Explanation of the Meanings of
The Noble Qur'an
In the English Language

Islamic Content Service Association
In Languages

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نحو توفير تفاسير وتراجم موثوقة لمعاني القرآن بلغات العالم

Towards providing reliable exegeses and translations of the meanings of the Noble Qur›an in the world languages

المحتوى الإسلامي
The Islamic content

جمعية الربوة
Rabwa Association

Introduction

The Noble Qur'an is the speech of Allah, the Lord and the Creator of all the worlds. He revealed it upon the final Prophet and Messenger Muhammad (may Allah's peace and blessings be upon him) to clarify to mankind the purpose behind their creation, to guide them to what brings them happiness in this world and the Hereafter, and to save them from eternal misery after death. It is the last divine book revealed by Allah, confirming the previous scriptures and superseding their legislations.

The Noble Qur'an is an eternal wonder and miracle, and proof of the prophethood of the Messenger of Allah Muhammad (may Allah's peace and blessings be upon him). Allah Almighty has challenged mankind and the jinn to produce the like of this book, or even the like of its smallest chapter. However, they have failed to produce anything like that of the Qur'an, and the challenge is still effective until the present day.

The Noble Qur'an has undergone no distortion or alteration whatsoever since its revelation more than 1400 years ago, and it will remain intact in its pristine Arabic language in which it was revealed, as Allah Almighty pledged to preserve it until the end of time.

The Noble Qur'an is the main source of Islam and the constitution regulating and governing people's lives in every place and time. It calls to worshiping the Almighty Creator alone, and clarifies what people need to know concerning their Lord and religion, the beginning of the creation of the universe, and the stages of man's creation. The Qur'an also tells about the past and the future events of the unseen and the stories of previous prophets (peace be upon them), demonstrating how Allah supported them and destroyed their enemies. In addition, it contains the fundamentals of worship and dealings, invites people to noble manners and warns of the dispraised moral conducts, and declares that the destination in the Hereafter will either be Paradise, the abode of the believers, or Hellfire, the abode of the disbelievers and the wrongdoers.

Given the significance of this noble book that Allah Almighty revealed in Arabic, commanding that it be conveyed to all humans, it pleases us to provide you, O dear reader, with the translation of its meanings in your own language, to make it easier for you to understand and to fulfill the duty of conveying its meanings. Our team has exerted their best efforts in understanding its meanings and translating them appropriately. In spite of this, it should be noted that no matter how accurate the translation is, it will still fall short of fully conveying the meanings of this miraculous text, which surpasses any human work. If anyone is interested to know more about the facts brought by the Noble Qur'an, we recommend that they learn the Arabic language in which it was revealed.

And may Allah's peace be upon the messengers, and all praise be to Allah, the Lord of the worlds.

The Noble Qur'an Encyclopedia

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1 - Al-Fātihah[*]

1. In the name of Allah, the Most Compassionate, the Most Merciful

2. All praise be to Allah[1], the Lord[2] of the worlds[3],

3. the Most Compassionate, the Most Merciful[4],

4. Master[5] of the Day of Judgment.

5. You alone we worship, and You alone we ask for help.

6. Guide us to the straight path,

7. the path of those whom You have blessed[6]; not of those who incurred Your Wrath[7], or of those who went astray[8].

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[*] *Al-Fātihah (The Opening)*

[1] *Allah is God's most unique name.*

[2] *The Arabic term "rabb" (translated as "Lord") includes all of the following meanings: "owner, master, ruler, controller, sustainer, provider, guardian and caretaker."*

[3] *"the worlds" means mankind, jinn, and all that exists.*

[4] *Ar-Rahmān and Ar-Raheem are two names of Allah: Rahmān is used only to describe Allah, while raheem might be used to describe a human as well. Rahmān carries a wider meaning - merciful to all creation. Justice is a part of this mercy. Raheem includes the concept of specialty - especially merciful to the believers. Forgiveness is a part of this mercy. In addition, Rahmān is adjectival, referring to an attribute of Allah and is part of His essence. Raheem is verbal, indicating what He does: i.e., bestowing and implementing mercy.*

[5] *Other meanings for "Mālik": Sovereign, Owner, etc.*

[6] *The way of the Prophets and those who follow them.*

[7] *Those who know the Truth and do not follow it, like the Jews.*

[8] *Those who are ignorant of the Truth and follow misguidance, like the Christians.*

2 - Al-Baqarah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Mīm[1].

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

3. those who believe in the unseen, establish prayer[3], and spend out of what We[4] have provided for them,

4. and those who believe in what has been sent down to you [O Prophet] and in what was sent down before you[5], and in the Hereafter they believe with certainty.

5. It is they who are upon guidance from their Lord, and it is they who are successful.

6. Those who persist in disbelief, it is the same whether you warn them or not, they will not believe.

7. Allah has sealed their hearts and their hearing, and their sight is covered[6]; and for them, there will be a great punishment.

