then he despairs, losing all hope.

(50) And if We cause him to taste mercy from Us after some harm has befallen him, he will certainly say: "This is due to me, and I do not think that the Hour will come; and if I were brought back to my Lord, I would have better things with Him." But We will certainly inform the disbelievers of what they have done, and We will cause them to taste a severe punishment.

(51) When We grant a favor to man, he turns away and withdraws; but when evil befalls him, then he makes long supplications.

(52) Say: "Have you considered whether it is from Allah, and then you reject it? Who is more misguided than he who is in deep discord?"

(53) We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the Truth. Is it not enough that your Lord is Witness to everything?

(54) Verily, they are in doubt about the meeting with their Lord;
verily, He encompasses all things.

Sura 42: **الشُّورَى** (Ash-Shūrā) - The Consultation

In the name of God, the Most Gracious, the Most Merciful.

(1) Ha, Mim.

(2) Ayn, Sin, Qaf.

(3) Thus Allah, the Almighty, the Wise, reveals to you [O Muhammad] as He revealed to those before you.

(4) To Him belongs whatever is in the heavens and whatever is on earth, and He is the Most High, the Majestic.

(5) The heavens are almost split open above them, while the angels glorify their Lord with praise and ask forgiveness for those on earth. Verily, Allah is the Forgiving, the Merciful.

(6) And whoever takes other than Him as protector, Allah is Watchful of them; and you are not their guardian.

(7) Thus We have revealed to you a Qur'an in the Arabic language that you may warn the Mother of Cities and those around her, and warn of the Day of Gathering, about which there is no doubt. Part of it will be in Paradise and part of it will be in the Fire.

(8) Had Allah willed, He would have made them one community; but He admits into His mercy whom He wills; and the wrongdoers have neither protector nor helper.

(9) Have they taken any protectors other than Him? But Allah is the only Protector, and He gives life to the dead, and He is Almighty over all things.

(10) Whatever you differ about, the judgment belongs to Allah. That is Allah, my Lord; in Him I trust and to Him I turn.

(11) Creator of the heavens and the earth. He has given you wives of your own kind, and created for you cattle in pairs; thus He multiplies you. There is nothing like Him, and He is the Hearer, the Seer.

(12) To Him belong the keys of the heavens and the earth. He bestows providence abundantly upon whom He wills, and He limits it to whom He wills. He, verily, is All-Knowing of all things.

(13) He has prescribed for you as religion that which He commanded Noah, and that which We have revealed to you [O Muhammad], and that which We have commanded Abraham, Moses, and Jesus, saying: "Establish religion and do not be divided in it." What you invite them to is difficult for the polytheists. Allah chooses for Himself whom He wills, and He guides to Himself whomever turns [to Him].

(14) And they did not part except after the knowledge had come to them, out of envy of one another. And were it not for a word from your Lord beforehand, appointing a fixed term, it would have been judged between them already. Verily, those who inherited the Book after them are in deep doubt concerning it.

(15) Therefore call [men, O Muhammad], and stand firm as you have been commanded, and do not follow their desires. And say: "I believe in all that Allah has revealed of the Book, and I have been commanded to do justice between you. Allah is our Lord and your Lord. We will have our works and you will have your works. There is no dispute between us and you. Allah will bring us all together, and to Him is the final return."

(16) Those who dispute concerning Allah after His message has been accepted - their dispute is in vain with their Lord; upon them is His wrath, and upon them will be a severe punishment.

(17) It is Allah who has revealed the Book with the truth and the balance. And who can make you understand? Perhaps the Hour is near.

(18) Those who disbelieve in it long for its coming, while those who believe fear it and know that it is the truth. Indeed, those who dispute about the Hour are deeply mistaken.

(19) Allah is kind to His servants and provides for whom He wills, and He is the Mighty, the Almighty.

(20) Whoever desires the harvest of the Hereafter, We will increase for him his harvest; and whoever desires the harvest of this world, We will give him a share thereof, but in the Hereafter he will have no share.

(21) Or have they partners who have ordained for them in religion that which Allah has not authorized? Had it not been for a word already decreed, they would have been judged already. Verily, for the wrongdoers is a painful punishment.

(22) You will see the wrongdoers afraid of what they have earned, which will fall upon them. And those who believe and do good deeds will be in the Gardens of Paradise; they will have with their Lord whatever they desire. That is the great favor.

(23) This is the good news which Allah gives to His servants who believe and do good deeds. Say, 'I ask no reward from you except the love due to relatives.' And whoever does a good deed, We will increase his good. Indeed, Allah is Forgiving, Appreciative.

(24) Or do they say: "He has invented a lie against Allah"? If Allah willed, He would seal your heart. But Allah erases falsehood and confirms the truth with His words. Verily, He knows what is in the hearts.

(25) He is the One who accepts the repentance of His servants, forgives your sins, and knows all that you do.

(26) And He answers those who believe and do good deeds, and increases them with His grace. But for those who disbelieve there will be a severe punishment.

(27) Had Allah provided generously for His servants, they would have rebelled on earth. But He sends down in moderation what He wills. Indeed, He is Aware, and Observes His servants.

(28) He it is Who sends down rain after they despair, and He spreads His mercy. He is the Protector, the Praiseworthy.

(29) And among His Signs is the creation of the heavens and the earth and the distribution of living creatures in them. And He has the power to gather them together whenever He wills.

(30) Whatever misfortune befalls you is because of what your hands have acquired; yet He is very forgiving.

(31) And you have no escape on earth, and you have no protector or helper besides Allah.

(32) And among His signs are ships on the sea, like mountains.

(33) If He wills, He calms the wind and they remain still on His surface. In this there are signs for every patient and grateful person.

(34) Or He destroys them for what they have deserved; but He forgives much.

(35) So that those who dispute about Our revelations may know that there is no escape for them.

(36) What you have been given is only a fleeting enjoyment of the worldly life. But what is with Allah is better and more lasting for those who believe and put their trust in their Lord.

(37) Those who avoid grave sins and indecencies, and when they become angry, they forgive.

(38) Those who answer their Lord, perform the prayer, consult with one another in decisions, and spend from what We have given them.

(39) And those who, when they suffer injustice, defend themselves.

(40) The reward for an evil is an evil like it; but whoever forgives and reconciles, his reward will be with Allah. Verily, He does not love the wrongdoers.

(41) He who defends himself after having suffered an injustice is not to blame.

(42) The guilt is upon those who oppress men and commit injustice in the earth without right. For them is a painful punishment.

(43) But he who is patient and forgiving shows true resolve in his actions.

(44) Whoever Allah leaves astray, there will be no protector after Him. And you will see the wrongdoers, when they see the punishment, saying: "Is there any way to turn back?"

(45) You will see them exposed to it, humiliated by ignominy, looking on with furtive eyes. And those who believe will say: "Verily, the losers are those who lose themselves and their families on the Day of Resurrection." Verily, the wrongdoers will be in an enduring torment.

(46) They will have no helper besides Allah, and whoever Allah leaves astray, there is no way.

(47) Answer your Lord before there comes a Day from Allah that cannot be turned back. On that Day you will have no refuge, nor will you be able to deny [your sins].

(48) But if they turn away, We have not sent you as their guardian. Yours is only the delivery of the message. When We make man taste of mercy from Us, he rejoices; but if misfortune befalls him because of what his hands have wrought, then man is ungrateful.

(49) To Allah belongs the dominion of the heavens and the earth. He creates what He wills; He grants daughters to whom He wills, and He grants sons to whom He wills.

(50) Or He gives them males and females together, and He makes barren whom He wills. Verily, He is All-Knowing, All-Powerful.

(51) It is not given to man that Allah should speak to him except by inspiration, or from behind a veil, or by sending a messenger to reveal by His leave what He wills. Verily, He is Most High, Most Wise.

(52) Thus We have revealed to you a Spirit by Our command. You did not know what the Book is nor faith, but We have made it a light

whereby We guide whom We will of Our servants. Verily, you guide to a straight path.

(53) The way of Allah, to Whom belongs whatever is in the heavens and whatever is on earth. Verily, to Allah all things return.

Sura 43: أَلرُّحْرُفُ (Az-Zukhruf) - The Ornaments

In the name of God, the Most Gracious, the Most Merciful.

- (1) Ha', Mim.
- (2) For the explicit Book,
- (3) We have made it a Qur'an in the Arabic language so that you may understand.
- (4) Verily, it is with Us, in the Archetype of the Book, sublime and full of wisdom.
- (5) Should we then deprive you of the Reminder because you are a people of transgressors?
- (6) How many prophets did We send to the ancients,
- (7) But no prophet came to them except they ridiculed him.
- (8) We have destroyed peoples more powerful than them, and the example of the ancients has already passed.
- (9) If you ask them who created the heavens and the earth, they will certainly say, "The Mighty, the Knowing created them."
- (10) He who made the earth a bed for you and marked out paths for you to guide you.
- (11) He who sent down water from heaven in due measure, and with it we revive a dead land. So you will be brought back to life.
- (12) He who created all the couples and gave you the ships and the animals on which you ride,
- (13) that you may sit upon them, and then remember the favor of your Lord when you settled upon them, and say: 'Glory be to Him who has subjected this to us, while we could not have done it by ourselves.
- (14) And verily, to our Lord we will return."

(15) Yet they attribute to Him a portion of His servants. Verily, man is openly ungrateful.

(16) Has He taken for Himself daughters from among what He has created, and preferred sons to you?

(17) And when it is told to one of them that which he attributes to the Most Merciful, his face darkens and he is filled with sadness.

(18) Has Allah been attributed with a creature who has grown up with ornaments and is unable to argue clearly?

(19) And they made the angels, who are the servants of the Most Merciful, females. Were they witnesses to their creation? Their testimony will be recorded, and they will be questioned.

(20) They say, "If the Most Merciful had willed, we would not have worshipped them." They have no knowledge thereof; they only lie.

(21) Or have We given them a Book before this, whereby they adhere?

(22) Indeed, they say, "We found our fathers following a religion, and in their footsteps we are guided."

(23) And so, We did not send before you any warner to a city except that its rich people said, "We have found our fathers in a religion, and we follow in their footsteps."

(24) [The warner] said, "What if I bring you a better guide than that on which you found your fathers?" They said, "Indeed, we do not believe in that with which you were sent."

(25) Then We punished them; so see what was the end of those who denied.

(26) And when Abraham said to his father and to his people, "Truly, I am innocent of what you worship,

(27) Except He who created me; verily, He will guide me."

(28) And he made this [word] an enduring word among his descendants, that they might return [to reflection].

(29) Rather, grant them and their fathers enjoyment until there came to them the Truth and a Messenger clear.

(30) But when the Truth came to them, they said, "This is magic, and we indeed disown it."

(31) And they said: "Why was this Qur'an not revealed to a man of eminence in either city?"

(32) Are they the ones who distribute the mercy of your Lord? We have distributed among them the means of subsistence in the life of the world, and have raised some of them above others in ranks, that they may serve one another. But the mercy of your Lord is better than what they hoard.

(33) And were it not that [all] mankind had become one community [of disbelievers], We would have made for those who deny the Most Merciful roofs of silver for their homes, and ladders upon which to climb,

(34) and doors for their houses, and couches to recline on,

(35) and ornaments of gold. But all this is but the enjoyment of the worldly life, while the Hereafter with your Lord is for the righteous.

(36) And whoever turns away from the warning of the Most Merciful, We have assigned to him a devil who becomes his constant companion.

(37) Indeed, they turn them away from the path, while they think that they are being guided.

(38) Until, when [man] comes to Us, he will say [to his devil]: "O, if only there were between me and you the distance between the East and the West!" What a bad companion!

(39) But it will not benefit you today, because you have committed injustice; you are accomplices in the punishment.

(40) Can you make the deaf hear or guide the blind and him who is clearly in error?

(41) Even if We took you away, We would indeed take revenge on them.

(42) Or We will show you what We have promised them; indeed, We have full power over them.

(43) So hold fast to that which has been revealed to you; indeed, you are on the right path.

(44) Indeed, it is a warning to you and your people, and you will soon be questioned about it.

(45) Ask those of Our messengers whom We sent before you: Have We appointed any gods to be worshipped other than the Most Merciful?

(46) Verily, We sent Moses with Our signs to Pharaoh and his officials, and he said: "I am indeed a messenger from the Lord of the worlds."

(47) But when he came to them with Our signs, behold, they laughed.

(48) And We did not show them any sign except that which was greater than the previous one; and We seized them with punishment that they might return [to the right path].

(49) And they said, "O magician, invoke for us your Lord by the covenant He has made with you. Indeed, we will be rightly guided."

(50) But when We removed the punishment from them, behold, they broke their promise.

(51) And Pharaoh made proclamation to his people, saying, O my people, is not the kingdom of Egypt mine, and these rivers which are at my feet? do ye not see?

(52) Am I not better than this wretch who can barely express himself?

(53) Why were he not given golden bracelets or did not hosts of angels come with him?"

(54) Thus he deceived his people, and they obeyed him; indeed, they were a perverse people.

(55) Then when they provoked us, we took revenge on them and drowned them all.

(56) And We made them a precedent and an example for future generations.

(57) And when the son of Mary was cited as an example, behold, your people laughed at him.

(58) And they said, "Are not our gods better than he?" They do not bring it to you except for controversy; indeed, they are a quarrelsome people.

(59) He was only a servant upon whom We bestowed grace, and We made him an example to the Children of Israel.

(60) And if We willed, We could raise up from you angels who would succeed you on earth.

(61) And verily, it is a sign for the Hour; so doubt not, and follow me: that is the straight path.

(62) And let not Satan dissuade you; indeed, he is a manifest enemy to you.

(63) And when Jesus came with clear proofs, he said: "I have come to you with wisdom and to clarify for you some of that about which you differ; so fear Allah and obey me.

(64) Verily, Allah is my Lord and your Lord; so worship Him. That is the straight path."

(65) But the factions among them were divided; so woe to those who do wrong, for the punishment of a painful day!

(66) Do they expect that the Hour will come upon them suddenly, while they do not perceive?

(67) On that Day, close friends will be enemies of one another, except the righteous.

(68) "O My servants, today you will not be afraid nor will you grieve,

(69) [you] who believed in Our signs and were submissive.

(70) So enter Paradise, you and your wives, filled with joy."

(71) They will be served with golden plates and cups, and there will be whatever the souls desire and whatever pleases the eyes. "This is what will be given to you as an inheritance for what you have done.

(72) This is Paradise which you have been made to inherit for what you have done.

(73) There you will have plenty of fruit to eat."

(74) Verily, the guilty will remain in the punishment of Hell forever.

(75) It will not be made easy for them, and they will be in despair.

(76) It was not We who wronged them, but they who wronged themselves.

(77) And they will cry: "O Malik! May your Lord put an end to us!" He will say: "Indeed, you will remain."

(78) We have brought you the Truth, but most of you hate it.

(79) Have they decided something? We too are deciding.

(80) Do they think that We do not hear their secrets and their confidences? Indeed, Our messengers among them write down all of them.

(81) Say: "If the Most Merciful had a son, I would be the foremost of worshippers."

(82) Glory be to the Lord of the heavens and the earth, and the Lord of the Throne, above what they attribute to Him.

(83) Let them immerse themselves in their false beliefs and enjoy themselves until they meet the Day which has been promised to them.

(84) And He is the God in the heavens and the God on earth; and He is the Wise, the Knowing.

(85) Blessed is He to whom belongs the kingdom of the heavens and the earth and what is between them; with Him is the knowledge of the Hour, and to Him you will be returned.

(86) And those whom they invoke besides Him have no power to intercede except those who bear witness to the truth knowingly.

(87) And if you ask them who created them, they will certainly say: "Allah." How then can they be misled?

(88) And [the Messenger] will say: "O my Lord, verily these are a people who disbelieve."

(89) Turn away from them and say, "Peace!" They will soon know.

Sura 44: الدُّخَان (Ad-Dukhān) - Smoking

In the name of God, the Most Gracious, the Most Merciful.

(1) Ha, Mim.

(2) For the Book evident!

(3) Verily, We sent it down on a blessed night; verily, We are the ones who warn.

(4) In it every wise question is decided,

(5) by Our command. Verily, We are the ones who send [the messengers],

(6) as a mercy from your Lord. Verily, He is the Hearing, the All-Knowing,

(7) the Lord of the heavens and the earth and what is between them, if only you were certain.

(8) There is no god but Him; He gives life and He gives death. He is your Lord and the Lord of your ancestors.

(9) Yet they doubt and enjoy themselves.

(10) So wait for the day when the sky will bring a visible smoke,

(11) which will envelop the people. This will be a painful punishment.

(12) [They will say:] "Our Lord, take away from us this punishment; indeed, we have now believed."

(13) How can they receive admonition when a clear messenger has already come to them?

(14) but they turned away from him, saying, "He was taught by others; he is a madman!"

(15) Indeed, We will avert the punishment for a little while, but you will return [to your deeds].

(16) On the day when We strike with the greatest punishment, We will certainly take revenge.

(17) And We tested the people of Pharaoh before them, and there came to them a noble messenger,

(18) [saying:] "Hand over to me the servants of Allah; I am to you a trustworthy messenger.

(19) And do not be arrogant towards Allah. Verily, I bring you a clear proof.

(20) And I seek refuge in my Lord and your Lord, lest you stone me.

(21) And if you do not believe in me, then leave me [in peace]."

(22) Then he called out to his Lord: "These are indeed a guilty people."

(23) [Allah said:] "Go out at night with My servants; indeed, you will be pursued.

(24) Leave the sea calm; indeed, they are an army destined to be drowned."

(25) How many gardens and springs have they left,

(26) fields and a noble residence,

(27) and goods in which they delighted!

(28) So it was, and We caused another people to inherit it.

(29) Neither the heaven nor the earth wept for them, nor was any relieve given to them.

(30) And We saved the Children of Israel from a humiliating punishment,

(31) from Pharaoh; indeed, he was arrogant among those who transgress.

- (32) And We chose them, knowingly, above all others.
- (33) And We gave them signs in which was a clear proof.
- (34) Indeed, these [Meccans] say:
- (35) "There is nothing but our first death, and we will not be resurrected.
- (36) Therefore raise up our fathers, if you are truthful."
- (37) Are they better or the people of Tubbah and those before them? We destroyed them, because they were sinful.
- (38) And We did not create the heavens and the earth and what is between them for fun.
- (39) We did not create them except with the truth, but most of them do not know.
- (40) Verily, the Day of Decision is the time appointed for all of them.
- (41) The day when no ally will be able to benefit another in anything, nor will they be helped,
- (42) except him upon whom Allah has shown mercy. Verily, He is the Almighty, the Merciful.
- (43) Verily, the tree of Zaqqūm
- (44) will be the sinner's food.
- (45) Like molten metal, it will boil in the bellies,
- (46) like the boiling of boiling water.
- (47) [It will be said:] 'Seize him and drag him into the midst of the blazing Fire,
- (48) then pour the torment of boiling water on his head."
- (49) "Taste! You who were the powerful, the noble!

(50) Indeed, this is what you were in doubt about."

(51) Indeed, the righteous will be in a secure abode,

(52) between gardens and springs,

(53) wearing silk and brocade, sitting facing each other.

(54) So it will be. And we will marry them to girls with big eyes.

(55) There they will be able to ask for every kind of fruit, in peace and security.

(56) They will not taste there any death other than the first death; and [Allah] will preserve them from the punishment of Hell,

(57) as a favor from your Lord. This is the supreme triumph.

(58) Indeed, We have made it easy [to understand] in your language, that they may reflect.

(59) Wait then; they too are waiting.

Sura 45: الْجَاثِيَّةُ (Al-Jāthiyah) - The Kneeling

In the name of God, the Most Gracious, the Most Merciful.

(1) Hā', Mīm.

(2) The revelation of the Book is from Allah, the Almighty, the Wise.

(3) Verily, in the heavens and the earth are signs for those who believe.

(4) And in your creation and in that of all beings which He has scattered, are signs for those who have firm faith.

(5) And in the succession of the day and the night, and in the rain that Allah sends down from the sky, reviving the dry land, and in the changing of the winds - there are signs for a people who understand.

(6) These are the signs of Allah which We recite to you in truth. In what speech will they believe after Allah and His signs?

(7) Woe to every sinful liar!

(8) He listens to the revelations of Allah recited to him, then he persists in his pride as if he had not heard them. Announce for him a painful punishment.

(9) And when he comes to know anything of Our revelations, he ridicules it. For such is a humiliating punishment.

(10) Before them is Hell. What they have accumulated will not avail them in the least, nor the idols which they have taken as protectors besides Allah. For them will be a severe punishment.

(11) This is a guidance. Those who deny the signs of their Lord will have a painful punishment.

(12) It is Allah who has subjected the sea to you so that ships may sail in it by His command and that you may seek His bounty, and perhaps you will be grateful.

(13) And He has made available to you whatever is in the heavens and the earth; all is from Him. Verily, in this are signs for a people who reflect.

(14) Tell the believers to forgive those who do not hope for the days of Allah, so that He may reward each people for what they have earned.

(15) Whoever does good, does it for his own benefit, and whoever does evil, does it to his own harm. Then you will be returned to your Lord.

(16) Verily, We have given the Children of Israel the Book, wisdom, and prophecy, and provided them with good things, and We have favored them among all peoples.

(17) And We gave them clear proofs of the command. They did not differ except after knowledge came to them, out of envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection regarding that over which they differed.

(18) Then We have placed you on a clear path of obedience; so follow it and do not follow the desires of those who do not know.

(19) Verily, they will not be able to protect you from Allah in anything. The wrongdoers are friends of one another, but Allah is the Protector of the righteous.

(20) This is a clarification for mankind, and a guidance and a mercy for a people who firmly believe.

(21) Do those who commit evil deeds think that We will make them like those who believe and do righteous deeds, equal in life and death? They judge wrongly.

(22) Allah has created the heavens and the earth with truth, so that every soul may be rewarded for what it has earned. And they will not be treated unjustly.

(23) Have you seen him who takes his desires as his god? Allah has misled him knowingly, and has sealed his hearing and his heart, and

has covered his vision. Who will guide him after Allah? Will you not then reflect?

(24) And they say: "There is nothing but our life on earth; we die and we live, and only time destroys us." But they have no knowledge thereof, and they only speculate.

(25) And when Our clear revelations are recited to them, their only response is: "Bring back to us our fathers, if you are truthful."

(26) Say, 'Allah gives you life, then He causes you to die, then He will gather you together on the Day of Resurrection, of which there is no doubt, but most of the people do not know.'

(27) To Allah belongs the sovereignty of the heavens and the earth. And on the day when the Hour comes, that Day those who followed falsehood will be lost.

(28) And you will see every community on its knees; every community will be called to its Book: "Today you will be rewarded for what you have done."

(29) "This is Our Book which reveals the truth about you. Verily, We caused to be recorded of all that you did."

(30) As for those who believe and do good deeds, their Lord will admit them to His mercy. That is the clear success.

(31) But as for those who denied, it will be said, "Were not My revelations recited to you? But you were arrogant and were a guilty people."

(32) And when it was said, "Indeed, the promise of Allah is true and there is no doubt about the Hour," you said, "We do not know what the Hour is, but we think it is a supposition and we are not certain."

(33) And the evils they have committed will appear to them, and that which they used to mock will surround them.

(34) And it will be said: "Today We will forget you as you have forgotten the meeting of this your Day. And your abode will be the Fire and you will have no helper."

(35) "That is because you took the revelations of Allah as mockery and the life of the world has deceived you." Today they will not be brought out from there, nor will any excuse be accepted from them.

(36) To Allah belongs all praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds.

(37) To Him belongs the majesty in the heavens and the earth, and He is the Almighty, the Wise.

Sura 46: الْأَحْقَافُ (Al-Aḥqāf) - The Dunes

In the name of God, the Most Gracious, the Most Merciful.

(1) Ha, Mim.

(2) The revelation of this Book is from Allah, the Almighty, the Wise.

(3) We did not create the heavens and the earth and what is between them except in truth and for a term. But those who disbelieve turn away from that whereof they have been warned.

(4) Say: "Have you considered what you invoke besides Allah? Show me what they have created on earth, or have they any share in the heavens? Bring me a book revealed before this or some remnant of knowledge, if you are truthful."

(5) Who is more misguided than he who calls upon other than Allah, and who cannot answer him until the Day of Resurrection, and who are unaware of their calls?

(6) And when men are gathered together, they will be their enemies and will deny their worship.

(7) And when Our clear revelations are recited to them, those who disbelieve say of the truth that has come to them, "This is clear magic."

(8) Or they say, "He invented it." Say, "If I invented it, you will not be able to protect me from Allah in any way. He is well aware of what you say about me. He is sufficient as a Witness between me and you. He is the Forgiving, the Merciful."

(9) Say, "I am not the first of the messengers, nor do I know what will happen to me or to you. I follow only that which has been revealed to me, and I am only a clear warner."

(10) Say: "Have you considered whether it is from Allah and you disbelieve in it, while a witness from among the Children of Israel

testified to its likeness and believed, while you are arrogant? Indeed, Allah does not guide the wrongdoers."

(11) And those who disbelieve say of those who believe, "If it had been good, they would not have preceded us in it." And because they are not guided by it, they say, "This is an ancient lie."

(12) And before it was the Book of Moses as guidance and mercy. And this is a Book of confirmation, in the Arabic language, to warn those who do injustice and as good news for the doers of good.

(13) Verily, those who say: "Our Lord is Allah," and then persevere, they will have no fear, nor will they grieve.

(14) They will be the companions of Paradise, where they will dwell forever, as a reward for what they used to do.

(15) And We have enjoined upon man to be kind to his parents. His mother bore him with difficulty and bore him with difficulty, and his gestation and weaning last thirty months. When he reaches maturity and reaches forty years, he says: "My Lord, inspire me to thank Your favor which You have bestowed on me and my parents, and to do good deeds that are pleasing to You. Grant me a good offspring. Verily, I repent to You and am of the submissive."

(16) They are the ones from whom We will accept the best of what they have done and overlook their misdeeds. They will be among the companions of Paradise - a true promise has been made to them.

(17) But who says to his parents, "Woe to you! Do you promise me that I will be resurrected, when there were generations before me?" They cry to Allah [for him], "Woe to you! Believe! Allah's promise is true." But he says, "These are but fables of the ancients."

(18) Those are the ones against whom the judgment was fulfilled from among the communities of jinn and men who passed before them. Indeed, they were the losers.

(19) Everyone will have degrees [of retribution] for what he has done, so that Allah may reward them fully for their deeds, and they will not suffer injustice.

(20) And on the Day when those who disbelieve will be exposed to the Fire, it will be said: 'You have consumed your good things in the worldly life and enjoyed them. Today you will be rewarded with the torment of humiliation, because you were arrogant in the earth without right and because you were rebellious.'

(21) Remember the brother of 'Ad when he warned his people by the sand dunes—they went away warning before him and after him—saying: "Worship none but Allah. Verily, I fear for you the punishment of a great day."

(22) They said, "Have you come to turn us away from our gods? Then bring us what you threaten us with, if you are of the truthful."

(23) He replied: "Knowledge is with Allah alone. I convey to you that with which I have been sent, but I see that you are an ignorant people."

(24) When they saw a cloud approaching their valleys, they said: "This is a cloud that will bring us rain." No, it is what you have asked for: a wind that brings a painful punishment,

(25) who destroys everything by the command of his Lord. And in the morning one could see nothing but their dwellings. Thus do We repay the people of the wicked.

(26) We had established for them that in which We had not established for you, and We had given them ears, eyes and hearts. But their ears, their eyes and their hearts availed them nothing, for they disavowed the revelations of Allah, and that which they mocked surrounded them.

(27) And We certainly destroyed the cities around you, and repeated the signs that they might return [to the right path].

(28) Why did those whom they had taken as gods other than Allah, that they might draw near to Him, not help them? Indeed, they abandoned them. That was their lie and what they invented.

(29) And when We directed to you a company of the jinn who were listening to the Qur'an, when they came to you, they said: "Be silent." When it was finished, they returned to their people as warners.

(30) They said: "O our people! We have heard a Book which was revealed after Moses, confirming what preceded it, and guiding to the truth and a straight path.

(31) O our people, respond to the call of Allah and believe in Him. He will forgive you your sins and protect you from a painful punishment.

(32) And whoever does not respond to the call of Allah, there will be no escape in the earth, nor will he have any protector except Him. They are clearly in error."

(33) Do they not see that Allah, Who created the heavens and the earth, and did not tire Himself, is able to revive the dead? Indeed, He is Almighty over all things.

(34) And on the Day when those who disbelieve will be subjected to the Fire, it will be said to them, "Is not this the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment for that which you disbelieved."

(35) So be patient as the messengers were firm and do not ask that the punishment be hastened upon them. On the Day they see that of which they were warned, it will seem to them as if they had remained [on earth] only an hour of a day. A message delivered! Whoever is destroyed, will be destroyed with justice, and whoever lives, will live with justice. Allah is not unjust to His creatures.

Sura 47: مُحَمَّد (Muhammad) – Muhammad

In the name of God, the Most Gracious, the Most Merciful.

(1) Those who disbelieve and divert others from the way of Allah, He will make their deeds futile.

(2) But those who believe, do good deeds and accept the truth revealed to Muhammad from their Lord, He will forgive their sins and improve their condition.

(3) That is because the disbelievers follow falsehood, while the believers follow the truth from their Lord. Thus does Allah set before mankind their examples.

(4) When you meet the disbelievers in battle, strike them on the neck; and when you have defeated them completely, bind them firmly. Then release them generously or for ransom, until the war has laid aside its burdens. So be it! Had Allah willed, He could have taken vengeance on them directly, but He tests you through one another. Those who are killed in the cause of Allah, He will not nullify their deeds.

(5) He will guide them and improve their condition,

(6) And He will admit them to Paradise, which He has made known to them.

(7) O you who believe! If you help Allah, He will help you and make your steps firm.

(8) As for those who disbelieve, for them will be doom; He will render their works futile.

(9) That is because they disliked what Allah has revealed; thus, He has rendered their works null and void.

(10) Have they not traveled through the earth and seen what was the end of those before them? Allah destroyed them completely, and a similar fate awaits the disbelievers.

(11) This is because Allah is the Protector of those who believe, while the disbelievers have no protector.

(12) Verily, Allah will admit those who believe and do righteous deeds to Gardens beneath which rivers flow. But as for those who disbelieve, they enjoy for a time and eat like cattle, and their abode is the Fire.

(13) How many cities stronger than the one that expelled you have We destroyed! And they had no helper.

(14) Is he who relies on a clear proof from his Lord like one whose evil deeds have been embellished and who follows his own desires?

(15) This is the description of the Paradise promised to the righteous: therein are rivers of pure water, rivers of milk whose taste is unchanging, rivers of wine delicious to those who drink of it, and rivers of pure honey. There will be for them all kinds of fruits and forgiveness from their Lord. Are they like those who dwell eternally in the Fire and are given boiling water that tears their insides?

(16) Among them are some who listen to you, but when they turn away from you, they say to those who have been given knowledge, "What did he say a moment ago?" Those are they whose hearts Allah has sealed, and they follow their own desires.

(17) But as for those who are guided, Allah increases their guidance and gives them piety.

(18) Are they waiting for the Hour, that it may come to them suddenly? The signs have already appeared. But when it comes, what will it profit them if they remember?

(19) Know then that there is no god but Allah. Ask forgiveness for your sin and for the believing men and believing women. Allah knows your deeds and your place of sojourn.

(20) Those who believe say: "Why has a surah not been revealed?" But when a clear surah is revealed and fighting is mentioned in it, you see those in whose hearts there is disease looking at you with the eyes of those who are overcome by death. It would be better for them.

(21) Obedience and appropriate words. But when the matter is decided, if they had been sincere to Allah, it would have been better for them.

(22) If you turn away, will you perhaps sow corruption on earth and break the ties of your relatives?

(23) Those are the ones Allah has cursed, making them deaf and blinding their eyes.

(24) Do they not meditate on the Quran or do their hearts have padlocks?

(25) Verily, as for those who turned back after the guidance was clear to them, it is Satan who seduced them and gave them false hopes.

(26) That is because they said to those who hate what Allah has revealed, "We will obey you in some matters." But Allah knows their secrets.

(27) What will become of them when the angels seize them, striking them on their faces and backs?

(28) That is because they followed that which angers Allah and detested that which pleases Him; thus, He made their works futile.

(29) Do those in whose hearts there is disease believe that Allah will not reveal their anger?

(30) If We willed, We could show them to you, and you would know them by their signs. But you will know them by their speech. Allah is Aware of your deeds.

(31) We will certainly test you, until We recognize those who strive and are patient among you, and We will test your intentions.

(32) Verily, those who disbelieve, and lead others astray from the way of Allah, and oppose the Messenger after guidance has become clear to them, they will not harm Allah in any way, and He will make their deeds null and void.

(33) O you who believe! Obey Allah and obey the Messenger and do not make your deeds futile.

(34) Verily, those who disbelieve, and lead others astray from the way of Allah, and then die as disbelievers, Allah will not forgive them.

(35) So do not be weak and do not pray for peace while you are the superior. Allah is with you and will not diminish the rewards of your deeds.

(36) The life of this world is but play and amusement. If you believe and fear Allah, He will give you your rewards and will not ask you for your wealth.

(37) If he insisted on asking you for them and put you in difficulty, you would show yourself stingy and bring out your resentment.

(38) Behold, you are called to spend in the cause of Allah, but among you is he who is miserly. And he who is miserly does so to his own detriment. Allah is the Rich, and you are the poor. If you turn away, He will replace you with another people, not like you.

Sura 48: الْفَتْحُ (Al-Fath) - Victory

In the name of God, the Most Gracious, the Most Merciful.

- (1) Indeed, We have granted you a clear victory,
- (2) that Allah may forgive you for what is past and what is to come of your sins, and complete His favor upon you, and guide you to the straight path,
- (3) and that Allah may grant you a mighty triumph.
- (4) He it is Who has sent down tranquility into the hearts of the believers, that they may increase in faith. To Allah belong the armies of the heavens and the earth. Allah is All-Knowing, All-Wise.
- (5) That He may admit the believing men and women into Gardens beneath which rivers flow, wherein they will dwell forever, and remove from them their evil deeds. That is a great success in the sight of Allah.
- (6) And that He may punish the hypocrites, both men and women, and the polytheists, both men and women, who think evil of Allah. Upon them will fall evil, and Allah will be angry with them, and will curse them, and will prepare for them Hell. What a bad destination!
- (7) To Allah belong the armies of the heavens and the earth. And Allah is All-Powerful, All-Wise.
- (8) Verily, We have sent you as a witness, a bringer of good tidings, and a warner,
- (9) that you may believe in Allah and His Messenger, and be helpful to Him, and honor Him, and glorify Him morning and evening.
- (10) Verily, those who pledge allegiance to you pledge allegiance to Allah. The hand of Allah is over their hands. Whoever breaks his covenant, breaks it to his own harm; but whoever keeps his covenant with Allah, his reward will be greatly increased.

(11) The Bedouins who remained behind will say, "They have taken from us our property and our families; ask forgiveness for us." They utter with their tongues that which is not in their hearts. Say, "Who can intercede for you with Allah, if He wishes to harm you or to benefit you? Indeed, Allah is Aware of what you do."

(12) But you thought that the Messenger and the believers would never return to their families, and that seemed good in your hearts. So you thought evil thoughts and were a lost people.

(13) Whoever disbelieves in Allah and His Messenger, then know that We have prepared for the disbelievers a blazing flame.

(14) To Allah belongs the kingdom of the heavens and the earth. He forgives whom He wills and punishes whom He wills. Allah is Forgiving, Merciful.

(15) Those who remained behind will say, when you set out to take the spoils, "Allow us to follow you." They want to change the Word of Allah. Say, "You will never follow us; thus has Allah said before." They will say, "Indeed, you envy us." But they understand little.

(16) Say to the Bedouins who remain behind: "You will be called against a people of great power; you will fight them until they submit. If you obey, Allah will give you a good reward; but if you turn away, as you did in the past, He will punish you with a painful punishment."

(17) There is no blame for the blind, nor for the lame, nor for the sick [if they do not participate]. Whoever obeys Allah and His Messenger, He will admit him to Gardens beneath which rivers flow; but whoever turns away, He will punish him with a painful punishment.

(18) Allah was pleased with the believers when they swore allegiance to you under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with imminent victory.

(19) and with much booty that they would take. Allah is Mighty, Wise.

(20) Allah has promised you much spoils which you will take; He has given you this victory in advance and has withheld the hands of the

people from you, that it may be a sign for the believers and guide you to the right path.

(21) And He has promised you other [victories] which you have not yet obtained, but Allah has already embraced them. Allah has power over all things.

(22) If the disbelievers had fought against you, they would certainly have turned away and would have found no protector or helper.

(23) This is the custom of Allah which has already occurred in the past; and you will not find any change in the custom of Allah.

(24) It is He who withheld their hands from you and your hands from them in the valley of Mecca, after He made you victorious over them. And Allah is Aware of what you do.

(25) They are those who disbelieved and prevented you from reaching the Sacred Mosque, and withheld the sacrifices from their appointed place. And had it not been for believing men and believing women whom you did not know, over whom you might have trampled and incurred guilt unknowingly... [Allah has withheld you], that Allah may admit into His mercy whom He wills. Had they been distinguished, We would have surely punished the disbelievers among them with a painful punishment.

(26) When the disbelievers filled their hearts with arrogance, the arrogance of ignorance, Allah sent down His tranquility upon His Messenger and the believers, and made them adhere to the word of piety, to which they were more entitled and which was more worthy of them. And Allah is All-Knowing of all things.

(27) Verily, Allah has confirmed the vision of His Messenger in truth: You will enter the Sacred Mosque, if Allah wills, in safety, with your heads shaved or your hair shortened, and without fear. He knew what you did not know, and He has decreed, over and above that, a victory imminent.

(28) He it is Who sent His Messenger with guidance and the religion of truth, so that it may prevail over every religion. And Allah is sufficient as a Witness.

(29) Muhammad is the Messenger of Allah. Those with him are severe towards the disbelievers, and merciful towards each other. You see them bowing down and prostrating, seeking the grace of Allah and His pleasure. Their marks are on their faces, from the traces of their prostrations. This is their example in the Torah; and their example in the Gospel is like a plant that produces its shoot, then strengthens it, until it becomes strong and stands upright on its stem, filling the sowers with wonder, so that the disbelievers become angry with them. Allah has promised those who believe and do righteous deeds forgiveness and a great reward.

Sura 49: الْحُجْرَات (Al-Hujurāt) - The Stanzas

In the name of God, the Most Gracious, the Most Merciful.

(1) O you who believe! Do not hurry ahead of Allah and His Messenger, and fear Allah. Indeed, Allah is All-Hearing, All-Knowing.

(2) O you who believe, do not raise your voices above the voice of the Prophet, nor speak to him in a loud voice as you do among yourselves, lest your deeds be rendered void without your perceiving.

(3) Verily, those who lower their voices in the presence of the Messenger of Allah are those whose hearts Allah has tested with piety. For them is forgiveness and a great reward.

(4) Indeed, those who call to you from behind the inner chambers, most of them do not understand.

(5) If they had been patient until you had come out to them, it would have been better for them. But Allah is Forgiving, Merciful.

(6) O you who believe! If a wicked man brings you news, verify it carefully, lest you strike a people out of ignorance and then regret what you have done.

(7) And know that among you is the Messenger of Allah. If he were to obey you in many matters, you would certainly be in trouble. But Allah has made you love faith and made it beautiful in your hearts, and has made you hate disbelief, wickedness and disobedience. They are the rightly guided.

(8) by the grace of Allah and by His favor. And Allah is All-Knowing, All-Wise.

(9) And if two groups of believers fight, then reconcile them. But if one of them wrongs the other, then fight the one who does wrong until he returns to the command of Allah. And if he returns, then reconcile

them both with justice and be just. Indeed, Allah loves those who are just.

(10) The believers are indeed brothers. So reconcile your brothers and fear Allah, that you may obtain mercy.

(11) O you who believe, let not some of you ridicule you. Perhaps those who are ridiculed are better than those who ridicule. And not women towards women. Perhaps those who are ridiculed are better than those who ridicule. And do not slander one another, nor call one another by abusive names. How bad is a bad name after faith! And whoever does not repent, they are the wrongdoers.

(12) O you who believe! Do not suppose too much, for in some suppositions there is sin. And do not spy on one another nor murmur against one another. Would any of you eat the flesh of his dead brother? No, you would hate it. Fear Allah. Verily, Allah is the Accepting of 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 noblest of you in the sight of Allah is he who fears Him most. Verily, Allah is All-Knowing, All-Aware.

(14) The Bedouins say, "We have believed." Say, "You have not yet believed, but say, 'We have submitted,' for faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will not diminish aught of your works. Indeed, Allah is Forgiving, Merciful."

(15) Indeed, those are the believers who believe in Allah and His Messenger and then do not doubt, and strive with their wealth and their lives in the cause of Allah. Those are the truthful.

(16) Say: 'Will you teach Allah your religion, while Allah knows what is in the heavens and what is on earth? And Allah knows everything.'

(17) They consider it a favor to you that they have submitted. Say, "Do not consider your submission as a favor to me. On the contrary, it is Allah who has favored you by guiding you to faith, if you are sincere."

(18) Verily, Allah knows the unseen of the heavens and the earth, and Allah is Clearly Seeing what you do.

Sura 50: ق (Qāf) – Qaf

In the name of God, the Most Gracious, the Most Merciful.

- (1) Qāf. By the glorious Qur'an!
- (2) Indeed, they are amazed that a warner has come to them from them. And those who disbelieve say, "This is a great thing."
- (3) "When we are dead and turned to dust... that is a far cry from coming back!"
- (4) We know well what the earth consumes of them, and with Us is a Record preserving all.
- (5) Rather, they denied the Truth when it came to them, and they are in a state of confusion.
- (6) Have they not observed the heaven above them, how We have built it and adorned it, without any crack?
- (7) And the earth: We spread it out, and placed stable mountains upon it, and made it grow all kinds of splendid plants,
- (8) as a reflection and warning for every servant who turns [to God].
- (9) And from heaven We send down holy water, with which We make gardens grow and grain to harvest,
- (10) and tall palm trees with overlapping dates,
- (11) as sustenance for the servants; and with it we revive a dead earth. Thus will the resurrection take place.
- (12) Before them, the people of Noah, the Companions of ar-Rass and Thamūd denied,
- (13) as well as 'Ād, Pharaoh and Lot's brothers,
- (14) and the Companions of al-Aykah and the people of Tubba'. All of them denied the messengers, and thus My threat was fulfilled.

(15) Are we perhaps exhausted by the first creation? Indeed, they are in doubt about a new creation.

(16) Verily, We have created man and We know what his soul whispers to him; and We are closer to him than his jugular vein.

(17) When the two recording angels record, sitting on the right and left,

(18) he does not utter a word without there being an observer ready [to write] next to him.

(19) And the agony of death comes in truth: "This is what you were trying to avoid."

(20) And the Trumpet shall be sounded: This is the Day of Threat.

(21) Each soul will be accompanied by a driver and a witness.

(22) [It will be said:] "Indeed, you were distracted from this; We have removed your veil from you, today your sight is sharp."

(23) And his companion will say, 'This is what I have prepared [for the reckoning].'

(24) [God will say:] "Throw into Hell every obstinate ungrateful person,

(25) he who prevented the good, transgressed and was doubtful,

(26) who placed another deity besides God. Cast him into severe punishment."

(27) His companion will say: "Our Lord, it was not I who made him transgress, but he was in grave error."

(28) [God will say:] 'Do not contend before Me; I had already sent you a warning.

(29) My word is not changed, and I am not unjust to the servants."

(30) The Day We will say to Hell, "Are you full?" and it will say, "Is there more than that?"

(31) And Paradise will be brought near to the righteous, not far away.

(32) "This is what was promised to you, to those who returned [to God] and were observant,

(33) who feared the Most Gracious in secret and came with a devout heart."

(34) "Enter it in peace. This is the Day of Eternity."

(35) There they will have whatever they desire, and with Us there is still more.

(36) How many generations have we destroyed before them, who were mightier than they, who roamed the land! Is there any place of escape?

(37) Verily, therein is a reminder for him who has a heart or listens attentively while being present [with his mind].

(38) Verily, We created the heavens and the earth and what is between them in six days, and there was no weariness in Us.

(39) So bear with patience what they say, and glorify your Lord with praise before the rising of the sun and before its setting,

(40) and during the night glorify Him, and at the end of the prostrations.

(41) And pay attention to the Day when the caller will call from a nearby place,

(42) The Day they will truly hear the Cry: that will be the Day of Resurrection.

(43) Verily, We are the givers of life and death, and to Us is the final return.

(44) The Day when the earth will split open and they will come out quickly - that is an easy gathering for Us.

(45) We know best what they say; you are not a coercer over them. So warn with the Qur'an those who fear My threat.

Sura 51: أَلْدَّارِيَّاتُ (Adh-Dhāriyāt) - The Fans

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the winds that scatter [the dust],
- (2) and those who carry a load [of rain],
- (3) and those that glide lightly [on the sea],
- (4) and those who distribute orders,
- (5) Indeed, what you have been promised is certainly true,
- (6) and it is true that the Judgment will take place.
- (7) For the sky with its paths,
- (8) In truth, you are at odds.
- (9) He who wants to be diverted is diverted from it.
- (10) Cursed be the liars,
- (11) those who wander in ignorance!
- (12) They ask, "When will the Day of Judgment be?"
- (13) The Day they will be burned with the Fire,
- (14) "Taste your torment! This is what you asked to be hastened!".
- (15) Indeed, the righteous will be in gardens and springs,
- (16) receiving what their Lord has given them; before that they were doers of good.
- (17) They slept little during the night,
- (18) and at dawn they asked for forgiveness,
- (19) and in their riches there was a right for the beggar and the poor.

- (20) In the earth are signs for those who are certain,
(21) and also in yourselves. Do you not reflect then?
(22) And in the heaven is your sustenance and that which you were promised.
(23) By the Lord of heaven and earth, it is certainly the truth, as you speak.
(24) Has the story of Abraham's honored guests reached you?
(25) When they came to him and said, "Peace!" he answered, "Peace, you unknown people."
(26) Then he retired quietly to his family and prepared a fattened calf.
(27) He served them and said, "Are you not eating?"
(28) Then he was afraid of them. They said, "Do not be afraid!" And they brought him good news of a wise son.
(29) His wife came near, crying, and struck her face, saying, "I am a barren old woman!"
(30) They said: "Thus has your Lord decreed. Indeed, He is the Wise, the Knowing."
(31) He [Abraham] said: "What then is your task, O messengers?"
(32) They said: "We have been sent to a guilty people,
(33) to hurl stones of hardened clay at them,
(34) marked with your Lord for the transgressors."
(35) But We saved those of them who believed.
(36) We found there only a house of submissives.
(37) We have left for you a sign for those who fear a painful punishment.

(38) And also in Moses [is a sign], when We sent him with clear authority to Pharaoh.

(39) But he turned around with his supporters, saying: "He is a magician or a possessed man!"

(40) So We seized him and threw him and his army into the waves, because he was guilty.

(41) And in the 'Ād [there is a sign], when We sent upon them the devastating wind,

(42) which left nothing of what it fell upon without reducing it to dust.

(43) And in the Thamūd [there is a sign], when it was said to them: "Enjoy for a little while longer."

(44) But they transgressed the command of their Lord, so the lightning struck them as they were looking.

(45) They could neither get up nor be helped.

(46) And before them [it happened with] the people of Noah, for they were a people of iniquity.

(47) We have built the heaven with might, and indeed We are expanding it.

(48) And We have spread out the earth; and how excellent are We in spreading it out!

(49) And We have created pairs from everything, that you may reflect.

(50) So flee to God. Verily, I am to you a clear warner from Him.

(51) And do not place any other god besides God. Verily, I am to you a clear warner from Him.

(52) So never did a messenger come to them but they said, "He is a sorcerer or a man possessed."

(53) Did they recommend this to one another? No, they are rebellious people.

(54) So stay away from them; you will not be blamed.

(55) And warn, for indeed warning benefits the believers.

(56) And I have not created the jinn and the men except that they should worship Me.

(57) I do not desire any sustenance from them, nor do I desire that they should feed Me.

(58) Verily, God is the Sustainer, the Possessor of strength, the Immovable.

(59) Verily, for those who have done wrong there is a portion similar to that of their companions; so let them not ask for hastening [the punishment].

(60) Woe to the disbelievers because of the Day which was promised to them!

Sura 52: الطُّور (Aṭ-Ṭūr) - The Mount

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the Mountain!
- (2) And for a written Book
- (3) on a flat roll!
- (4) And for the Haunted House!
- (5) And for the High Roof!
- (6) And for the full Sea!
- (7) Indeed, the punishment of your Lord will come to pass without fail.
- (8) No one will be able to stop it.
- (9) The Day the heavens will shake violently,
- (10) and the mountains will move.
- (11) Woe on that Day to those who deny,
- (12) those who delight in vain talk.
- (13) The Day they will be forcibly pushed into the Fire of Hell.
- (14) [It will be said to them:] 'This is the Fire which you disavowed.
- (15) Is this perhaps magic, or don't you see?
- (16) Burn yourself in there! Whether you are patient or not, it will be the same for you; you will only get what you deserve."
- (17) Verily, the righteous will be in Gardens and Blessedness.
- (18) rejoicing in what their Lord has given them; and their Lord will have protected them from the torment of Hell.

(19) [It will be said to them:] "Eat and drink with pleasure, for what you have done."

(20) Reclining on aligned beds; we will unite them with companions with beautiful and chaste eyes.

(21) And those who have believed, and their descendants who followed them in faith, We will cause their descendants to join them, and We will not diminish their works in any way. Every person is responsible for what he has earned.

(22) And we will provide them with fruit and meat as they desire.

(23) There they will pass a cup [of drink], in which there will be neither idle talk nor sin.

(24) And they will serve them young as hidden pearls.

(25) They will turn to one another and ask,

(26) saying: "We were, among our people, fearful.

(27) But Allah has granted us His favor and protected us from the torment of the burning wind.

(28) We used to invoke Him before; indeed, He is the Beneficent, the Merciful."

(29) So warn [O Muhammad], for by the grace of your Lord you are neither a soothsayer nor a fool.

(30) Or they say: "He is a poet, let us wait until time brings him ruin."

(31) Say: "Wait, I too am among those who wait with you."

(32) Does their mind command them this, or are they a transgressing people?

(33) Or they say, "He invented it." No, rather they do not believe.

(34) Let them then bring a speech similar to this, if they are truthful.

- (35) Were they created from nothing or are they the creators?
- (36) Did They create the heavens and the earth? No, but they have no certainty.
- (37) Do they possess the treasures of your Lord, or are they the rulers?
- (38) Do they have a ladder on which to listen to [the divine decrees]? Then let whoever listens bring clear proof.
- (39) For Him the daughters and for you the sons?
- (40) Do you ask them for a fee, so as to burden them with a heavy debt?
- (41) Do they have access to the invisible and are they writing?
- (42) Are they plotting deception? But those who deny will be deceived.
- (43) Have they any god other than Allah? Glory be to Allah above what they associate with Him.
- (44) If they saw a part of the sky falling, they would say, "It is a cloud gathered together."
- (45) So leave them, until they meet their Day when they will be struck down.
- (46) The Day when their deceit will avail them nothing and they will not be helped.
- (47) Verily, for those who do wrong there is a punishment beyond this, but most of them do not know it.
- (48) Bear patiently the decree of your Lord, for you are before Our eyes; and glorify your Lord when you arise.
- (49) And in the night glorify Him, and at the setting of the stars.

Sura 53: النّجْم (An-Najm) - The Star

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the star when it sinks!
- (2) Your companion has not gone astray nor been deceived,
- (3) and does not speak on a whim.
- (4) It is nothing but a revelation that was inspired in him,
- (5) a mighty one taught it to him,
- (6) endowed with power; settled,
- (7) while it was at the highest horizon.
- (8) Then he approached and came down,
- (9) until he was two bows away or even closer.
- (10) Thus He revealed to His servant what He revealed.
- (11) The heart did not lie about what it saw.
- (12) Do you then want to argue with him about what he saw?
- (13) And he certainly saw him again,
- (14) at the Lotus of the Extreme Limit,
- (15) near which is the Garden of the Dwelling.
- (16) When the Lotus was covered by that which covered it,
- (17) the gaze did not deviate or go beyond the limit.
- (18) Indeed, he saw some of the greatest signs from his Lord.
- (19) Have you considered Al-Lāt and Al-'Uzzā?

(20) and Manāt, the third, the other?

(21) Do you have males and He has females?

(22) Now this is an unfair division!

(23) These are but names which you and your fathers have invented, and over which Allah has given no authority. They follow only conjecture and what the souls desire, while guidance has come to them from their Lord.

(24) Will man have what he desires?

(25) To Allah belongs the Hereafter and the present life.

(26) And how many are the angels in the heavens whose intercession avails nothing except after Allah has permitted it to whom He wills and with whom He is pleased.

(27) Verily, those who disbelieve in the Hereafter give the angels feminine names,

(28) while they have no knowledge about it. They only follow conjectures, and indeed conjectures are of no use against the truth.

(29) So turn away from those who turn away from Our Reminder and desire nothing other than the life of the world.

(30) This is the height of their knowledge. Verily, your Lord knows best whoever has strayed from His way, and He knows best whoever is rightly guided.

(31) To Allah belongs whatever is in the heavens and whatever is on earth, that He may reward those who do evil for what they have done, and reward those who do good with what is best.

(32) Those who avoid great sins and indecencies, except small sins. Verily, your Lord is Abundant in Forgiveness. He knows you best when He created you from the earth and when you were embryos in your mothers' wombs. So do not praise yourselves for purity; He knows best the righteous.

(33) You have seen him who turned back,
(34) and gave little and then held back?
(35) Does he have knowledge of the unseen, so that he can see?
(36) Or he was not informed of what is in the papers of Moses
(37) and of Abraham, who kept his promise?
(38) That no one will carry another's burden,
(39) and that man will have nothing but what he has worked for,
(40) and that his effort will be seen,
(41) then he will be given full reward,
(42) And that with your Lord is the Last Day?
(43) It is He who makes one laugh and one cry,
(44) and that it is He who gives death and gives life,
(45) and who created the couples, male and female,
(46) from a drop of sperm when it is emitted,
(47) and that the second creation belongs to Him,
(48) and that it is He who gives wealth and satisfaction,
(49) and He is the Lord of Sirius.
(50) And it is He who destroyed the ancient 'Ād,
(51) and Thamūd, and left nothing of them,
(52) and the people of Noah before them were more unjust and more
rebellious,
(53) and he brought down the overthrown cities,

- (54) and covered them with what he covered them with.
- (55) Which then of the benefits of your Lord do you doubt?
- (56) This is a warning like the previous ones.
- (57) The imminent is approaching.
- (58) None but Allah can reveal its time.
- (59) Do you then marvel at this speech?
- (60) And laugh and don't cry,
- (61) while you are distracted?
- (62) So prostrate yourselves to Allah and worship Him. [Prostration]^

Sura 54: الْقَمَر (Al-Qamar) - The Moon

In the name of God, the Most Gracious, the Most Merciful.

- (1) The Hour approaches, and the moon has split in two.
- (2) But if they see a sign, they turn around and say, "The magic continues!"
- (3) They denied and followed their desires, but every matter will have its conclusion.
- (4) And reports have come to them that should have dissuaded them,
- (5) perfect wisdom, but warnings are of no avail.
- (6) Turn away from them for now. The Day the caller will call them to something terrible,
- (7) they will come out of the graves with downcast eyes, like scattered locusts,
- (8) hastening towards the caller. The disbelievers will say: "This is a difficult day!"
- (9) Before them, the people of Noah denied, and they denied Our servant, saying, "You fool!" and he was rejected.
- (10) Then he called upon his Lord: "I am overwhelmed, so help me!"
- (11) We opened the gates of heaven to abundant water,
- (12) and We caused the earth to flow forth into springs; the waters met by a decree already established.
- (13) We carried him on an ark made of boards and nails,
- (14) which sailed before Our eyes: a reward for those who were denied.

- (15) We left it as a sign, is there anyone who reflects?
- (16) How terrible were My chastisement and My warnings!
- (17) Verily, We have made the Qur'an easy to remember; is there anyone who reflects?
- (18) The 'Aad denied; how terrible were My punishment and My warnings!
- (19) We sent against them a mighty wind in a day of continual calamity,
- (20) who tore people apart like they were uprooted palm trunks.
- (21) How terrible were My chastisement and My warnings!
- (22) Verily, We have made the Qur'an easy to remember; is there anyone who reflects?
- (23) The Thamūd denied the warnings.
- (24) They said, "Should we follow one man among us? Then we would be in error and folly.
- (25) Was he chosen among all of us? Indeed, he is an arrogant liar!"
- (26) Soon they will know who the arrogant liar is.
- (27) Indeed, We will send them the she-camel as a trial, so look at her and be patient.
- (28) Inform them that the water will be shared among them, each one will have his turn to drink.
- (29) But they called to their companion, and he leaped forward and killed her.
- (30) How terrible were My chastisement and My warnings!
- (31) We sent out a single cry against them, and they became like dry straw.

(32) Verily, We have made the Qur'an easy to remember; is there anyone who reflects?

(33) Lot's people denied the warnings.

(34) We sent a storm of stones upon them; only Lot's family did we save at dawn,

(35) as a favor from Us. Thus We reward the grateful.

(36) He had warned them of Our punishment, but they doubted the warnings.

(37) They even tried to seduce his guests, so We blinded their eyes. "Taste My punishment and My warnings!"

(38) Early in the morning a permanent punishment struck them.

(39) "Taste My punishment and My warnings!"

(40) Verily, We have made the Qur'an easy to remember; is there anyone who reflects?

(41) Warnings also reached Pharaoh's people,

(42) But they rejected all Our signs, so We seized them with the grip of one Mighty, Almighty.

(43) Are your disbelievers better than them? Or have you an absolution in the Scripture?

(44) Or they say: "We are a united and victorious assembly!"

(45) Soon the assembly will be defeated and they will turn away.

(46) Indeed, the Hour is their appointment, and the Hour will be more bitter and more painful.

(47) Indeed, the guilty are in error and folly.

(48) The Day they will be dragged into the Fire on their faces: "Taste the touch of Saqar!"

(49) Indeed, We have created everything in moderation.

(50) And Our command is but a moment, like the twinkling of an eye.

(51) And indeed We have destroyed your fellows; is there anyone who reflects?

(52) Everything they did is in the records,

(53) every small and large [fact] is written.

(54) Verily, the devotees will be in gardens and rivers,

(55) in a place of truth with an Almighty Sovereign.

Sura 55: الرَّحْمٰنُ (Ar-Raḥmān) - The Compassionate
In the name of God, the Most Gracious, the Most Merciful.

- (1) The Compassionate,
- (2) He taught the Quran.
- (3) He created man,
- (4) He taught him the word.
- (5) The sun and the moon follow a precise calculation.
- (6) The stars and the trees bow down.
- (7) He has raised up the heavens and set up the scales,
- (8) So that you do not transgress the balance.
- (9) Set the weight correctly and do not falsify the scale.
- (10) He placed the earth for the creatures,
- (11) In it there are fruits and palms with protected buds,
- (12) And cereals with chaff and aromatic plants.
- (13) Which of the favors of your Lord will you deny?
- (14) He created man from clay, like pottery,
- (15) And He created the jinn from a flame of pure fire.
- (16) Which of the favors of your Lord will you deny?
- (17) The Lord of the two easts and the Lord of the two wests.
- (18) Which of the favors of your Lord will you deny?
- (19) He made two seas flow together,

- (20) There is a barrier between them that they do not cross.
- (21) Which of the favors of your Lord will you deny?
- (22) Pearls and corals come out of both.
- (23) Which of the favors of your Lord will you deny?
- (24) And to Him belong the ships that sail on the sea, exalted like mountains.
- (25) Which of the favors of your Lord will you deny?
- (26) Everything on earth is destined to perish,
- (27) But the Face of your Lord will remain, full of majesty and honor.
- (28) Which of the favors of your Lord will you deny?
- (29) All who are in the heavens and on the earth ask Him; every day He is in [a new] occupation.
- (30) Which of the favors of your Lord will you deny?
- (31) We will deal with you, O you two hosts [of men and jinn].
- (32) Which of the favors of your Lord will you deny?
- (33) O assembly of jinn and men! If you can cross the boundaries of the heavens and the earth, do so; but you cannot do so without authority.
- (34) Which of the favors of your Lord will you deny?
- (35) Fire of sparks and molten copper will be sent upon you, and you will not be able to defend yourselves.
- (36) Which of the favors of your Lord will you deny?
- (37) When the sky splits open and becomes red like oil.
- (38) Which of the favors of your Lord will you deny?

(39) On that day neither men nor jinn will be questioned about their sins.

(40) Which of the favors of your Lord will you deny?

(41) The guilty will be recognized by their faces, and will be seized by their forelock and feet.

(42) Which of the favors of your Lord will you deny?

(43) This is the Hell that the guilty deny.

(44) Between it and boiling water they will come and go.

(45) Which of the favors of your Lord will you deny?

(46) And for whoever fears to come before his Lord, there will be two gardens.

(47) Which of the favors of your Lord will you deny?

(48) With many-shaded branches.

(49) Which of the favors of your Lord will you deny?

(50) There are two springs flowing in them.

(51) Which of the favors of your Lord will you deny?

(52) In them are fruits of every kind, in abundance.

(53) Which of the favors of your Lord will you deny?

(54) Sitting on beds lined with brocade, the fruits of the two gardens will be within reach.

(55) Which of the favors of your Lord will you deny?

(56) In them are maidens with chaste looks, whom no man or jinn has ever touched before.

(57) Which of the favors of your Lord will you deny?

- (58) Like rubies and corals.
- (59) Which of the favors of your Lord will you deny?
- (60) Is not the reward of good anything other than good?
- (61) Which of the favors of your Lord will you deny?
- (62) And besides these two, there are two other gardens.
- (63) Which of the favors of your Lord will you deny?
- (64) Of an intense dark green.
- (65) Which of the favors of your Lord will you deny?
- (66) There are two gushing springs in them.
- (67) Which of the favors of your Lord will you deny?
- (68) In them are fruits, date palms and pomegranates.
- (69) Which of the favors of your Lord will you deny?
- (70) There are good and beautiful women among them.
- (71) Which of the favors of your Lord will you deny?
- (72) Uri kept in the pavilions,
- (73) Which of the favors of your Lord will you deny?
- (74) Which no man or jinn has ever touched before.
- (75) Which of the favors of your Lord will you deny?
- (76) Sitting on green cushions and beautiful carpets.
- (77) Which of the favors of your Lord will you deny?
- (78) Blessed be the name of your Lord, full of majesty and honor.

Sura 56: الْوَاقِعَةُ (Al-Wāqi‘ah) - The Inevitable

In the name of God, the Most Gracious, the Most Merciful.

- (1) When the Unavoidable Event occurs,
- (2) No one can deny that this happened.
- (3) He will bring down some and raise up others.
- (4) When the earth is shaken with a violent shock,
- (5) And the mountains will be reduced to shattered dust,
- (6) Becoming scattered dust,
- (7) And you will be divided into three groups:
- (8) Those on the right—who are those on the right?
- (9) And those on the left—who are those on the left?
- (10) And the Precedents, the Precedents:
- (11) They are the closest [to God],
- (12) In the Gardens of Earthly Delights.
- (13) A multitude from the first generations,
- (14) And few from the last generations,
- (15) On beds adorned with gold and gems,
- (16) Lying on them, facing each other.
- (17) Eternally young servants will circle around them,
- (18) With cups, jugs and a chalice of pure drink,
- (19) From which they will not experience headaches nor be intoxicated.

- (20) And fruit of their choice,
(21) And the flesh of birds they desire.
(22) And girls with big eyes,
(23) Like hidden pearls,
(24) Reward for what they did.
(25) They will not hear in it idle talk or accusations of sin,
(26) But only the greeting: "Peace, peace."
(27) And those on the right—who are those on the right?
(28) They will be among lotus without thorns,
(29) And banana trees laden with fruit,
(30) And shadow spreads,
(31) And flowing water,
(32) And abundant fruit,
(33) Never interrupted nor forbidden,
(34) And elevated beds.
(35) Verily, We have created them in a special creation,
(36) And We made them pure virgins,
(37) Lovers and peers,
(38) For those on the right.
(39) A multitude from the first generations,
(40) And a multitude from the last generations.
(41) And those on the left—who are those on the left?
(42) They will be in the midst of burning wind and boiling water,

- (43) And in the shadow of black smoke,
(44) Not fresh or pleasant.
(45) In truth, they used to live in luxury,
(46) And they persisted in the great sin,
(47) And they said, "When we die and become dust and bones, will we really be raised?
(48) And our ancient ancestors too?"
(49) Say: 'The first and the last,
(50) They will certainly be gathered for the appointment of a known Day".
(51) Then you, oh misguided ones who deny,
(52) You will surely be eaters of the tree of Zaqqum,
(53) And you will fill your bellies with it,
(54) And you shall drink boiling water thereon,
(55) You will drink like thirsty camels.
(56) This will be their hospitality on the Day of Judgment.
(57) We created you, so why do you not believe?
(58) Have you seen what you ejaculate?
(59) Do you create it, or are We the Creators?
(60) We have decreed death among you, and nothing prevents Us.
(61) To replace you with others similar to you and recreate you in forms you do not know.
(62) And you certainly knew the first creation; why then do you not reflect?

- (63) Have you considered what you sow?
- (64) Do you increase it, or are We the Increasers?
- (65) If We wanted, We could reduce him to dry straw, and you would be left wondering,
- (66) Saying: "We are really in debt,
- (67) Indeed, we are deprived of everything."
- (68) Have you considered the water you drink?
- (69) Do you send it down from the clouds, or do We send it down?
- (70) If We wanted, We could make it salty; why then are you not grateful?
- (71) Have you considered the fire you kindle?
- (72) Do you make its wood grow, or do We make it grow?
- (73) We have made it a memorial and a provision for the travellers in the wilderness.
- (74) So glorify the name of your Lord, the Exalted.
- (75) I swear by the position of the stars—
- (76) And indeed it is a solemn oath, if ye only knew—
- (77) That this is indeed a noble Quran,
- (78) In a Book kept,
- (79) Which only the purified can touch,
- (80) A revelation from the Lord of the Worlds.
- (81) Is this the speech you are neglecting?
- (82) And do you make your living from it by denying it?
- (83) Why then, when the soul reaches the throat,

- (84) And you at that moment look,
- (85) And We are closer to him [the dying] than you, but you do not see,
- (86) If you are not subject [to Our power],
- (87) Bring her back, if you are truthful.
- (88) If he is among those who are close [to God],
- (89) Then for him will be comfort, fragrance and a Garden of Delight.
- (90) And if he is among those on the right,
- (91) Then [it will be said to him], "Peace be to you," from those on the right.
- (92) But if he is among the deniers, the erring,
- (93) Then his hospitality will be boiling water,
- (94) And he will burn in the Fire of Hell.
- (95) Indeed, this is the absolute certainty.
- (96) So glorify the name of your Lord, the Exalted.

Sura 57: الْحَدِيد (Al-Hadīd) - The Iron

In the name of God, the Most Gracious, the Most Merciful.

(1) All that is in the heavens and the earth glorifies Allah. He is the Almighty, the Wise.

(2) To Him belongs the dominion of the heavens and the earth. He gives life and gives death, and He is Almighty over all things.

(3) He is the First and the Last, the Manifest and the Hidden, and He is Omniscient of all things.

(4) He it is who created the heavens and the earth in six days, then established Himself on the Throne. He knows what enters the earth and what comes out of it, what descends from the sky and what ascends from it. And He is with you wherever you are; and Allah sees all that you do.

(5) To Him belongs the dominion of the heavens and the earth, and to Allah all things return.

(6) He makes the night enter into the day and the day into the night, and he knows perfectly what is in the hearts.

(7) Believe in Allah and His Messenger, and give from that which He has made you vicars of. Those of you who believe and give will have a great reward.

(8) Why should you not believe in Allah while the Messenger invites you to believe in your Lord? He has already made your commitment, if you are believers.

(9) It is He who sends down to His servant clear signs, that He may bring you out of darkness into light. And verily, Allah is Beneficent and Merciful to you.

(10) And why should you not give in the way of Allah, when to Him belongs the inheritance of the heavens and the earth? Those of you who gave and fought before the conquest are not equal; they are of

higher rank than those who gave and fought afterward. Yet Allah has promised good to all of you; and Allah is Aware of what you do.

(11) Whoever offers Allah a good loan, He will multiply it for him many times over; and he will have a noble reward.

(12) On the Day when you see the believing men and women with their light running before them and to their right, it will be said, "Good news for you today: Gardens beneath which rivers flow, wherein you will dwell forever." That is the supreme success.

(13) The Day when the hypocrites, both men and women, will say to the believers, "Wait for us that we may take some of your light." It will be said, "Turn back and seek for yourselves a light." Then a wall will be erected between them with a door; within it will be mercy, and outside, in front of them, will be torment.

(14) They will call them, "Were we not with you?" They will say, "Yes, but you tempted yourselves, and waited [for our failure], and doubted, and deluded yourselves with false hopes until the command of Allah came to you. And the Deceiver deceived you about Allah."

(15) No ransom will be accepted from you today, nor from those who disbelieve. Your abode is the Fire; it is your master. What an evil destination!

(16) Has not the time come for those who believe that their hearts should humble themselves at the remembrance of Allah and what has come down of the truth, and that they should not be like those who were given the Book before? The time has been prolonged for them, so their hearts have become hardened, and many of them are evil.

(17) Know that Allah gives life to the earth after its death. We have made clear to you the signs so that you may understand.

(18) Verily, the men and women who give charity and offer Allah a goodly loan, it will be multiplied for them, and they will have a noble reward.

(19) Those who believe in Allah and His Messengers - they are the truthful and the martyrs with their Lord. For them will be their reward and their light. But those who disbelieve and deny Our revelations - they will be the companions of Hell.

(20) Know that the life of the world is nothing but play, amusement, adornment, boasting among yourselves, and competition in the accumulation of wealth and children. It is like a rain: the vegetation that comes from it makes the cultivators happy; then it withers and you see it turning yellow, then it becomes dry straw. And in the Hereafter there is a severe punishment, but also forgiveness from Allah and pleasure. And the life of the world is but an illusory enjoyment.

(21) Compete for forgiveness from your Lord and a Garden whose breadth is like that of the heavens and the earth, prepared for those who believe in Allah and His Messengers. That is the bounty of Allah, which He bestows on whom He wills. And Allah is the Possessor of the Greatest Bounty.

(22) No calamity befalls you or the earth, except it be recorded in the Book before We make it manifest. Indeed, that is easy for Allah.

(23) So that you do not grieve for that which you have not received, nor rejoice for that which He has given you. And Allah does not love any arrogant boaster.

(24) those who are stingy and encourage others to stinginess. And whoever turns back, then know that Allah is the Rich, the Praiseworthy.

(25) Verily, We have sent Our Messengers with clear proofs, and We have sent down with them the Book and the Balance, that men may act righteously. And We have sent down iron, in which is great strength and of great use to men, that Allah may know him who supports Him and His Messengers without seeing. Verily, Allah is Mighty, All-Powerful.

(26) And We sent Noah and Abraham, and We placed in their descendants prophethood and the Book. Some of them are rightly guided, but many of them are wicked.

(27) Then We caused Our Messengers to follow them, and We caused Jesus, son of Mary, to follow them, and We gave him the Gospel. And We put compassion and mercy in the hearts of those who followed him. As for monasticism, they established it for themselves, without Our commanding it, seeking the pleasure of Allah. But they did not observe it as they ought to have done. So We gave those who believed among them their reward, but many of them are evildoers.

(28) O you who believe! Fear Allah and believe in His Messenger. He will grant you a double portion of His mercy, and will give you a light by which you will walk, and He will forgive you. And Allah is Forgiving, Merciful.

(29) So that the People of the Scripture may know that they have no power over the grace of Allah, and that grace is in the hand of Allah. He bestows it on whom He wills, and Allah is the Possessor of great grace.

Sura 58: الْمُجَادِلَة (Al-Mujādilah) - The Disputing Woman

In the name of God, the Most Gracious, the Most Merciful.

(1) Allah has certainly heard the words of her who argued with you about her husband and complained to Allah. Allah has heard your conversation. Verily, Allah is the All-Hearing, All-Seeing.

(2) Those of you who divorce their wives, saying, "You are to me as my mother's back," let them know that they are not their mothers. Their mothers are only those who bore them. Verily, they utter evil and false words. But Allah is Forgiving and Merciful.

(3) Those who divorce their wives with this expression and then wish to go back on what they said, must free a slave before they resume sexual relations. This is imposed on you, and Allah is Aware of what you do.

(4) Whoever cannot afford to do so, let him fast for two consecutive months before they resume sexual relations. And whoever cannot, let him feed sixty poor people. This is so that you may believe in Allah and His Messenger. These are the limits of Allah, and those who disbelieve will have a painful punishment.

(5) Verily, those who oppose Allah and His Messenger will be humiliated, as those before them were humiliated. We have already sent down clear signs, and for those who disbelieve there is a humiliating punishment.

(6) On the Day when Allah will resurrect them all, He will inform them of what they used to do. Allah has recorded it, but they have forgotten it. And Allah is Witness to everything.

(7) Do you not see that Allah knows all that is in the heavens and the earth? There is no secret conversation between three people without Him being the fourth, nor between five without Him being the sixth, nor between a smaller or greater number without Him being with them wherever they are. Then He will inform them on the Day of Resurrection of what they used to do. Indeed, Allah is All-Knowing.

(8) Have you not seen those who were forbidden to plot secretly? Yet they return to that which was forbidden to them and conspire for sin, aggression and disobedience to the Messenger. And when they come to you, they greet you other than as Allah has greeted you, and they say among themselves: "Why does Allah not punish us for what we say?" Hell will be sufficient for them; they will burn therein. What a bad destination!

(9) O you who believe! When you consult in secret, do not consult for sin, aggression, and disobedience to the Messenger, but consult for righteousness and piety. And fear Allah, to Whom you will be gathered.

(10) Verily, the secret conspiracy is the work of Satan, to afflict the believers; but it cannot harm them in any way except by Allah's leave. And in Allah let the believers put their trust.

(11) O you who believe! When it is said to you, "Make room in the assemblies," then make room; Allah will make room for you [in Paradise]. And when it is said to you, "Rise," then rise; Allah will elevate those of you who believe and those who have been given knowledge. And Allah is Aware of what you do.

(12) O you who believe! When you wish to consult the Messenger privately, offer charity before your consultation. That is better for you and purer. But if you cannot find the means, then Allah is Forgiving, Merciful.

(13) Do you fear to give charity before your consultation? If you do not, and Allah turns to you with mercy, then observe the prayer, pay the zakat, and obey Allah and His Messenger. And Allah is Aware of what you do.

(14) Have you not seen those who have allied themselves with a people with whom Allah is angry? They are neither of you nor of them, and they swear falsely, knowing that they are lying.

(15) Allah has prepared for them a severe punishment. Indeed, what they do is evil.

(16) They have taken their oaths as a shield, so that they may turn others away from the way of Allah. For them is a humiliating punishment.

(17) Neither their wealth nor their children will be a shield for them from Allah. They are the companions of the Fire, and they will abide therein forever.

(18) On the Day when Allah will resurrect them all, they will swear to Him as they swear to you, thinking that they are right. Indeed, they are liars.

(19) Satan has taken possession of them and made them forget the remembrance of Allah. They are the party of Satan. Verily, the party of Satan is doomed to defeat.

(20) Indeed, those who oppose Allah and His Messenger will be among the most humiliated.

(21) Allah has decreed: "I and My Messengers will prevail." Indeed, Allah is Mighty and Powerful.

(22) You will not find any people who believe in Allah and the Last Day who befriend those who oppose Allah and His Messenger, even if they are their fathers, their sons, their brothers or their relatives. He has written faith in their hearts and strengthened them with a spirit from Him. And He will admit them into Gardens beneath which rivers flow, wherein they will abide forever. Allah is pleased with them and they are pleased with Him. They are the Party of Allah. Verily, the Party of Allah is destined to succeed.

Sura 59: **الْحٰشِر** (Al-Hashr) - The Gathering

In the name of God, the Most Gracious, the Most Merciful.

(1) All that is in the heavens and the earth glorifies Allah. He is the Almighty, the Wise.

(2) It is He who expelled from their homes, in the first exodus, the disbelievers from among the People of the Book. You did not expect that they would go away, and they thought that their fortresses would protect them from Allah. But Allah came to them from where they did not expect, and He struck terror into their hearts. They demolished their houses with their own hands and with the hands of the believers. So learn from this, O you who understand.

(3) Had Allah not decreed exile for them, He would certainly have punished them in this world; and in the Hereafter they will have the punishment of the Fire.

(4) That is because they opposed Allah and His Messenger. And whoever opposes Allah, then Allah is severe in punishment.

(5) Whatever date palm you cut down or leave intact on its roots, it is by Allah's permission, that He may humble the wrongdoers.

(6) And as for the booty which Allah has given to His Messenger without fighting, you did not have to drive horses or camels to get it. But Allah gives His messengers power over whom He wills, and Allah is All-Powerful.

(7) What Allah has provided for His Messenger from the people of the cities belongs to Allah, to the Messenger, to his near relatives, to the orphans, to the needy, and to the wayfarers, lest it become wealth exclusively from the rich among you. So take what the Messenger gives you, and abstain from what he has forbidden you. And fear Allah; indeed, Allah is severe in punishment.

(8) [It is also] for the poor emigrants who have been expelled from their homes and deprived of their possessions, who seek grace and

pleasure from Allah and support Allah and His Messenger. They are the sincere.

(9) And [it belongs] to those who were already in the Abode [Medina] and in faith before them. They love those who emigrate to them and do not have envy in their hearts for what has been given [to the emigrants], but prefer them to themselves, even if they are in need. And whoever is preserved from the greed of his soul, they are the prosperous.

(10) And [it belongs] to those who will come after them, who say: "Our Lord, forgive us and our brothers who were before us in faith, and leave not in our hearts any ill-will towards those who have believed. Our Lord, verily, You are Gracious, Merciful."

(11) Have you not seen the hypocrites saying to their disbelieving brothers from among the People of the Book: "If you are expelled, We will go with you and We will never obey anyone against you; and if you are attacked, We will certainly help you"? But Allah bears witness that they are certainly liars.

(12) If they are expelled, they will not go out with them; and if they are attacked, they will not help them; and even if they help them, they will turn away and then they will not be helped.

(13) Verily, put in their hearts more fear than Allah Himself. That is because they are a people who do not understand.

(14) They will not fight against you all together except in fortified cities or behind walls. Their hostility towards each other is intense. You think they are united, but their hearts are divided. This is because they are a people who do not reason.

(15) They are like those who preceded them by a short time; they have tasted the consequences of their deeds, and they will have a painful punishment.

(16) [Their example is like that of] Satan when he says to man: "Do not believe." But when he becomes disbelieving, he says: "Indeed, I dissociate myself from you, for I fear Allah, the Lord of the worlds."

(17) The end of both of them will be in the Fire, wherein they will abide forever. This is the reward of the wrongdoers.

(18) O you who believe! Fear your duty to Allah, and let every soul consider what it has prepared for tomorrow. Fear your duty to Allah. Indeed, Allah is Aware of what you do.

(19) And be not like those who have forgotten Allah, so He has made them forget themselves. They are the transgressors.

(20) The companions of the Fire and the companions of Paradise are not equal. The companions of Paradise are the conquerors.

(21) If We had sent down this Qur'an on a mountain, you would have seen it humbled and broken for fear of Allah. These are the comparisons We set before mankind that they may reflect.

(22) He is Allah, there is no god but Him, the Knower of the unseen and the seen; and He is the Beneficent, the Merciful.

(23) He is Allah, there is no god but Him, the King, the Holy, the Peaceful, the Trustworthy, the Guardian, the Almighty, the Awesome, the Sublime. Glory be to Allah above what they associate with Him.

(24) He is Allah, the Creator, the Former, the Fashioner. To Him belong the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Almighty, the Wise.

Sura 60: الْمُؤْتَفِكَةَ (Al-Mumtaḥanah) - The Examined

In the name of God, the Most Gracious, the Most Merciful.

(1) O you who believe! Do not take My enemies and your enemies as allies, offering them affection, while they have denied the truth that has come to you, expelling the Messenger and you yourselves, because you believe in Allah, your Lord. If you are come out to strive in My path and to seek My pleasure, how can you secretly show them love? I know well what you conceal and what you reveal. And whoever among you does so has surely strayed from the right path.

(2) When they meet you, they regard you as their enemies, and they attack you with their hands and tongues to harm you, and they wish that you would disbelieve.

(3) Neither your relatives nor your children will benefit you on the Day of Resurrection. He will decide between you, and Allah is Watcher of what you do.

(4) You have had a good example in Abraham and those with him, when they said to their people: "Indeed, we are innocent of you and of what you worship besides Allah. We disown you, and there has arisen between us and you enmity and hatred forever, until you believe in Allah, the One." But Abraham said to his father: "I will ask forgiveness for you, but I cannot do anything for you before Allah." "Our Lord, in You we put our trust, to You we turn, and to You is our return.

(5) Our Lord, do not make us a trial for the disbelievers, and forgive us. Our Lord, verily You are the Exalted in Might, the Wise."

(6) Surely you have found in them a good example for those who hope in Allah and the Last Day. And whoever turns away from it, then know that Allah is the Rich, the Praiseworthy.

(7) It may be that Allah will put affection between you and those with whom you were enemies. Allah is All-Powerful, and Allah is Forgiving, Merciful.

(8) Allah does not forbid you from being kind and just to those who have not fought you for religion nor driven you out of your homes. Indeed, Allah loves the righteous.

(9) Allah only forbids you to take as allies those who fought you for religion, expelled you from your homes, and helped to expel you. And whoever takes them as allies, they are the wrongdoers.

(10) O you who believe! When believing women come to you, examine them. Allah knows best their faith. If you find them to be believers, do not send them back to the disbelievers; they are not lawful for them, nor are they lawful for them. Give back to them what they spent. And there is no blame on you if you marry them after giving them a dowry. Do not maintain marital ties with women who disbelieve; ask for what you spent, and let them ask for what they spent. That is the judgment of Allah; He judges between you. And Allah is All-Knowing, All-Wise.

(11) And if any of your wives go over to the disbelievers and you succeed, then give to those whose wives have gone over the equivalent of what they spent. And fear Allah, in Whom you believe.

(12) O Prophet, when the believing women come to you and make a covenant, swearing that they will not associate anything with Allah, will not steal, will not commit adultery, will not kill their children, will not slander by inventing falsehoods between their hands and feet, and will not disobey you in what is right, then accept their covenant and ask Allah's forgiveness for them. Verily, Allah is Forgiving, Merciful.

(13) O you who believe! Take not as allies a people against whom Allah is angry. They have despaired of the Hereafter, as the disbelievers have despaired of the people of the graves.

Sura 61: **الصَّفِّ** (Aṣ-Ṣaff) - The Host

In the name of God, the Most Gracious, the Most Merciful.

(1) All that is in the heavens and the earth glorifies Allah; He is the Almighty, the Wise.

(2) O you who believe, why do you say what you do not do?

(3) It is deeply hateful in the sight of Allah that you say what you do not do.

(4) Verily, Allah loves those who fight in His cause in close ranks, as if they were a compact building.

(5) And when Moses said to his people, "O my people, why do you torment me when you know that I am the Messenger of Allah sent to you?" Then when they went astray, Allah caused their hearts to go astray; and Allah does not guide a people who are wrong.

(6) And when Jesus, son of Mary, said: "O Children of Israel! I am the Messenger of Allah sent to you, confirming the Torah that preceded me, and announcing a Messenger who will come after me, whose name will be Ahmad." But when he came to them with clear proofs, they said: "This is clear enchantment."

(7) Who is more unjust than he who invents lies against Allah while he is called to Islam? Allah does not guide the unjust people.

(8) They want to extinguish the light of Allah with their mouths, but Allah will complete His light, though the disbelievers detest it.

(9) He it is Who sent His Messenger with guidance and the religion of truth, so that it may prevail over every religion, even though the disbelievers detest it.

(10) O you who believe! Do you wish me to show you a trade by which you will be saved from a painful punishment?

(11) Believe in Allah and His Messenger, and fight in the cause of Allah with your wealth and your lives; that is better for you, if you only knew.

(12) He will forgive your sins and will admit you into Gardens beneath which rivers flow, and into splendid mansions in the Gardens of Eden; that is the supreme success.

(13) And He will also give you that which you love: help from Allah and a victory near at hand. Give this good news to the believers.

(14) O you who believe, be helpers of Allah, as when Jesus, son of Mary, said to his disciples: "Who are my helpers in Allah's cause?" They said: "We are the helpers of Allah." A party of the Children of Israel believed, while a party disbelieved. So We supported those who believed against their enemies, and they became victorious.

Sura 62: **الْجُمُعَة** (Al-Jumu'ah) - Friday

In the name of God, the Most Gracious, the Most Merciful.

- (1) All that is in the heavens and the earth glorifies Allah, the Sovereign, the Holy, the Almighty, the Wise.
- (2) He it is Who sent among the unlettered a Messenger from among them, who recites to them His revelations, purifies them, and teaches them the Book and Wisdom, although before that they were clearly in error.
- (3) And [He has sent it] also to those who have not yet joined them. He is the Almighty, the Wise.
- (4) This is the grace of Allah; He bestows it on whom He wills. And Allah is the Possessor of great grace.
- (5) The example of those who were entrusted with the burden of the Torah but did not carry it [properly] is like a donkey carrying volumes [of books]. The example of those who deny the revelations of Allah is very bad. Allah does not guide the unjust people.
- (6) Say: "O you who are Jews! If you claim to be the friends of Allah to the exclusion of others, then you desire death, if you are sincere."
- (7) But they will never desire it because of what their hands have previously committed. And Allah is Aware of the wrongdoers.
- (8) Say: "Indeed, the death from which you are fleeing will surely overtake you. Then you will be brought back to Him Who knows the unseen and the seen, and He will inform you of what you used to do."
- (9) O you who believe, when the call to Friday prayer is made, hasten to the remembrance of Allah and abandon all trade. That is better for you, if you only knew.
- (10) When the prayer is concluded, disperse among the earth and seek the bounty of Allah, and remember Allah much that you may prosper.
- (11) But when they see any trade or entertainment, they run after it and leave you standing. Say, "What is with Allah is better than entertainment and trade, and Allah is the Best of Providers."

Sura 63: الْمُنَافِقُونَ (Al-Munāfiqūn) - The Hypocrites

In the name of God, the Most Gracious, the Most Merciful.

(1) When the hypocrites come to you, they say, "We bear witness that you are indeed the Messenger of Allah." But Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are indeed liars.

(2) They took their oaths as a shield and thus turned others away from the way of Allah. Indeed, evil is what they do.

(3) This is because they believed, then denied the faith; therefore their hearts were sealed, so that they did not understand.

(4) When you see them, their appearance astounds you; and if they speak, you listen to their words. They are like logs of wood leaning against each other. They think that every cry is against them. They are the enemy, so beware of them. May Allah destroy them! How misguided they are!

(5) And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn their heads, and you see them walking away in arrogance.

(6) It is the same for them whether you ask forgiveness for them or do not ask; Allah will not forgive them. Verily, Allah does not guide a rebellious people.

(7) They are those who say: "Do not spend on those who are with the Messenger of Allah until they disperse." But to Allah belong the treasures of the heavens and the earth, but the hypocrites do not understand.

(8) They say: "If we return to Madinah, surely the Honorable will drive out from it the despised." But the honor belongs to Allah, His Messenger and the believers, but the hypocrites do not know it.

(9) O you who believe! Do not let your wealth and your children divert you from the remembrance of Allah. And whoever does that, they are the losers.

(10) And spend of what We have provided for you, before death comes to one of you and he says: 'My Lord, if You would grant me a short time, then I would give in charity, that I might be among the righteous.'

(11) But Allah will not grant to any soul a reprieve when its term comes. And Allah is Aware of what you do.

Sura 64: النَّعَّابِينَ (At-Taghābun) - The Loss and the Gain

In the name of God, the Most Gracious, the Most Merciful.

(1) Whatever is in the heavens and the earth glorifies Allah. To Him belongs dominion, to Him be praise, and He is omnipotent over all things.

(2) It is He who created you; some of you are disbelievers and some of you are believers. And Allah is Seeing what you do.

(3) He created the heavens and the earth with truth, and gave you form and made your forms beautiful. To Him is the final return.

(4) He knows what is in the heavens and what is on earth, and He knows what you conceal and what you reveal. And Allah is Aware of what is in the hearts.

(5) Have you not heard of those who disbelieved before you? They have tasted the consequences of their deeds, and they will have a painful punishment.

(6) That was because their messengers came to them with clear proofs, but they said, "Will a mere man guide us?" So they denied it and turned away. But Allah has no need of them; Allah is Rich, Praiseworthy.

(7) Those who disbelieve think that they will never be resurrected. Say: "By my Lord, you will certainly be resurrected, then it will be made known to you what you used to do. That is easy for Allah."

(8) So believe in Allah and His Messenger and the Light which We have sent down. And Allah is Aware of what you do.

(9) The Day He gathers you together for the Day of Assembly - that is the Day of Deception. And whoever believes in Allah and does good deeds, He will erase his sins and admit him into Gardens beneath which rivers flow, wherein he will abide forever. That is the supreme success.

(10) But as for those who disbelieve and deny Our revelations, they will be the companions of the Fire, wherein they will abide forever. What an evil fate!

(11) No calamity befalls you except by Allah's leave. And whoever believes in Allah, He guides his heart. And Allah is All-Knowing.

(12) Obey Allah and obey the Messenger. But if you turn away, Our Messenger is only under the obligation of clear transmission.

(13) Allah! There is no god but Him. And on Allah let the believers put their trust.

(14) O you who believe! Verily, among your wives and your children are some who are your enemies, so beware of them. But if you forgive, overlook and are forgiving, then Allah is Forgiving, Merciful.

(15) Your wealth and your children are but a trial; with Allah is a great reward.

(16) So fear Allah as much as you can, and listen, and obey, and spend [in His cause]: that is better for you. And whoever is protected from his greed, they are the prosperous.

(17) If you lend to Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Grateful, Compassionate,

(18) Knower of the unseen and the seen, the Almighty, the Wise.

Sura 65: الطَّلَاق (Aṭ-Ṭalāq) - Divorce

In the name of God, the Most Gracious, the Most Merciful.

(1) O Prophet! When you divorce your wives, divorce them at the end of their prescribed period and calculate the waiting period carefully. And fear Allah, your Lord. Do not send them away from their homes, nor should they go out, unless they commit crimes. openly an indecency. These are the limits set by Allah, and whoever transgresses the limits of Allah, verily he wrongs himself. You do not know: perhaps Allah will cause something new to happen afterward.

(2) When they have reached the end of their term, either take them back appropriately or separate yourselves from them appropriately. And call two righteous men from among you as witnesses, and bear witness for Allah. This is a reminder for whoever believes in Allah and the Last Day. And whoever fears Allah, He has made for him a way out.

(3) And He provides for him from where he does not expect. And whoever puts his trust in Allah, He is sufficient for him. Indeed, Allah fulfills His command. Allah has appointed for everything a measure.

(4) As for those of your women who have not hoped for their menstruation, if you are in doubt, their period of waiting is three months; and also for those who have not yet menstruated. And for those who are pregnant, their term is when they give birth. And whoever fears Allah, He makes his matter easy for him.

(5) This is the commandment of Allah which He has revealed to you. And whoever fears Allah, He will remove from him his evil deeds and increase his reward.

(6) Let them dwell where you dwell, according to your means, and do not harm them by forcing them. And if they are pregnant, provide for them until they give birth. And if they nurse for you, give them their wages and consult with one another in a just manner; but if you have difficulty among yourselves, then another woman shall nurse for him.

(7) He who has means, let him spend according to his means, and he whose sustenance is limited, let him spend from what Allah has given him. Allah does not impose on anyone beyond what He has granted Him. Allah, after a hardship, gives an ease.

(8) And how many cities defied the command of their Lord and His messengers! So We took a strict account with them and punished them with a horrible punishment.

(9) They tasted the consequences of their actions, and the end result of their actions was total loss.

(10) Allah has prepared for them a severe punishment. So fear Allah, O you of understanding who have believed. Allah has already sent down to you a Reminder,

(11) A Messenger who recites to you the clear revelations of Allah, to bring those who believe and do righteous deeds out of darkness into light. And whoever believes in Allah and does righteous deeds, He will admit him into Gardens beneath which rivers flow, wherein they will abide forever. Allah has provided him with a good provision.

(12) It is Allah who created seven heavens and as many earths. His command descends between them that you may know that Allah has power over all things and that Allah encompasses all things in His knowledge.

Sura 66: **التَّحْرِيمِ (At-Tahrīm)** - The Interdiction

In the name of God, the Most Gracious, the Most Merciful.

(1) O Prophet, why do you forbid that which Allah has made lawful for you, seeking to please your wives? Allah is Forgiving, Merciful.

(2) Allah has prescribed for you the way of releasing you from your oaths. And Allah is your Protector, and He is All-Knowing, All-Wise.

(3) When the Prophet confided a secret to one of his wives and she divulged it, Allah revealed it to her. He revealed to her part of it and withheld part of it. When he related it to her, she said, "Who made it known to you?" He said, "The All-Knowing, the All-Aware revealed it to me."

(4) If you both repent to Allah, [you will do well, for] your hearts have gone astray. But if you join forces with each other against him, then know that Allah is his Protector, and Gabriel, and the righteous among the believers, and the angels are [his] Supporters.

(5) Perhaps if he divorces you, his Lord will grant him in exchange wives better than you: those who submit to Allah, believers, devout, repentant, worshippers, those who observe fasting, married or virgins.

(6) O you who believe! Protect yourselves and your families from a Fire whose fuel is men and stones, and over which are guarded the angels, severe and powerful, who do not disobey Allah in what He commands them, but do what He commands them.

(7) O you who disbelieve, do not seek excuses today; you will be rewarded only for what you used to do.

(8) O you who believe! Repent sincerely to Allah. Perhaps your Lord will erase your sins and admit you to Gardens beneath which rivers flow, on the Day when Allah will not humiliate the Prophet and those who believed with him. Their light will run before them and to their right, and they will say: "Our Lord! Complete for us our light and forgive us. Verily, You are All-Powerful over all things."

(9) O Prophet, fight against the disbelievers and the hypocrites and be harsh with them. Their abode will be Hell, and what a bad destination!

(10) Allah sets forth as an example to those who disbelieve the wives of Noah and Lot. They were married to two of Our righteous servants, but they were disloyal to them. They could not protect them from

Allah in any way, and it was said to them: "Enter the Fire with the others."

(11) And Allah sets forth as an example for those who believe the wife of Pharaoh, when she said: "My Lord, build me a house near You in Paradise, and save me from Pharaoh and his works, and save me from the unjust people."

(12) And Mary, daughter of Imran, who preserved her chastity; We breathed into her of Our Spirit, and she believed in the words of her Lord and His Books, and was of the righteous.

Sura 67: **الْمَلِكُ** (Al-Mulk) - The Sovereignty

In the name of God, the Most Gracious, the Most Merciful.

- (1) Blessed is He in Whose hand is dominion, and He is omnipotent over all things,
- (2) He who created death and life to test you as to which of you is better in deeds; and He is the Almighty, the Forgiving.
- (3) He who created seven heavens, one above the other. You do not see any discrepancy in the creation of the Most Merciful. Turn your gaze again: do you see any defect?
- (4) Then look once more: your gaze will return to you humiliated and tired.
- (5) Verily, We have adorned the nearest heaven with lamps and made them projectiles against the devils; and We have prepared for them the punishment of the blazing Flame.
- (6) And for those who deny their Lord is the punishment of Hell, and what a bad destination!
- (7) When they are thrown into it, they will hear the roar as it boils,
- (8) almost explodes with fury. Whenever a group is thrown into it, its guards will ask: "Has not a warner come to you?"
- (9) They will say, "Indeed, there came to us a warner, but we denied it and said, 'Allah has not revealed anything; you are greatly mistaken.'"
- (10) And they will say: "If we had only listened or reasoned, we would not be among the companions of the Flame."
- (11) Thus will they confess their sin. Far be the companions of the Flame from the mercy of Allah!
- (12) Indeed, those who fear their Lord in secret will have forgiveness and a great reward.
- (13) Whether you conceal your words or make them known, He knows well what is in the hearts.
- (14) Does not He who created know this? And He is the Subtle, the Aware.
- (15) It is He who has made the earth tractable for you, so travel through it and eat of His sustenance. To Him is the Resurrection.

(16) Are you sure that He who is in heaven will not cause the earth to sink with you as it trembles?

(17) Or are you sure that He who is in heaven will not unleash a storm of stones against you? Then you will know what My warning was!

(18) Verily, those before them denied, and what was My disapproval!

(19) Have they not seen the birds above them, spreading and folding their wings? None supports them except the Most Merciful. He is indeed Watcher of all.

(20) Who is he who can be a host for you, to help you, besides the Most Merciful? The disbelievers are only deceived.

(21) Who is He who will provide for you if He withholds His sustenance? Indeed, they persist in pride and avoidance.

(22) Is he who walks on his face downwards more guided, or he who walks upright on a straight path?

(23) Say: "It is He who created you and gave you hearing, sight and hearts. How little are you grateful!"

(24) Say: "It is He who has scattered you across the earth, and to Him you will be gathered."

(25) And they say, "When will this promise be fulfilled, if you are truthful?"

(26) Say: "Knowledge is with Allah; I am only a clear warner."

(27) When they see [the punishment] approaching, the faces of those who denied will be saddened, and it will be said: "This is what you asked for."

(28) Say: Have you considered? If Allah were to destroy me and those with me, or were to grant us mercy, who will protect the disbelievers from a painful punishment?

(29) Say: "He is the Merciful; in Him we believe and in Him we trust. Soon you will know who is in clear error."

(30) Say: "Have you considered? If your water were to sink, who would supply you with spring water?"

Sura 68: الْقَلَمُ (Al-Qalam) - The Pen

In the name of God, the Most Gracious, the Most Merciful.

- (1) Nūn. By the Pen and what they write.
- (2) By the grace of your Lord, you [O Muhammad] are not a madman.
- (3) Indeed, there will be an endless reward for you.
- (4) And indeed, you are of sublime character.
- (5) Soon you will see, and they will see too,
- (6) who among you is afflicted with madness.
- (7) Verily, your Lord knows best whoever strays from His path, and He knows best who is on the straight path.
- (8) Don't listen to deniers.
- (9) They would like you to be accommodating, so that they can be accommodating to you.
- (10) And do not listen to every vile swearer,
- (11) slanderer, defamer who spreads gossip,
- (12) who hinders the good, transgressor, sinner,
- (13) rude, moreover, of illegitimate birth.
- (14) Even if he has riches and children,
- (15) And when Our revelations are recited to him, he says: "The tales of the ancients."
- (16) We'll soon brand him on the nose.
- (17) Indeed, We tested them as We tested the owners of the garden when they swore that they would gather its fruits in the morning.
- (18) without saying: "If Allah wills."
- (19) Then an affliction from your Lord struck him while they were sleeping,
- (20) and in the morning it became as if it had been devastated.
- (21) At daybreak they called to one another:
- (22) "Go quickly to your crops, if you want to harvest."
- (23) So they set out, whispering among themselves:
- (24) "Do not let any poor person enter today."
- (25) And they set out, determined in their intent.
- (26) But when they saw him, they said, "Surely we have gone the wrong way!"
- (27) "No, on the contrary, we have been deprived of everything!"

- (28) The most righteous of them said, "Did I not say to you, 'Why do you not glorify Allah?'"
- (29) They said, "Glory be to our Lord! Indeed, we have been wrongdoers."
- (30) Then they turned to one another, rebuking one another.
- (31) They said, "Woe to us! Indeed, we have been transgressors.
- (32) Perhaps our Lord will give us something better in return. Indeed, we desire [forgiveness from] our Lord."
- (33) Thus was the punishment [in this world]. But the punishment of the Hereafter is certainly greater, if they only knew.
- (34) Verily, for the righteous are with their Lord Gardens of delight.
- (35) Should we perhaps treat the submissive as evildoers?
- (36) What's the matter with you? How do you judge?
- (37) Do you have a book from which you study,
- (38) which guarantees you what you choose?
- (39) Or have you oaths binding on Us until the Day of Resurrection, ensuring for you what you decree?
- (40) Ask them who among them can guarantee this.
- (41) Or have they partners [with Allah]? Then let them bring their partners, if they are truthful.
- (42) On the Day of Judgement, when the gravity of the situation will be fully revealed, people will be asked to prostrate themselves before Allah, but those who disbelieved will not be able to do so.
- (43) With their gazes lowered, they will be covered with humiliation. Yet they had been called to prostrate themselves while they were still healthy.
- (44) Leave me alone with those who deny this speech. We will gradually lead them [to ruin] from where they do not know.
- (45) I will grant them respite. Indeed, My plan is firm.
- (46) Ask them, "Do you perhaps demand a fee, so that they are burdened with debt?"
- (47) Or do they have knowledge of the unseen, so they write [what will happen]?
- (48) Be patient for the judgment of your Lord, and do not be like the man of the fish [Jonah] when he called upon [Us] in anguish.
- (49) Had it not been for a boon from his Lord, he would have been cast upon the bare shore, blamed.
- (50) But his Lord chose him and made him one of the righteous.

(51) Indeed, the disbelievers almost pierce you with their glances when they hear the Reminder, and they say: "Indeed, he is a madman."
(52) But it is nothing but a warning to all the worlds.

Sura 69: **الْحَاقَّةُ** (Al-Hāqqah) - The Inevitable

In the name of God, the Most Gracious, the Most Merciful.

- (1) The Inevitable!
- (2) What is the Inevitable?
- (3) And what will make you understand what the Inevitable is?
- (4) The Thamūd and the 'Ād denied the Inevitable.
- (5) As for the Thamūd, they were destroyed by a mighty thunder.
- (6) As for the 'Ād, they were annihilated by a cold and violent wind.
- (7) which Allah unleashed upon them for seven nights and eight days consecutively, so that you could see those people fallen like hollow trunks of palm trees.
- (8) Do you see any left?
- (9) Pharaoh and those who lived before him and the cities he overthrew also committed sins.
- (10) They disobeyed the messenger of their Lord, so He seized them with a severe grip.
- (11) When the waters overflowed, we carried you on the Ark
- (12) to make it a warning to you, so that attentive ears may remember it.
- (13) When the Horn is blown once,
- (14) and the earth and the mountains will be lifted up and shattered with a single blow,
- (15) then the Event will happen.
- (16) The sky will split open, for on that Day it will be fragile.
- (17) The angels will be on his sides, and eight of them will carry the Throne of your Lord above them on that Day.
- (18) On that Day you will be exposed, and nothing of what you do will be hidden.
- (19) And he who receives his book in his right hand will say, 'Take, read my book!
- (20) Indeed, I was certain that I would meet my reckoning.'
- (21) He will be in a pleasant life,
- (22) in a high Garden,
- (23) whose fruits are within reach.
- (24) "Eat and drink with relish for what you have sent forward in the days gone by."

(25) As for the one who receives his book with his left hand, he will
say: 'Oh, if only my book had not been given to me.
(26) and I had not known my account!
(27) Oh, if only it had been the final end!
(28) My wealth has not benefited me,
(29) my power has departed from me."
(30) "Seize him and chain him,
(31) then burn it in the blazing Fire,
(32) then insert it into a chain seventy cubits long.
(33) Indeed, he did not believe in Allah, the Great,
(34) nor did he encourage feeding the poor.
(35) Therefore today he has no devoted friend here,
(36) nor any other food than pus,
(37) which no one will eat except sinners."
(38) But no! I swear by what you see
(39) and on what you do not see:
(40) Verily, this is the speech of a noble Messenger,
(41) and it is not the word of a poet; what you believe is little.
(42) Nor is it the word of a soothsayer; little is what you reflect upon.
(43) It is a revelation from the Lord of the Worlds.
(44) And if he had attributed to Us any false statement,
(45) we would have grabbed it with force,
(46) then we would have cut his aortic artery,
(47) and none of you could have prevented it.
(48) Indeed, this is a warning to the devotees.
(49) And verily we know that among you are those who deny.
(50) And indeed, it will be a regret for the disbelievers.
(51) And indeed, it is the absolute truth.
(52) So glorify the name of your Lord, the Supreme.

Sura 70: الْمَعَارِجُ (Al-Ma‘ārij) - The Ways of Ascension

In the name of God, the Most Gracious, the Most Merciful.

- (1) An applicant asked for an unavoidable punishment
- (2) for the disbelievers, whom none will be able to repel,
- (3) from Allah, the Lord of the Ways of Ascent.
- (4) The angels and the Spirit ascend to Him in a day whose duration is fifty thousand years.
- (5) Be patient therefore with a beautiful patience.
- (6) Indeed, they see it far away,
- (7) but We see it nearby.
- (8) The Day the sky will be like molten metal,
- (9) and the mountains will be like frayed wool,
- (10) and no close friend will ask about the other,
- (11) even if they see one another. The guilty will wish that he could redeem himself from the punishment of that Day with his children,
- (12) and his companion and his brother,
- (13) and his clan who gave him refuge,
- (14) and all those who are on earth, in order to save themselves.
- (15) No, indeed, it is a burning flame.
- (16) which tears off the skin of the head,
- (17) who calls the one who turned his back and walked away,
- (18) and he accumulated and kept [riches].
- (19) Indeed, man was created impatient:
- (20) anxious when evil touches him,
- (21) and greedy when good touches him,
- (22) except those who pray,
- (23) who are constant in their prayer,
- (24) and those who have an assigned share in their wealth
- (25) for the beggar and the needy,
- (26) and those who firmly believe in the Day of Judgment,
- (27) and those who fear the punishment of their Lord,
- (28) Indeed, the punishment of their Lord is not something from which they are safe,
- (29) and those who guard their chastity,
- (30) except with their wives or what their right hand possesses, for in that they are not blamed;

(31) But whoever seeks beyond this, they are transgressors;
(32) and those who keep their commitments and promises,
(33) and those who testify with truth,
(34) and those who observe their prayers attentively.
(35) They will be honored in the Gardens [of Paradise].
(36) What then is the matter with the disbelievers that they hasten to
you,
(37) from right and left, in groups?
(38) Does each of them desire to enter the Garden of Delights?
(39) Nay! Verily, We have created them from that which they know.
(40) I swear by the Lord of the East and the West: Verily, We are able
(41) to replace them with others better than them, and no one will be
able to stop us.
(42) So leave them to talk idly and to enjoy themselves until they meet
the Day which was promised to them.
(43) the Day they will emerge from their graves in haste, as if running
towards a goal,
(44) with bowed eyes, covered with humiliation. This is the Day
which was promised to them.

Sura 71: نُوح (Nūḥ) – Noah

In the name of God, the Most Gracious, the Most Merciful.

(1) Verily, We sent Noah to his people, [saying]: "Warn your people before a painful punishment comes upon them."

(2) He said: "O my people, verily I am to you a clear warner.

(3) Worship Allah, fear Him and obey me.

(4) That He may forgive your sins and grant you respite until a term appointed. Indeed, when the term appointed by Allah comes, it cannot be postponed, if you only knew."

(5) He said: "O my Lord, I have called my people night and day,

(6) but my appeal only made them flee even more.

(7) Whenever I called them for forgiveness, they would cover their ears with their fingers, cover themselves with their clothes, persist [in refusing] and be extremely arrogant.

(8) Then I called them openly,

(9) and I spoke to them both in public and in private.

(10) And I said: 'Ask forgiveness from your Lord; indeed, He is the Ever-Forgiving.

(11) He will send down upon you abundant rains from heaven,

(12) and he will give you wealth and children, and he will give you gardens and give you rivers.

(13) What is wrong with you that you do not attribute to Allah His due greatness,

(14) while He created you in successive stages?

(15) Do you not see that Allah has created seven heavens in layers,

(16) and gave them the moon for a light, and made the sun a shining lamp?

(17) And Allah has made you grow from the earth like plants.

(18) Then he will bring you back to it and bring you out again.

(19) And Allah has made the earth for you like a carpet spread out,

(20) so that you can travel broad paths on it."

(21) Noah said: "O my Lord, they have disobeyed me and followed those whose wealth and children only increase their loss,

(22) and they plotted a great conspiracy.

(23) And they said: 'Do not abandon your gods; do not abandon Wadd, nor Suwā', nor Yaghūth, nor Ya'ūq, nor Nasr.'¹

(24) And they have led many astray. And do not increase the wrongdoers, O Lord, except in their going astray."

(25) Because of their sins they were drowned and made to enter the Fire; and they found for them no helper other than Allah.

(26) And Noah said: "O my Lord, do not leave on earth any disbeliever,

(27) For if You leave them, they will mislead Your servants and will only beget ungrateful sinners.

(28) O my Lord, forgive me, my parents, whoever enters my house as a believer, and the believing men and women; and do not increase the wrongdoers except to ruin!"

Sura 72: **الْجِنِّ (Al-Jinn)** - The Jinn

In the name of God, the Most Gracious, the Most Merciful.

- (1) Say: 'It has been revealed to me that a group of jinn heard [the Qur'an] and said: 'Indeed, we have heard a wonderful recitation,
- (2) which guides to righteousness, and in it we have believed. And we will not associate anyone with our Lord.
- (3) And [we have understood that] our Lord - exalted be He - has taken neither a wife nor a son.
- (4) And that some of us were foolish and spoke lies against Allah.
- (5) And we thought that neither men nor jinn could ever speak falsehood against Allah.
- (6) And that some men sought refuge with some jinn, but this only increased their arrogance.
- (7) And they also thought, as you think, that Allah would never resurrect anyone.
- (8) And we tried to reach the sky, but we found it full of mighty guardians and fiery meteors.
- (9) And before we sat there in stations to listen; but whoever now tries to listen finds a meteor lurking.
- (10) And we do not know whether evil is intended for those who are on earth or whether their Lord intends for them a straight path.
- (11) Among us there are the righteous, and there are others who are not; we were on different paths.
- (12) And we understand that we can never escape from Allah on earth, nor can we elude His grasp by fleeing.
- (13) And when we heard the Guidance, we believed in it. And whoever believes in his Lord fears no diminution nor injustice.
- (14) And among us are the Muslims [submitted] and among us are the deviants. Whoever has submitted has chosen the right path.
- (15) But as for the deviants, they will be fuel for Hell."
- (16) And [the message was revealed so that they may know] that if they had kept to the right path, We would have certainly provided them with water to drink,
- (17) to test them thereby. And whoever turns away from the Remembrance of his Lord, He will lead him to a severe punishment.

- (18) And the mosques belong to Allah, so do not invoke anyone along with Allah.
- (19) And when the servant of Allah stood up to invoke Him, they were almost crowding over him.
- (20) Say: "I call upon my Lord alone and I do not associate anyone with Him."
- (21) Say: "I have no power over you to harm you or to guide you to righteousness."
- (22) Say: 'Indeed, there is none who can protect me from Allah, nor can I find refuge except Him.
- (23) My duty is only to convey [the message] of Allah and His orders. And whoever disobeys Allah and His Messenger will certainly have the Fire of Hell, wherein he will abide forever."
- (24) When they see what they have been warned about, they will know whose help will be the weakest and whose will be numerically inferior.
- (25) Say: 'I do not know whether that which you were threatened with is near, or whether my Lord has appointed a long term for it.'
- (26) He is the Knower of the unseen, and He reveals His secrets to no one,
- (27) except for a messenger in whom He is pleased, so He sends guardian angels before and after him,
- (28) that he may know that they have conveyed the messages of their Lord. And He surrounds all that is with them and keeps account of all things."

Sura 73: **الْمُرْمَل** (Al-Muzzammil) - The One Wrapped in the Cloak

In the name of God, the Most Gracious, the Most Merciful.

- (1) O you who are wrapped [in your garments],
- (2) Rise [to pray] during the night, except for a small portion,
- (3) Half of it, or reduce it a little,
- (4) Or add some and recite the Quran calmly and thoughtfully.
- (5) Indeed, We will entrust you with a burdensome word.
- (6) Indeed, the night vigil is more effective for mastering the soul and more conducive for recitation.
- (7) During the day, in fact, you are absorbed in many occupations.
- (8) Remember the name of your Lord and devote yourself to Him completely.
- (9) [He is] the Lord of the east and the west; there is no god but Him. So take Him as your protector.
- (10) Bear with them patiently and depart from them gently.
- (11) Let Me deal with the deniers who live in luxury, and grant them a short span of time.
- (12) Verily, with Us are heavy chains and a blazing Fire,
- (13) Choking food and painful punishment,
- (14) The Day when the earth and the mountains will shake, and the mountains will become heaps of scattered sand.
- (15) Verily, We have sent to you a Messenger as a witness over you, just as We sent a Messenger to Pharaoh.
- (16) But Pharaoh disobeyed the Messenger, so We seized him with a severe punishment.
- (17) If you persist in disbelief, how will you guard against a Day when the children will be gray?
- (18) The sky will split open because of it; His promise will inevitably come true.
- (19) Indeed, this is a reminder; so whoever wishes, let him take the path to his Lord.
- (20) Verily, your Lord knows that you keep vigil in prayer for about two-thirds of the night, or half of it, or a third of it, and so do some of those who are with you. Allah determines the night and the day; He knows that you cannot keep the prayer all night, so He has forgiven

you. So recite from the Qur'an what is easy for you. He knows that among you are the sick, and those who travel the earth seeking the bounty of Allah, and those who fight in the cause of Allah. So recite from it what is easy for you, and perform the prayer, and pay the zakat, and lend Allah a good loan [through charity]. Whatever good you have advanced for yourselves, you will find it with Allah as a better and greater reward. And ask Allah for forgiveness. Indeed, Allah is Forgiving, Merciful.

Sura 74: **الْمُدَّثِّر** (Al-Muddaththir) - The Covered

In the name of God, the Most Gracious, the Most Merciful.

- (1) O you who are wrapped in the cloak,
- (2) get up and warn [the others],
- (3) and glorify your Lord,
- (4) and purify your garments,
- (5) and keep away from impurity,
- (6) and do not give expecting to receive more,
- (7) and be patient for the sake of your Lord.
- (8) When the Trumpet is sounded,
- (9) that will be a difficult day,
- (10) For the disbelievers it will not be easy at all.
- (11) Let Me take care of the one I created myself,
- (12) to whom I have given immense riches,
- (13) and children who are always with him,
- (14) and for whom I have made everything clear,
- (15) and still longs for me to give him more.
- (16) Nay! Verily, he hath stubbornly resisted Our revelations.
- (17) I will force him to a hard climb.
- (18) Indeed, he pondered and hatched a plan.
- (19) Let him perish as he has planned!
- (20) Yes, let him perish as he has planned!
- (21) Then he looked,
- (22) he frowned and pouted,
- (23) then he turned around arrogantly,
- (24) and said: "This is nothing but handed down magic.
- (25) This is nothing but the word of a mortal."
- (26) I will make him enter the Saqar ¹.
- (27) And what will make you understand what the Saqar is?
- (28) He leaves nothing and spares nothing,
- (29) burns the skin.
- (30) There are nineteen [guardians] on it.
- (31) We have appointed only angels as guardians of the Fire, and We have appointed their number only as a proof for the disbelievers, that those who have been given the Book may be certain, and that the faith of those who believe may increase; and that those who have been

given the Book and the believers may not doubt, and that the hearts of those who are in disease may say, as well as the disbelievers: "What does Allah intend by this example?" Thus Allah leads astray whom He wills and guides whom He wills. None knows the hosts of your Lord except Him. And this is but a reminder to mankind.

(32) No! By the moon!

(33) And for the night when he retires,

(34) and for the dawn when it rises,

(35) Indeed, it is one of the greatest [signs],

(36) a warning to humanity,

(37) for anyone among you who wants to advance or remain behind.

(38) Every soul is responsible for what it has done,

(39) except those on the right ²,

(40) who will be in the Gardens, and will wonder

(41) of the guilty:

(42) "What brought you to the Saqar?"

(43) They will answer: "We were not among those who prayed,

(44) nor did we feed the needy,

(45) and we engaged in idle conversation with those who talked them,

(46) and we denied the Day of Judgement,

(47) until the certainty [of death] came to us."

(48) Thus, the intercession of the intercessors will not benefit them.

(49) What then is the matter with them that they turn away from the Reminder,

(50) like frightened donkeys,

(51) fleeing from a lion?

(52) Each of them wishes that unfolded papers be given to him [from the sky].

(53) No! Indeed, they do not fear the Hereafter.

(54) Nay! Verily, this is a Reminder.

(55) Whoever wants to, let him become aware of it.

(56) But they will not do so unless Allah wills. He is Worthy of Fear and the Owner of Forgiveness.

Sura 75: **الْقِيَامَةِ** (Al-Qiyāmah) - The Resurrection

In the name of God, the Most Gracious, the Most Merciful.

- (1) I swear by the Day of Resurrection,
- (2) and I swear by the soul that reproaches itself.
- (3) Does man think that we will not gather his bones together?
- (4) Of course, yes! We are even capable of recomposing its phalanges.
- (5) But man prefers to continue sinning.
- (6) He asks: "When will this Day of Resurrection be?"
- (7) But when the eye is dazzled,
- (8) and the moon will be darkened,
- (9) and the sun and the moon will be reunited,
- (10) In that day man will say: "Where shall I flee?"
- (11) No! There will be no refuge.
- (12) On that day, the return will be only towards your Lord.
- (13) Man will be informed of what he has anticipated and what he has postponed.
- (14) Indeed, man will be a witness against himself,
- (15) even if he will apologize.
- (16) Do not move your tongue to hurry with it [the Quran].
- (17) Verily, it is for Us to collect it and recite it.
- (18) So when we recite it, follow the recitation carefully.
- (19) Then, it is up to Us to explain it.
- (20) No! But you love what is immediate,
- (21) and neglect the Hereafter.
- (22) On that day, some faces will be radiant,
- (23) looking at their Lord.
- (24) And on that day, other faces will be dark,
- (25) foreseeing a calamity upon himself.
- (26) No! When the soul reaches the throat,
- (27) and it is said: "Who can heal?"
- (28) and understands that it is time to part,
- (29) and the leg intertwines with the other leg,
- (30) On that day, the return will be only towards your Lord.
- (31) Because he neither believed nor prayed,
- (32) but rather denied and turned away.
- (33) Then he went to his people with arrogance.

- (34) Woe to you, woe to you!
(35) And again, woe to you, woe to you!
(36) Does man perhaps think he is left without purpose?
(37) Was it not a drop of ejaculated sperm?
(38) Then he became a clot of blood; and [Allah] created him and gave him harmonious form,
(39) and made them a pair: the male and the female.
(40) Is he not able to revive the dead?

Sura 76: الْإِنْسَان (Al-Insān) - The Man

In the name of God, the Most Gracious, the Most Merciful.

- (1) Has not a period of time passed for man when he was not even a mentionable thing?
- (2) Verily, We created man from a drop of mixed fluids to test him, and We gave him hearing and sight.
- (3) Verily, We have shown him the Way: whether he be grateful or ungrateful.
- (4) Verily, We have prepared for the disbelievers chains and fetters and a blazing flame.
- (5) Indeed, the righteous will drink from a cup whose contents will be mixed with camphor,
- (6) a spring from which the servants of Allah will drink, causing it to flow abundantly.
- (7) They fulfill their vows and fear a Day when evil will be spread everywhere.
- (8) And they feed, for the sake of Allah, the poor, the orphan and the captive,
- (9) [Saying:] "We feed you only for the Face of Allah; We desire from you neither reward nor gratitude.
- (10) Indeed, we fear from our Lord a dark and calamitous Day."
- (11) So Allah will protect them from the evil of that Day and will grant them splendor and joy.
- (12) And He will reward them for their patience with a Garden and silk garments.
- (13) There, lying on elevated beds, they will see neither burning sun nor biting cold.
- (14) And its shadows will be close upon them, and its clusters will be low so that they can be plucked easily.
- (15) And they will be served with silver vessels and crystal bowls,
- (16) silver crystal cups, which they will have measured precisely.
- (17) And they will be given water from a cup whose contents will be mixed with ginger,
- (18) from a spring called Salsabîl.
- (19) And there will be around them young servants eternally young; when you see them, you will think of them as scattered pearls.

- (20) And when you look, you will see there a blessedness and an immense kingdom.
- (21) They will be dressed in green silk and brocade, and will be adorned with silver bracelets; and their Lord will give them to drink a pure drink.
- (22) [And it will be said to them:] "Indeed, this is your reward, and your effort has been appreciated."
- (23) Verily, We have revealed the Qur'an to you gradually.
- (24) So bear with patience the decree of your Lord and do not obey any of them who is a sinner or a disbeliever.
- (25) And mention the name of your Lord in the morning and at sunset.
- (26) And during the night prostrate yourself before Him and glorify Him for long hours of the night.
- (27) Verily, they love a fleeting life and neglect a grievous Day that awaits them.
- (28) We created them and strengthened their constitutions. And when We want, We replace them with others like them.
- (29) Indeed, this is a warning. So whoever wishes, let him take the path to his Lord.
- (30) But you cannot will it unless Allah wills it. Verily, Allah is All-Knowing, All-Wise.
- (31) He admits whom He wills into His mercy; but as for the wrongdoers, He has prepared for them a painful punishment.

Sura 77: الْمُرْسَلَات (Al-Mursalāt) - The Envoys

In the name of God, the Most Gracious, the Most Merciful.

- (1) For those who are sent in succession,
- (2) and which blow vehemently,
- (3) and who spread [the truth] widely,
- (4) and which clearly separate [the true from the false],
- (5) and who bear the Remembrance [of Allah],
- (6) to acquit or warn,
- (7) Indeed, what you have been promised will certainly happen.
- (8) When the stars are out,
- (9) and when the heavens are opened,
- (10) and when the mountains are scattered,
- (11) and when the time is appointed for the messengers,
- (12) For what day were they postponed?
- (13) For the Day of Decision.
- (14) And what will make you understand what is the Day of Decision?
- (15) Woe on that Day to those who deny!
- (16) Have we not destroyed the ancient [peoples]?
- (17) Then we will have others follow after them.
- (18) This is how we deal with the guilty.
- (19) Woe on that Day to those who deny!
- (20) Have We not created you from vile water?
- (21) And We have placed her in a safe receptacle,
- (22) up to a set deadline.
- (23) Thus have We decreed; and how excellent are Our decrees! (24)
- Woe on that Day to those who deny!
- (25) We have not made the earth a gathering place,
- (26) for the living and the dead?
- (27) And have We not placed high mountains there, and given you fresh water to drink?
- (28) Woe on that Day to those who deny!
- (29) [They will be told:] "Go to that which you denied!"
- (30) Go towards a shadow [of smoke] that divides into three parts,
- (31) which offers no shade or protection from the flame,
- (32) and which throws out sparks as big as castles,
- (33) as if they were yellowish camels.

- (34) Woe on that Day to those who deny!
(35) This is a Day when they will not be able to speak,
(36) nor will they be allowed to apologize.
(37) Woe on that Day to those who deny!
(38) This is the Day of Decision; We have gathered you together with
the ancient [peoples].
(39) If you have a plan, plot against Me now.
(40) Woe on that Day to those who deny!
(41) Indeed, the righteous will be in the shadows and springs,
(42) and they will have the fruits they desire.
(43) [They will be told:] "Eat and drink in peace for what you have
done."
(44) Thus do We reward the doers of good.
(45) Woe on that Day to those who deny!
(46) Eat and enjoy for a short time; indeed, you are wrongdoers.
(47) Woe on that Day to those who deny!
(48) And when it is said to them, "Prostrate," they do not prostrate.
(49) Woe on that Day to those who deny!
(50) In what speech, after this, will they believe?

Sura 78: **النَّبَأُ** (An-Naba') - The Big News

In the name of God, the Most Gracious, the Most Merciful.

- (1) What do they ask each other about?
- (2) Of the Great News,
- (3) which I disagree with.
- (4) No, they will certainly know soon.
- (5) Again, no! They will certainly know soon.
- (6) Have we not made the earth like a bed?
- (7) And the mountains as pickets?
- (8) And we created you in pairs?
- (9) And have we made your sleep a rest?
- (10) And have we made the night a cloak?
- (11) And have we made the day a time for you to earn your living?
- (12) And We have built above you seven mighty heavens?
- (13) And have we placed a burning lamp?
- (14) And We sent down from the clouds abundant water,
- (15) to make cereals and vegetation sprout with it,
- (16) and lush gardens?
- (17) Verily, the Day of Decision is appointed,
- (18) the Day the Trumpet will be blown and you will come in ranks,
- (19) and the heavens will be opened and become like doors,
- (20) and the mountains will be removed and become like a mirage.
- (21) Indeed, Hell will be lurking,
- (22) a refuge for transgressors,
- (23) where they will remain for long periods.
- (24) They will taste neither coolness nor drink in it,
- (25) if not boiling water and a putrid fluid,
- (26) a fair wage.
- (27) In truth, they did not expect a showdown,
- (28) and they have openly denied Our revelations.
- (29) And We have enumerated everything in a register.
- (30) [It will be said to them:] "Taste it! We will not give you anything but further torment."
- (31) Indeed, for the fearful there will be success.
- (32) gardens and vineyards,
- (33) and companions with full forms, of the same age,

(34) and full cups.

(35) There they will not listen to idle talk or lies,

(36) as a reward from your Lord, a sufficient gift,

(37) the Lord of the heavens and the earth and what is between them, the Merciful. None will be able to address Him as a sermon.

(38) the Day when the Spirit and the angels will stand in line. None will speak except he to whom the Most Merciful has given permission, and he will say what is correct.

(39) That Day is the certain Truth. So whoever wishes, let him take the path that leads to his Lord.

(40) Verily, We have warned you of a punishment that is near: the Day when man will see what his hands have prepared, and the disbeliever will say: "Would that I were dust!"

Sura 79: **أَنْزَاةَات** (**An-Nāzi‘āt**) - The Forces That Tear

In the name of God, the Most Gracious, the Most Merciful.

- (1) For those who tear [souls] away with violence,
- (2) and for those who deliver [souls] with sweetness,
- (3) and for those who swim nimbly,
- (4) then they speed forward,
- (5) then they direct the affairs,
- (6) the Day when the earth will shake violently,
- (7) and will be followed by another shock,
- (8) hearts will tremble on that Day,
- (9) their eyes will be lowered.
- (10) They say: "We will indeed be returned to our original state,
- (11) after we become rotten bones?"
- (12) They say: "Then it would be a losing return!"
- (13) It will be just a single cry,
- (14) and behold, they will be awake.
- (15) Has the story of Moses reached you?
- (16) When his Lord called him to the sacred valley of Tuwa:
- (17) "Go to Pharaoh, for he has transcended all limits,
- (18) and say to him: 'Do you wish to purify yourself,
- (19) and that I may guide you to your Lord so that you may fear Him?'"
- (20) Then he showed him the greatest sign,
- (21) but he denied and disobeyed.
- (22) Then he turned back, hurrying,
- (23) he gathered [the people] and proclaimed:
- (24) "I am your supreme lord."
- (25) So Allah afflicted him with the punishment of the Hereafter and of this life.
- (26) Verily, therein is a lesson for those who fear [Allah].
- (27) Are you more difficult to create or the heaven which He has made?
- (28) He raised his vault and perfected it,
- (29) He darkened his night and made his day bright.
- (30) And after that he spread out the earth,
- (31) He made water and pastures flow from it,

(32) and he set the mountains,
(33) as provisions for you and your livestock.
(34) But when the great calamity comes,
(35) the Day when man will remember what he has worked for,
(36) and Hell will be made visible to those who look,
(37) then, whoever has transgressed
(38) and will have preferred earthly life,
(39) Hell will be the abode.
(40) But whoever fears the position of his Lord and restrains his soul
from desire,
(41) Paradise will be the abode.
(42) They ask you about the Hour: "When will it happen?"
(43) How could you mention it?
(44) Only with your Lord is the final knowledge of it.
(45) You are only a warner to those who fear her.
(46) The Day they see it, it will be as if they had remained [on earth]
only for an evening or a morning.

Sura 80: **أَعْبَسَ** ('Abasa) - He Frowned

In the name of God, the Most Gracious, the Most Merciful.

- (1) He frowned and walked away,
- (2) because a blind man had come to him.
- (3) And what do you know? Perhaps he could purify himself,
- (4) or he might receive a warning that would be helpful to him.
- (5) As for the one who considers himself self-sufficient,
- (6) you pay attention to him,
- (7) although there is no blame on you if he does not purify himself.
- (8) But as for him who comes to you with fervor,
- (9) and is fearful [of Allah],
- (10) you neglect it.
- (11) Nay, verily, this is a Reminder,
- (12) and whoever wants will treasure it.
- (13) [It is contained] in honorable sheets,
- (14) elevated and purified,
- (15) in the hands of scribes
- (16) noble and devoted.
- (17) Cursed be the man! How ungrateful he is!
- (18) From what did [Allah] create him?
- (19) From a drop of sperm he created him and proportioned him,
- (20) then he cleared the way for him,
- (21) then he kills him and lays him in the tomb,
- (22) then, when he wants, he resurrects him.
- (23) No! Man has not yet done what [Allah] has commanded him.
- (24) Consider man your food:
- (25) We pour water in abundance,
- (26) then we split the earth into cracks,
- (27) and we make grain sprout there,
- (28) and grapes and vegetables,
- (29) and olive trees and palm trees,
- (30) and lush gardens,
- (31) and fruits and pastures,
- (32) as sustenance for you and your livestock.
- (33) But when the deafening roar comes,
- (34) the Day when a man will flee from his brother,

- (35) from his mother and his father,
(36) from his companion and his children,
(37) Each of them, on that Day, will have worries that will completely absorb him.
(38) On that Day there will be shining faces,
(39) smiling and joyful.
(40) And on that Day there will be faces covered with dust,
(41) shrouded in darkness.
(42) They are the disbelievers, the perverse.

Sura 81: النَّكْوِير (At-Takwīr) - The Darkening

In the name of God, the Most Gracious, the Most Merciful.

- (1) When the sun is wrapped in darkness,
- (2) when the stars fall,
- (3) when the mountains are set in motion,
- (4) when pregnant camels are neglected,
- (5) when the wild beasts are gathered,
- (6) when the seas will be set on fire,
- (7) when the souls will be paired,
- (8) when the girl buried alive will be asked
- (9) for what crime was she killed,
- (10) when the pages will be opened,
- (11) when the sky is removed,
- (12) when Hell is lit,
- (13) when Paradise is brought near,
- (14) then every soul will know what it has prepared.
- (15) I swear by the stars that retreat,
- (16) that run and hide,
- (17) for the night when it comes,
- (18) for the dawn when it blows,
- (19) Verily, this is the word of a noble Messenger,
- (20) powerful with the Lord of the Throne, respected,
- (21) obeyed and trusted.
- (22) And your companion is not possessed at all;
- (23) in truth, he saw it on the clear horizon.
- (24) And he is not stingy in communicating the invisible.
- (25) And this is not the word of a cursed devil.
- (26) Where are you going, then?
- (27) It is nothing but a warning to the worlds,
- (28) for whoever of you wishes to follow the straight path.
- (29) But you cannot will unless Allah, the Lord of the worlds, wills.

Sura 82: الْإِنْفِطَار (Al-Infīṭār) - The Rift

In the name of God, the Most Gracious, the Most Merciful.

- (1) When the heavens open,
- (2) and when the stars disperse,
- (3) and when the seas are poured out,
- (4) and when the tombs will be upset,
- (5) then every soul will know what it has anticipated and what it has postponed.
- (6) O man, what has deceived you about your noble Lord,
- (7) He who created you, shaped you and made you harmonious?
- (8) He composed you in the form that He wanted.
- (9) No, rather, you deny the Judgment,
- (10) while there are guardians over you,
- (11) noble scribes,
- (12) who know what you do.
- (13) Verily, the righteous will be in bliss,
- (14) and the wicked will be in Hell,
- (15) where they will burn on the Day of Judgment,
- (16) and from which they will not be able to escape.
- (17) And what will make you understand what the Day of Judgment is?
- (18) Again, what will make you understand what the Day of Judgment is?
- (19) It is the Day when no soul will be able to do anything for another soul, and on that Day the command will belong to Allah.

Sura 83: الْمُطَفِّينَ (Al-Muṭaffifīn) - The Fraudulent

In the name of God, the Most Gracious, the Most Merciful.

- (1) Woe to those who defraud,
- (2) who, when they receive from others, demand the full measure,
- (3) but when they have to give to others, they reduce the measure or the weight!
- (4) Do they not think that they will be resurrected,
- (5) on a terrible day,
- (6) the Day when men will stand before the Lord of the worlds?
- (7) Nay, verily, the record of the wicked is kept in Sijjīn ¹.
- (8) And what will make you understand what Sijjīn is?
- (9) A written book.
- (10) Woe to the deniers in that day,
- (11) who deny the Day of Judgment.
- (12) No one denies it except every transgressor, sinner,
- (13) who, when Our revelations are recited to him, says: "These are the tales of the ancients."
- (14) No, but rather a rust has covered their hearts because of what they have committed.
- (15) Nay, indeed, on that day they will be veiled by their Lord.
- (16) Then they will surely enter Hell,
- (17) where it will be said to them: "This is what you denied!".
- (18) No, indeed, the register of the devotees is kept in the 'Illiyūn ².
- (19) And what will make you understand what 'Illiyūn is?
- (20) A written book,
- (21) witnessed by those who are drawn close [to God].
- (22) Verily, the devotees will be in bliss,
- (23) on sofas they will observe,
- (24) you will recognize the splendor of bliss on their faces.
- (25) They will be quenched with a sealed nectar,
- (26) whose seal is of moss. Therefore, let the competitors hasten.
- (27) And it will be mixed with water of Tasnīm ³,
- (28) a spring from which those who are drawn close [to God] drink.
- (29) Indeed, those who committed crimes laughed at those who believed,
- (30) and as they passed by them, they nodded to each other,

- (31) and when they returned to their families, they returned joking,
(32) And when they saw them, they said, "These are truly lost!"
(33) But they were not sent as guardians over them.
(34) Today, however, it is the believers who laugh at the unbelievers,
(35) they look on sofas.
(36) Have not the disbelievers been rewarded for what they used to do?

Sura 84: الأِنْشِقَاقُ (Al-Inshiqāq) - The Rift

In the name of God, the Most Gracious, the Most Merciful.

- (1) When the sky splits,
- (2) and will obey his Lord as he is obliged to do,
- (3) and when the earth is stretched out,
- (4) and will throw out what it contains and be emptied,
- (5) and will obey her Lord as she is obliged to do,
- (6) [O] man, you who toil hard towards your Lord, you will meet Him.
- (7) And whoever will receive his book in his right hand,
- (8) will be subjected to an easy accounting,
- (9) and will return joyfully to his family.
- (10) But whoever receives his book behind his back,
- (11) will call down destruction upon himself,
- (12) and will burn in a blazing Fire.
- (13) Indeed, he lived happily among his people,
- (14) thinking that he would never return [to Allah].
- (15) Indeed, his Lord was watching over him.
- (16) No! I swear by the twilight,
- (17) for the night and what surrounds it,
- (18) for the moon when it becomes full:
- (19) you will certainly pass from one state to another.
- (20) What do they have, then, that they do not believe,
- (21) And when the Qur'an is recited to them, do they not prostrate?
[Prostration]^
- (22) Indeed, the disbelievers deny it.
- (23) But Allah knows best what they conceal in their hearts.
- (24) Announce to him then a painful punishment,
- (25) Except those who believe and do righteous deeds. For them will be an everlasting reward.

Sura 85: **الْبُرُوجِ** (Al-Burūj) - The Constellations

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the sky from the constellations,
- (2) and for the promised Day,
- (3) and for the witness and what is witnessed!
- (4) Cursed be the companions of the ditch,
- (5) of the fire fed by fuel,
- (6) when they sat around it,
- (7) and observed what they did to the believers.
- (8) And they did not hate them except because they believed in Allah, the Almighty, the Praiseworthy,
- (9) To whom belongs the dominion of the heavens and the earth. And Allah is Witness over all things.
- (10) Verily, those who persecuted the believing men and women and did not repent will have the punishment of Hell and the torment of the blazing Fire.
- (11) Verily, those who believe and do righteous deeds will have gardens beneath which rivers flow. That is the great victory.
- (12) Indeed, the grip of your Lord is severe.
- (13) Verily, it is He who begins creation and repeats it.
- (14) And He is the Forgiving, the Loving,
- (15) the Lord of the glorious Throne,
- (16) He who does what he wants.
- (17) The history of the armies has reached you,
- (18) of Pharaoh and Thamūd?
- (19) But those who deny persist in denial,
- (20) while Allah surrounds them on every side.
- (21) Indeed, this is a glorious Qur'an,
- (22) [preserved] in a guarded Tablet.

Sura 86: الطَّارِقُ (Aṭ-Ṭāriq) – The Night Star

In the name of God, the Most Gracious, the Most Merciful.

- (1) By the sky and by the night star!
- (2) And what will make you understand what the night star is?
- (3) It is the penetrating star.
- (4) There is no soul that does not have a guardian over it.
- (5) Let man then consider what he was created from.
- (6) It was created by a flowing fluid,
- (7) which exits between the spine and the ribs.
- (8) Verily, Allah is able to bring him back to life,
- (9) on the Day when the secrets will be revealed,
- (10) and he will have neither strength nor help.
- (11) For the sky that gives back [the rain],
- (12) and for the earth that opens,
- (13) in truth, this is a decisive speech,
- (14) and it's no joke at all.
- (15) Indeed, they are plotting a plan,
- (16) and I also order a plan.
- (17) So give the disbelievers a little time, and grant them a short respite.

Sura 87: الأَعْلَى (Al-A 'lā) - The Most High

In the name of God, the Most Gracious, the Most Merciful.

- (1) Glorify the name of your Lord, the Most High,
- (2) He who created and shaped in a perfect way,
- (3) He who decreed the fate and guided,
- (4) He who made the pasture sprout,
- (5) and then made it dark stubble.
- (6) We will make you recite [the Quran] and you will not forget,
- (7) unless Allah wills. Verily, He knows what is manifest and what is hidden.
- (8) We will make the journey easier for you.
- (9) Therefore admonish, if admonition helps,
- (10) He who fears [Allah] will benefit from it,
- (11) while the most miserable will go away,
- (12) who will burn in the greatest Fire,
- (13) in which he will neither die nor live.
- (14) He who purifies himself will certainly succeed,
- (15) who remembers the name of his Lord and prays.
- (16) But you prefer the present life,
- (17) while the Hereafter is better and more lasting.
- (18) In truth, this is in the ancient sheets,
- (19) the leaves of Abraham and Moses.

Sura 88: الْغَاشِيَةِ (Al-Ghāshiyah) - The Enveloping

In the name of God, the Most Gracious, the Most Merciful.

- (1) Have you heard about the Enveloping One?
- (2) On that Day, some faces will be humiliated,
- (3) tired and exhausted,
- (4) they will enter into a burning Fire,
- (5) they will be watered from a boiling spring.
- (6) They will have no food other than *ḍarīʿ* ¹,
- (7) that neither nourishes nor satisfies hunger.
- (8) On that Day, other faces will be radiant,
- (9) satisfied with their efforts,
- (10) in a high Garden,
- (11) where they will not hear idle talk,
- (12) there is a flowing spring,
- (13) there are elevated beds,
- (14) and cups placed within easy reach,
- (15) and cushions arranged in rows,
- (16) and carpets laid out.
- (17) They do not reflect on the camels, how they were created,
- (18) and on the heaven, as it was exalted,
- (19) and on the mountains, as they were erected,
- (20) and on the earth, how was it spread out?
- (21) Therefore warn, for you are only a warner;
- (22) you have no authority over them,
- (23) but he who turns back and denies the truth,
- (24) Allah will punish him with the greatest punishment.
- (25) Verily, to Us they will return,
- (26) and then it will be up to Us to ask for an account.

Sura 89: الْفَجْر (Al-Fajr) - The Dawn

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the dawn,
- (2) for the ten nights,
- (3) for even and odd,
- (4) and for the night when it fades!
- (5) Is not this an oath for one who has understanding?
- (6) Have you not seen how your Lord dealt with the 'Ād?
- (7) the people of Iram, with their mighty pillars,
- (8) whose likeness was not created in any other land,
- (9) and with the Thamūd, who dug the rock in the valley,
- (10) and with Pharaoh, the owner of the poles,
- (11) all those who rebelled in their territories,
- (12) and sowed much corruption among them?
- (13) So your Lord poured out upon them the plague of punishment.
- (14) Verily, your Lord is lurking.
- (15) As for man, when his Lord tests him by honoring him and showering him with favors, he says: "My Lord has honored me."
- (16) But when He tests him by restricting his livelihood, then he says, "My Lord has humbled me."
- (17) No! Indeed, you do not honor the orphan,
- (18) nor exhort one another to feed the needy,
- (19) and devour the inheritance with greed,
- (20) and you love wealth immoderately.
- (21) No! When the earth is reduced to dust,
- (22) And your Lord will come with the angels, host after host,
- (23) And on that Day Hell will be brought forward; at that time man will remember, but what will be the use to him of remembering?
- (24) He will say: "Oh, if only I had prepared something for my future life!"
- (25) On that Day there will be no punishment as He will punishment,
- (26) and no one will bind like He will bind.
- (27) But you, oh serene soul,
- (28) Return to your Lord, well-pleased and well-pleased,
- (29) enter among My servants,
- (30) and enter My Paradise.

Sura 90: اَلْبَلَدُ (Al-Balad) - The City

In the name of God, the Most Gracious, the Most Merciful.

- (1) I swear by this city,
- (2) and you are free in this city,
- (3) and for the parent and what he has generated!
- (4) Verily, We created man in travail.
- (5) Does he perhaps think that no one has power over him?
- (6) He says: "I have spent immense riches."
- (7) Do you think that no one saw it?
- (8) Have we not given him two eyes,
- (9) one tongue and two lips,
- (10) and we showed him the two ways?
- (11) But he did not take the steep path.
- (12) And what will make you understand what the steep path is?
- (13) It is to free a slave,
- (14) or feed, in a day of famine,
- (15) a nearby orphan,
- (16) or a poor man in the dust.
- (17) Then be among those who believe, who recommend patience to one another, and who recommend mercy to one another.
- (18) These are the companions of the right.
- (19) But those who deny Our revelations are the companions of the left,
- (20) upon them will be a stern Fire.

Sura 91: الشَّمْسُ (Ash-Shams) - The Sun

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the sun and its brightness,
- (2) and for the moon when it follows him,
- (3) and for the day when he reveals it,
- (4) and for the night when it covers it,
- (5) for the heavens and He who built them,
- (6) for the earth and He who spread it out,
- (7) for the soul and He who harmoniously formed it,
- (8) and inspired her to discern between good and evil,
- (9) He who purifies it will certainly succeed,
- (10) and whoever corrupts it will certainly be lost.
- (11) The Thamūd denied [the truth] because of their arrogance,
- (12) when the most wicked among them rose up,
- (13) And the Messenger of Allah said to them, "Leave Allah's she-camel alone and her turn to drink."
- (14) But they denied it and killed her; so their Lord destroyed them for their sins and made the earth level over them.
- (15) And He does not fear the consequences.

Sura 92: **الَّيْلُ** (Al-Layl) - The Night

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the night when it wraps,
- (2) and for the day when it shines,
- (3) and for Him who created male and female,
- (4) in truth, your efforts are different.
- (5) As for him who gives [in charity] and fears [Allah],
- (6) and believes in good,
- (7) We will make the path to ease easy for him.
- (8) But as for him who is greedy and thinks himself self-sufficient,
- (9) and denies the good,
- (10) We will make the path towards difficulty easy for him.
- (11) And his wealth will be of no use to him when he falls.
- (12) Verily, it is for Us to guide,
- (13) and to Us belongs the Hereafter and this life.
- (14) I warned you of a blazing fire,
- (15) into which none but the most unhappy will enter,
- (16) he who denied and turned away.
- (17) And the most devout will be turned away from it,
- (18) he who gives his possessions to purify himself,
- (19) and does not do it to repay a favor received,
- (20) but only to seek the Face of his Lord, the Most High.
- (21) And he will certainly be satisfied.

Sura 93: **The Morning (Ad-Duḥā)** - The Morning

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the bright morning,
- (2) and for the night when it envelops [everything in darkness],
- (3) Your Lord has not abandoned you nor has He disliked you.
- (4) Verily, the Hereafter will be better for you than this world.
- (5) And soon your Lord will grant you [so much] that you will be satisfied.
- (6) Did he not find you an orphan and give you refuge?
- (7) Did he not find you lost and guide you?
- (8) Did He not find you needy and make you self-sufficient?
- (9) As for the orphan, therefore, you shall not oppress him;
- (10) as for him who asks, do not turn him away;
- (11) And as for the favors of your Lord, proclaim them.

Sura 94: **الشَّرْح (Ash-Sharḥ)** - The Opening

In the name of God, the Most Gracious, the Most Merciful.

- (1) Have we not opened your chest?
- (2) And your burden is lightened from you,
- (3) What was weighing on your back?
- (4) And has your reputation been raised for you?
- (5) Indeed, with difficulty comes ease.
- (6) Indeed, with difficulty comes ease.
- (7) When you have finished, dedicate yourself [to worship],
- (8) And to your Lord turn with longing.

Sura 95: **التين** (At-Tīn) - The Fig Tree

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the fig tree and the olive tree,
- (2) for Mount Sinai,
- (3) and for this safe city,
- (4) Indeed, we have created the human being in the most perfect form,
- (5) then we brought it back to the lowest bass level,
- (6) Except those who believe and do righteous deeds. For them will be an inexhaustible reward.
- (7) What, then, makes you deny the Last Judgment?
- (8) Is not Allah the most just of judges?

Sura 96: اَلْعَلَق (Al-‘Alaq) - Adherence

In the name of God, the Most Gracious, the Most Merciful.

- (1) Read in the name of your Lord who created,
- (2) He created man from an adhesion.
- (3) Read, for your Lord is the Most Generous,
- (4) He who taught with the pen,
- (5) He taught man what he did not know.
- (6) No, in truth, man goes beyond the limits,
- (7) because he considers himself self-sufficient.
- (8) Verily, the return is to your Lord.
- (9) You have seen the one who prevents
- (10) to a servant to pray?
- (11) Have you seen if he is on the right path?
- (12) or encourage devotion?
- (13) Have you seen if he denies the truth and turns his back?
- (14) Does he not know that Allah sees?
- (15) No, if he does not desist, we will grab him by the forelock,
- (16) a tuft of lies and sin.
- (17) Then, let him call his supporters;
- (18) We will call the guardians of Hell.
- (19) Nay, do not obey him! Prostrate yourself and draw near [to Allah]! [Prostration]^

Sura 97: الْقَدْر (Al-Qadr) - Destiny

In the name of God, the Most Gracious, the Most Merciful.

- (1) Verily, We sent him down on the Night of Destiny.
- (2) And what will make you understand what the Night of Destiny is?
- (3) The Night of Destiny is better than a thousand months.
- (4) Into it descend the angels and the Spirit, by the permission of their Lord, bringing every decree.
- (5) It is peace, until the break of dawn.

Sura 98: الْبَيِّنَات (Al-Bayyinah) - The Clear Proof

In the name of God, the Most Gracious, the Most Merciful.

- (1) The disbelievers among the People of the Scripture and the polytheists will not desist until there comes to them a clear proof.
- (2) a Messenger from Allah who recites purified pages,
- (3) where there are right Scriptures.
- (4) And those who were given the Book did not part company until the Clear Proof had come to them.
- (5) Yet they were not commanded except to worship Allah, to devote sincere service to Him, to perform the prayer and to pay zakat; that is the religion of righteousness.
- (6) Verily, those who disbelieve among the People of the Scripture and the polytheists will be in the Fire of Hell, wherein they will abide forever. They are the worst of creatures.
- (7) But those who believe and do good deeds - they are the best of the creatures.
- (8) Their reward with their Lord is Gardens of Eternity, beneath which rivers flow, wherein they will abide forever. Allah is pleased with them and they are pleased with Him. That is for him who fears his Lord.

Sura 99: الزَّلْزَلَةُ (Az-Zalzalah) - The Earthquake

In the name of God, the Most Gracious, the Most Merciful.

- (1) When the earth is shaken by its earthquake,
- (2) and the earth will cast out its burdens,
- (3) and the man will say: "What is happening to her?",
- (4) on that Day she will tell her news,
- (5) because your Lord will have inspired you to do so.
- (6) On that Day, people will come out in groups to be shown their works.
- (7) Anyone who has done even an atom's weight of good will see it,
- (8) and whoever has done even an atom's weight of evil will see it.

Sura 100: الأَعْدِيَّاتُ (Al-‘Ādiyāt) - The Wild Races

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the steeds that run panting,
- (2) that strike sparks with their hooves,
- (3) who attack suddenly at dawn,
- (4) raising clouds of dust,
- (5) bursting into the midst of the enemy's ranks,
- (6) Indeed, man is deeply ungrateful towards his Lord,
- (7) and indeed, he himself bears witness to it,
- (8) and indeed, he is passionate in his love of riches.
- (9) Does he not know that when what is in the tombs is brought to light,
- (10) and what is in the hearts will be revealed,
- (11) Indeed, on that Day will their Lord be fully informed of them?

Sura 101: الْقَارِعَةُ (Al-Qāri‘ah) - The Cataclysm

In the name of God, the Most Gracious, the Most Merciful.

- (1) The Roar!
- (2) What is the Fragore?
- (3) And what will make you understand what the Fragore is?
- (4) The Day when men will be like scattered moths,
- (5) and the mountains will be like carded wool.
- (6) Then he whose scales are heavy,
- (7) will be in a fulfilling life.
- (8) But he whose scales are light,
- (9) will have the Abyss as its home.
- (10) And what will make you understand what it is?
- (11) It is a burning fire.

Sura 102: التَّكَاثُرُ (At-Takāthur) - The Craving for More

In the name of God, the Most Gracious, the Most Merciful.

- (1) The rush to accumulate [goods] has distracted you,
- (2) until you reach the tombs.
- (3) No! You will know soon!
- (4) Once again, no! You will soon know!
- (5) No! If only you knew with absolute certainty,
- (6) you would surely see Hell.
- (7) Then you will see it with the eye of certainty.
- (8) Then, on that Day, you will be asked about the pleasures [that were granted to you].

Sura 103: **الْعَصْر** (Al-'Aṣr) - Time

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the Time,
- (2) in truth, man is at a loss,
- (3) except those who believe, do good works, recommend one another the truth, and recommend one another patience.

Sura 104: **الْهُمَزَة** (Al-Humazah) - The Slanderer

In the name of God, the Most Gracious, the Most Merciful.

- (1) Woe to every slanderous slanderer,
- (2) who accumulates wealth and counts it continually,
- (3) thinking that his riches will make him immortal!
- (4) No! He will certainly be thrown into the Hutama.
- (5) And what will make you understand what Hutama is?
- (6) It is the Fire of Allah, kindled,
- (7) that rises up to the hearts.
- (8) Indeed, it will be closed upon them,
- (9) in extended columns.

Sura 105: **الْفِيل** (Al-Fīl) - The Elephant

In the name of God, the Most Gracious, the Most Merciful.

- (1) Have you not seen how your Lord dealt with the people of the Elephant?
- (2) Did he not make their stratagems futile?
- (3) And he sent flocks of birds against them,
- (4) who threw stones of hardened clay at them,
- (5) making them like eaten straw.

Sura 106: قُرَيْشٌ (Quraysh) - The Quraysh

In the name of God, the Most Gracious, the Most Merciful.

- (1) For the protection granted to the Quraysh,
- (2) their protection during winter and summer travel,
- (3) let them therefore worship the Lord of this House,
- (4) who fed them against hunger and made them secure against fear.

Sura 107: الْمَاعُونُ (Al-Mā'ūn) - The Objects of Common Use

In the name of God, the Most Gracious, the Most Merciful.

- (1) Have you seen him who denies the Judgment?
- (2) It is he who rejects the orphan
- (3) and does not encourage feeding the poor.
- (4) Woe, therefore, to those who pray,
- (5) but they are heedless of their prayers,
- (6) who act to be seen,
- (7) and deny acts of kindness.

Sura 108: الْكَوْثَرُ (Al-Kawthar) - Abundance

In the name of God, the Most Gracious, the Most Merciful.

- (1) Verily, We have given you Bountiful.
- (2) So pray to your Lord and perform the sacrifice.
- (3) Truly, he who hates you will be without offspring.

Sura 109: **الْكَافِرُونَ (Al-Kāfirūn)** - The Disbelievers

In the name of God, the Most Gracious, the Most Merciful.

- (1) Say: 'O you who disbelieve,
- (2) I do not worship what you worship,
- (3) nor do you worship what I worship.
- (4) And I will not worship what you have worshiped,
- (5) nor will you worship what I worship.
- (6) To you your religion, and to me mine."

Sura 110: **النَّصْر (An-Naşr)** - The Help

In the name of God, the Most Gracious, the Most Merciful.

- (1) When comes the help of Allah and victory,
 - (2) and you will see the people entering the religion of Allah en masse,
 - (3) Glorify your Lord by praising Him and seek His forgiveness.
- Verily, He is the Acceptor of repentance.

Sura 111: **الْمَسَد (Al-Masad)** - The Palm Fibers

In the name of God, the Most Gracious, the Most Merciful.

- (1) Let the hand of Abu Lahab perish, and let him perish himself!
- (2) Neither his riches nor what he has acquired will benefit him.
- (3) He will soon be thrown into a blazing fire,
- (4) and his wife, the wood-carrier,
- (5) He will have a rope made of palm fibres around his neck.

Sura 112: **الإِخْلَاصُ (Al-Ikhlāṣ)** - The Purity of Faith

In the name of God, the Most Gracious, the Most Merciful.

- (1) Say: 'He is Allah, the One,
- (2) Allah, the Absolute.
- (3) He did not generate, nor was he generated,
- (4) and there is none equal to Him."

Sura 113: **الْفَلَق (Al-Falaq)** - The Dawn

In the name of God, the Most Gracious, the Most Merciful.

- (1) Say: 'I seek refuge in the Lord of the rising dawn,
- (2) against the evil of what He has created,
- (3) against the evil of darkness when it becomes deep,
- (4) against the evil of those who blow on the knots,
- (5) and against the evil of the envious when he envies."

Sura 114: **النَّاس (An-Nās)** - Men

In the name of God, the Most Gracious, the Most Merciful.

- (1) Say: 'I seek refuge in the Lord of men,
- (2) the King of men,
- (3) the God of men,
- (4) against the evil of the whisperer who hides,
- (5) that whispers in the chests of men,
- (6) between the jinn and men."

Reflections on the Doctrine of the Trinity:
A New Theological Analysis on Jesus and Christianity

Introduction

Throughout the centuries, the figure of Jesus Christ and the doctrine of the Trinity have been the focus of intense theological debates. Many accept these doctrines without reservation, but it is essential to carefully examine the Scriptures and history to understand whether these beliefs are well-founded or whether they are the result of misinterpretations and questionable historical decisions.

This part aims to explore in depth the issues concerning the attribution of divine qualities to Jesus and the Holy Spirit, the origin and validity of the doctrine of the Trinity, and how these ideas were influenced by historical events such as the Council of Nicaea convened by the Emperor Constantine. In addition, we will examine the prophecy of the prophet Daniel, which could offer a significant key to understanding these topics.

Finally, we will open a chapter dedicated to Muhammad, examining verses from the Old Testament and the Gospels that could refer to him as a future prophet for the world.

Chapter 1: The Error in Attributing Divinity to Jesus and the Holy Spirit

1.1 Jesus as Son of God: A Biblical Perspective

In the Scriptures, the term "son of God" has been used in various contexts and referred to different figures:

- **Israel** : In **Exodus 4:22-23** , God tells Moses, "Thus you shall say to Pharaoh, 'Thus says the LORD: Israel is my son, my firstborn. I said to you, 'Let my son go, that he may serve me.'" Here, the entire nation of Israel is called the children of God, indicating a special relationship but not inherent divinity.
- **Kings and Prophets** : Some kings and prophets were called sons of God for their role and obedience to the divine will.
- **Humanity in General** : In **Genesis 6:2** , it speaks of the "sons of God" seeing that the daughters of men are beautiful, referring to humans with a particular closeness to God.

In light of these examples, the use of the term "son of God" for Jesus can be interpreted as a title of honor and special relationship with God, but not necessarily as an affirmation of his divinity.

1.2 Misinterpretations of Bible Verses

Some verses in the New Testament have been interpreted to attribute divine qualities to Jesus. However, a careful and contextualized reading reveals that such interpretations could be the result of misunderstandings:

- **John 10:30** : "I and the Father are one." This verse is often cited to support the deity of Jesus. However, considering the context, Jesus may be referring to a unity of purpose and will with God, not a unity of divine essence.
- **John 14:28** : "The Father is greater than I." Here, Jesus himself affirms his subordination to the Father, suggesting that they are not equal in nature.

- **Matthew 19:17** : "Why do you call me good? No one is good but one, that is, God." This statement indicates that Jesus distinguishes himself from God.

Jesus himself states on several occasions that he was sent by God, as in John:

- **17:3**: " And this is eternal life, that they may know you the only true God, and Jesus Christ, whom you have sent. "

In the Christian context, this statement is understood in the framework of the Trinity: God the Father sends the Son, who is of the same divine nature. However, it should be noted that Jesus speaks of the Father as superior, thus recognizing a certain distinction between the Sender (God) and the sent (Jesus).

1.3 The Holy Spirit: A Divine Force, Not a Divine Person

In the biblical context, the Holy Spirit is often described as the force or energy through which God works in the world:

- **Acts 2:4** : At Pentecost, the disciples were "all filled with the Holy Spirit," indicating a manifestation of God's power, not a distinct person.
- **Genesis 1:2** : "And the Spirit of God was moving over the face of the waters." This suggests an active presence of God, not a separate entity.

Attributing personality and divinity to the Holy Spirit may be the result of later interpretations, not supported by the original Scriptures.

1.4 The Holy Spirit: A Controversial Verse

Jesus, after his resurrection, gives instruction to his disciples:

- **Matthew 28:19** : "Go therefore and make disciples of all nations, **baptizing them in the name of the Father and of the Son and of the Holy Spirit .**"

This verse is one of the few in the New Testament where the Father, Son, and Holy Spirit are mentioned together in a formula that has been interpreted as Trinitarian. It has often been cited to support the

doctrine of the Trinity. However, there is debate among scholars regarding its authenticity and interpretation.

Questions about the authenticity of the verse

Some scholars argue that the Trinitarian formula found in Matthew 28:19 may not have been spoken by Jesus himself, but added later by the early Church. Here are some key points:

1. **Manuscript evidence and ancient citations:**
 - **Eusebius of Caesarea (c. 260-340 CE)**, a church historian, in many of his works quotes Matthew 28:19 in a different form, for example: "Go and make disciples of all nations in my name." This version omits the Trinitarian formula.
 - However, in other works, Eusebius cites the verse with the Trinitarian formula, which makes the issue more complex.
2. **Baptismal Practices in the Early Church:**
 - In the **book of Acts of the Apostles**, baptisms are performed "in the name of Jesus Christ" (Acts 2:38, 8:16, 10:48, 19:5) without mentioning the Father and the Holy Spirit. This may indicate that the Trinitarian formula was not used in early baptismal practices.
3. **Historical and critical analysis:**
 - Some scholars suggest that the Trinitarian formula reflects a later theological development and may have been inserted to justify the emerging Trinitarian baptismal practice in the Church.

Arguments in favor of the authenticity of the verse

On the other hand, many scholars support the authenticity of the verse for the following reasons:

1. **Consistency of manuscripts:**
 - All known ancient Greek manuscripts of the Gospel of Matthew contain the Trinitarian formula in Matthew 28:19. There are no significant textual variants that omit this part.

2. Testimonies of the Church Fathers:

- **Didache (1st century AD)**, an ancient Christian instruction manual, cites a Trinitarian baptismal formula: "Now concerning baptism, baptize thus: after you have said all these things, baptize in the name of the Father, and of the Son, and of the Holy Spirit" (Didache 7:1).
- **Tertullian (c. 160-220 AD)** and **Hippolytus of Rome (c. 170-235 AD)** both mention the Trinitarian formula, indicating that it was in use as early as the 2nd and 3rd centuries.

3. Theological coherence:

- The use of the Trinitarian formula in Matthew 28:19 may reflect the author's intention to connect Jesus' command with the emerging understanding of the nature of God in the Christian community.

Interpretation of the verse

Even if one accepts the authenticity of Matthew 28:19, the question remains as to how to interpret the formula:

- **Not necessarily an affirmation of the Trinity:** The mention of the Father, the Son, and the Holy Spirit does not automatically imply the Trinitarian doctrine as formulated in later councils. It may simply reflect three aspects of God's work as understood by the early Christians.
- **Cultural and Religious Context:** In the Jewish context, blessings and formulas often mentioned various titles and aspects of God without implying a plurality of divine persons.

Possibility of a later addition

If we consider that the Trinitarian formula may be a later addition, here are some implications:

- **Doctrinal Development:** It may reflect the theological and liturgical development of the early Church, which inserted the formula to reflect the baptismal practice of the time.

- **Editorial Intent:** Subsequent scribes or editors may have modified the text to emphasize Trinitarian orthodoxy in response to emerging heresies.

The question of the authenticity and interpretation of Matthew 28:19 is complex and a matter of scholarly debate. While most manuscripts support the presence of the Trinitarian formula, some historical evidence suggests that it may have been emphasized or inserted to reflect emerging church practices and beliefs.

If one considers that the Trinitarian formula does not come directly from Jesus, this could support the argument that the doctrine of the Trinity is not based on the original teachings of Christ, but is a later theological elaboration. This would reinforce the idea that the attribution of divinity to Jesus and the Holy Spirit is the result of later doctrinal interpretations and developments, rather than direct statements in the Scriptures, this is the most realistic conclusion based not only on the fact that in many ancient texts such a formula was not mentioned, but also on the fact that one has to make the interpretation considering the context and we know that the biblical context is based on pure monotheism which is the basis of the law revealed to Moses and perfectly confirmed ultimately in the revelation to the Prophet Muhammad (Quran) and in the example of his life (Sunna). Jesus said as reported in the Gospel according to Matthew:

Matthew 5:18 : "Truly I tell you, until heaven and earth pass away, not one jot or one tittle will pass from the Law until all is accomplished."

But if many are still in doubt about the truth or falsity of the Trinitarian doctrine, the keystone can be found in the following chapters, in particular by taking into consideration the prophecy of Daniel reported in the Old Testament, of which the true interpretation is provided here.

Chapter 2: The Falsity of the Doctrine of the Trinity

2.1 Origins of the Trinity: A Non-Biblical Doctrine

The doctrine of the Trinity, which defines God as a unity of three co-eternal and consubstantial persons – Father, Son, and Holy Spirit – finds no explicit foundation in either the Old or New Testament.

- **Absence in the Old Testament** : The Jewish faith is strictly monotheistic. **Deuteronomy 6:4** states, "Hear, O Israel: The Lord our God is one Lord."
- **Absence in the Gospels** : Jesus preaches the worship of one God. In **Mark 12:29** , he confirms monotheism: "The first is: 'Hear, O Israel! The Lord our God, the Lord is one.'"

The Trinity was developed as a doctrine only in later centuries, through theological debates and church councils.

2.2 The Council of Nicaea: The Influence of Constantine

The **Council of Nicaea** in 325 AD was called by Emperor **Constantine** to resolve internal divisions within Christianity and unify the Roman Empire under one faith.

- **Constantine: A Politician, Not a Theologian** : Although he converted to Christianity, Constantine was primarily interested in political stability. His understanding of Christian theology was superficial and influenced by the need to maintain the unity of the empire.
- **Imposition of the Trinity** : The Council of Nicaea declared Jesus consubstantial with the Father, laying the foundation for the doctrine of the Trinity. This decision was more political than theological, aimed at eliminating disputes between the various Christian factions.

2.3 Consequences of the Adoption of the Trinity

The imposition of the doctrine of the Trinity had profound effects:

- **Persecution of Opponents** : Those who opposed the Trinitarian doctrine, such as the Arians, were declared heretics and persecuted.
 - **Alteration of the Original Faith** : The introduction of non-biblical concepts has distorted the simple monotheistic faith preached by Jesus and previous prophets.
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Chapter 3: The Prophecy of Daniel and Emperor Constantine

3.1 The Little Horn Prophecy

In the **Book of Daniel** recorded in the Old Testament, we find a prophecy concerning an arrogant king:

- **Daniel 7:24-25** : "The ten horns are that out of this kingdom ten kings will arise, and after them another will arise, different from the former; he will subdue three kings. He will speak words against the Most High and persecute the saints of the Most High and try to change the times and the law."

3.2 Constantine as Fulfillment of Prophecy

Several elements connect Constantine to Daniel's prophecy:

- **Overthrow of Three Kings** : Constantine defeated three rivals to consolidate his power:
 1. **Maxentius** : Defeated at the Battle of Milvian Bridge in 312 AD
 2. **Licinius** : Defeated in the battles of 324 AD, unifying the empire under his control.
 3. **Maximian** : Eliminated after a series of internal conflicts.
- **Changing Times and Laws** : Constantine introduced significant changes:
 - **Changing the Holidays** : He established new dates for Christian celebrations, such as Easter, separating them from Jewish traditions.
 - **Influence on Religious Law** : The Council of Nicaea, under its influence, defined doctrines that changed the nature of the Christian faith. It integrated pagan symbols and practices into Christianity, according to some historians, and favored the fusion of church and state.
- **Opposition to God and the Saints** : Although he professed to be a Christian, Constantine's actions can be seen as a deviation from the true faith:

- **Religious Syncretism** : He continued to practice pagan cults and retained titles such as "Pontifex Maximus".
- **Persecution of Dissidents** : Those who did not adhere to the decisions of the council were marginalized or persecuted.

3.3 Implications of the Prophecy

If we interpret Daniel's prophecy as referring to Constantine, the consequences are significant:

- **The Trinity as an Erroneous Doctrine** : Having been instituted under the influence of a king who "set himself against God", the doctrine of the Trinity could be seen as a deviation from the true faith.
 - **Need to Reconsider Traditions** : Believers should critically examine accepted doctrines and return to the original teachings of Scripture.
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Chapter 4: The Deception of the Trinitarian Doctrine

4.1 A Critical Analysis

The spread of the doctrine of the Trinity can be seen as a deception that has misled many:

- **Uncritical Acceptance** : Many have accepted the Trinity without examining the Scriptures in depth.
- **Political Influence** : Theological decisions have been influenced by political exigencies rather than a sincere search for truth.

4.2 Consequences for the Christian Faith

- **Departure from Pure Monotheism** : The introduction of the Trinity complicated the concept of one God, fundamental in the faith of Abraham, Moses and Jesus. In this context the coming of Muhammad was necessary to bring the deviant people back to the true faith.
 - **Internal Divisions** : The doctrine caused schisms and conflicts within the Church, contradicting the unity preached by Jesus.
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Chapter 5: Muhammad in the Biblical Scriptures

5.1 Prophecies in the Old Testament

Some verses in the Old Testament can be interpreted as references to a future prophet:

- **Deuteronomy 18:18** : "I will raise up for them a prophet from among their brothers, like you; I will put my words in his mouth, and he will tell them everything I command him."
 - **Interpretation** : The prophet "like you" (Moses) could refer to Muhammad, who, like Moses, was a lawgiver, political and spiritual leader. "Among their brothers" can be interpreted as referring to the descendants of Ishmael (ancestor of the Arabs), brother of Isaac, ancestor (ancestor of the Jews).

5.2 References in the Gospels

In the Gospels, Jesus foretells the arrival of an " **other** ":

- **John 14:16** : "I will pray the Father, and he will give you another Helper, that he may abide with you forever."
 - **Interpretation** : Jesus himself is the **first Consoler** , and there will be " **another Consoler** " who will come after Him.
 - **1. Jesus as the First Consoler**
 - **Role of Jesus** : During his earthly ministry, Jesus acted as a Comforter to his disciples. He guided them, taught them, comforted them, and supported them in their difficulties.
 - **Physical presence** : Jesus was physically present with his disciples, teaching them and revealing the will of the Father.
 - **Promise of Continuity** : Knowing that he would leave the physical world, Jesus assures his disciples that they will not be left alone.
 - **2. "Another" Consoler**
 - Use of the Term "**Other**"

- Greek "**ἄλλον**" (**allon**): The Greek word used for "**another**" means "**another of the same kind**". This implies that the next Comforter will be similar to Jesus in role (Prophet) and nature (human) even though he was created exceptionally (fatherless) similar to the first man Adam (fatherless and motherless).
- "**Comforter**"
- Term "**Paraclete**" : The Greek word used for "Comforter" is **Paraclete** (παράκλητος), which can also be translated as "Advocate", "Helper", or "Intercessor".
- **Features of the second consoler :**
- with believers **forever (John 14:16)**.
- **He will teach** all things and **remember** what Jesus said (John 14:26).
- **He will testify** of Jesus (John 15:26).
- **It will lead** to the complete truth (John 16:13).

The Greek term "Paraclete" (Comforter or Intercessor) is well suited to the Prophet Muhammad who possessed the characteristics of the second Comforter, in fact the Koran speaks of Jesus and contains rules to follow in addition to much more. These rules confirm, deepen and perfect the law reported in the Torah on which Jesus relied, therefore the Koran: a universal and definitive message that " guides to the complete truth " , in this context, the idea of "dwelling forever" could be seen as referring to the eternity of the prophetic message of Muhammad, through the Koran.

5.3 Characteristics of Muhammad as a Universal Prophet

- **Seal of the Prophets** : According to Islam, Muhammad is the last of the prophets, completing the revelation that began with Adam.
- **Unification of Monotheism** : It brought the focus back to the worship of one God, without associates or intermediaries.
- **Universal Message** : The Quran is addressed to all humanity, not just to a single people.

Conclusion

The reflection conducted in this part of the book highlights the need to critically examine our beliefs and return to the original sources of faith. The attribution of divinity to Jesus and the Holy Spirit, the adoption of the doctrine of the Trinity, and the political influences of figures such as Constantine have led to significant deviations from the simple monotheistic faith preached by the prophets.

Daniel's prophecy offers a historical perspective that invites us to reconsider accepted doctrines and to recognize the importance of following the truth, even when this means going against the beliefs held especially in the centers of power.

Finally, the recognition of Muhammad as a prophet announced in the Scriptures opens the door to a fuller understanding of the divine plan and the possibility of uniting the Abrahamic faiths under the umbrella of pure monotheism.

Chapter 6: Daniel's Prophecy Also Concerns the Rise of Islam

Introduction

The Bible contains numerous prophecies that have fascinated scholars and believers for centuries. One such prophecy is the vision of the statue in the book of Daniel, which many interpret as a symbolic representation of the great empires of human history. In this chapter, we will explore this prophecy and propose an interpretation that sees the rise of Islam and the fall of the Eastern Roman Empire as the fulfillment of these ancient predictions.

The Vision of the Statue of Daniel

In **chapter 2** of the book of Daniel, the prophet interprets a dream of King Nebuchadnezzar of Babylon. In the dream, the king sees a large statue made of various materials:

1. **Golden head**
2. **Silver chest and arms**
3. **Bronze belly and thighs**
4. **Iron legs**
5. **Feet of iron and clay**

Then a stone "**not cut by hands**" strikes the statue at the foot, shattering it. The stone then becomes a great mountain that fills the entire earth.

Traditional Interpretation of Symbols

- **Golden Head : Babylonian Empire**
- **Silver chest and arms : Medo-Persian Empire**

- **Bronze Belly and Thighs : Alexander the Great's Greek Empire**
- **Iron Legs : Roman Empire**
- **Feet of Iron and Clay : Division of the Roman Empire**

The Rise of Islam as the Fulfillment of Prophecy

1. The Stone That Destroys the Statue

Symbolism of the Stone

The stone "**not cut by hands**" represents divine intervention, a kingdom established by God Himself without human intervention. This symbol aligns with Islam, which according to Muslim belief is God's final revelation to humanity through the Prophet Muhammad. Islam is not the product of a specific culture or nation, but a divine guide for all humanity.

Expansion of Islam

After its birth in the 7th century, Islam spread rapidly beyond the Arabian Peninsula, extending across the Middle East, North Africa, Asia, and Europe. This expansion profoundly affected the regions that were part of the Eastern Roman Empire, leading to cultural, religious, and political changes.

2. The Eastern Roman Empire and the Islamic Conquests

Historical Facts

The Eastern Roman Empire, also known as the Byzantine Empire, was significantly weakened by the Islamic conquests that began in the 7th

century. Muslim forces took vast territories from the empire, including Syria, Palestine, Egypt, and North Africa.

The **fall of Constantinople in 1453**, at the hands of the Ottomans led by Sultan Mehmed II, marked the definitive end of the Eastern Roman Empire. This historical event can be seen as the moment when the stone destroys the statue, putting an end to the last of the great empires represented in Daniel's vision.

Universality of Islam

The Ottomans, though not Arabs, were Muslims. This underscores the universality of Islam, a religion open to all ethnicities and nationalities. The rise of the Ottomans and the conquest of Constantinople demonstrate how Islam transcended its Arab origins to become a global force.

3. Muhammad's Prophecy on the Conquest of Constantinople

Relevant Hadiths

Prophet Muhammad predicted the conquest of Constantinople in several hadiths. One of the most famous is:

"You will conquer Constantinople. What an excellent leader its commander will be, and what an excellent army that army will be!"

This prophecy came true about 800 years later, with the conquest of the city by the Ottoman Sultan Mehmed II. This event not only marked the end of the Byzantine Empire but also represented a significant triumph for the Islamic world, fulfilling a prediction made by the Prophet himself.

Meaning in Islamic History

The conquest of Constantinople is seen as a sign of divine favor and the fulfillment of prophetic promises. It consolidated the Ottomans' role as leaders in the Islamic world and opened a new era of cultural and religious expansion.

The Stone That Becomes a Mountain

The stone becoming a great mountain and filling the entire earth can be interpreted as the global spread of Islam. Today, Islam is one of the most widespread religions in the world, with nearly 2 billion followers on every continent. This growth mirrors the symbolism of the mountain expanding and covering the entire planet.

Conclusion

Interpreting Daniel's prophecy as a prefiguration of the rise of Islam and the fall of the Eastern Roman Empire offers a fascinating perspective. It links documented historical events with ancient scriptures, suggesting a divine design in the evolution of human civilizations.

This vision emphasizes Islam as the kingdom established by God that replaces previous human empires, bringing a universal message of monotheism and divine guidance. Daniel's prophecy, along with the predictions of the Prophet Muhammad, chart a path from ancient prophetic visions to historical fulfillment, culminating in a new chapter in human history.