8. There are some people[7] who say, "We believe in Allah and the Last Day," whereas they are not believers.

9. They seek to deceive Allah and those who believe, while they deceive none but themselves, but they do not realize.

10. In their hearts is a sickness[8], and Allah increased their sickness, and they will have a painful punishment for their persistent lying.

11. When it is said to them, "Do not spread corruption in the land," they say, "We are only reformers."

12. Indeed, it is they who spread corruption, but they do not realize it.

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[*] *Al-Baqarah (the Cow)*

[1] *Allah knows the meaning of these disjointed Arabic letters. This bears testimony to the inimitable nature of the Qur'an and its divine source.*

[2] *Literally, "those who have taqwā," i.e., who have piety, righteousness, fear and love of Allah, and who take great care of avoiding His displeasure.*

[3] *At its proper times and fulfill its all conditions.*

[4] *"We" in reference to Allah in the Qur'anic verses is necessarily understood to denote grandeur and power.*

[5] *i.e., the Taurāt (Torah) and the Injīl (Gospel), etc.*

[6] *A covering preventing from discerning guidance, as a result of their arrogance and persistence in sin.*

[7] *i.e., the hypocrites.*

[8] *The "sickness" mentioned here includes doubt, hypocrisy, arrogance and disbelief.*

13. When it is said to them, "Believe as the people have believed," they say, "Shall we believe as the fools[9] have believed?" Indeed, it is they who are the fools, but they do not know.

14. When they meet those who believe, they say, "We believe." But when they are alone with their evil ones[10], they say, "We are certainly with you; we were only mocking."

15. Allah will mock them[11] and prolong them to wander blindly in their transgression.

16. They are those who purchased misguidance for guidance, but their trade was profitless, and they were not guided.

17. Their likeness is that of someone who kindles a fire. When it illuminates all around him, Allah takes away their light, leaving them in utter darkness, unable to see[12].

18. Deaf, dumb, and blind; they will not return [to the straight path].

19. Or like a downpour from the sky accompanied by darkness, thunder, and lightning. They put their fingers into their ears out of thunderclaps, for fear of death. But Allah encompasses the disbelievers.

20. The lightning almost snatches away their eyesight. Every time lightning[13] strikes, they walk in its light, but when it becomes dark, they stand still. If Allah had willed, He would have taken away their hearing and their sight; for Allah is Most Capable of all things.

21. O people, worship your Lord, Who created you and those before you, so that you may become righteous;

22. He Who made the earth a resting place for you, and the sky a canopy; and sends down rain from the sky, and brings forth fruits thereby as a provision for you. So do not set up rivals to Allah while you know[14].

23. If you are in doubt concerning that which We have sent down upon Our slave[15], then produce a chapter like it and call upon your helpers other than Allah, if you are truthful.

24. But if you did not do it, and you can never do it; then beware of the Fire whose fuel will be people and stones, which is prepared for the disbelievers.

25. And give glad tidings to those who believe and do righteous deeds that they

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[9] *The hypocrites were considering the Companions of the Prophet (ﷺ) to be fools, whereas they themselves were fools.*

[10] *i.e., their leaders in evil and disbelief.*

[11] *Allah mocks them in response to their mocking Muslims.*

[12] *This is the situation of the hypocrites in the darkness of doubt and disbelief, not seeing the truth and guidance.*

[13] *The parable of lightning is that of the light of the Qur'an.*

[14] *Do not set up rivals to Allah (in worship), Who has provided you with all these things, and you know that He alone is worthy of worship.*

[15] *"Our servant" is referring to Muhammad (ﷺ).*

will have gardens under which rivers flow. Every time they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before," for they will be given fruit that resemble one another. They will have purified spouses, and they will abide therein forever.

26. Allah is not ashamed to give a similitude of a mosquito or even something less [significant][16]. As for those who believe, they know that this is the truth from their Lord; but those who disbelieve say, "What does Allah mean by this similitude?" He causes many to go astray thereby and guides many thereby, but He causes none to go astray except the evildoers -

27. those who break the covenant of Allah after it has been ratified, sever bonds that Allah has commanded to be maintained[17] , and spread corruption in the land. It is they who are the losers.

28. How can you disbelieve in Allah, when you were lifeless then He gave you life, then He will cause you to die, then He will bring you back to life again, then to Him you will be returned?

29. It is He Who created for you all that is in the earth, then He turned towards the heaven and made them seven heavens, and He is All-Knowing of everything.

30. And [remember] when your Lord said to the angels, "I am going to appoint a vicegerent on earth." They said, "Will You appoint on it someone who will spread corruption therein and shed blood, while we glorify You with Your praises and proclaim Your holiness?" He said, "I know that which you do not know."

31. And He taught Adam the names of everything; then He presented them to the angels, and said, "Tell Me the names of these, if what you say is true?"

32. They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You Who are the All-Knowing, the All-Wise."

33. He said, "O Adam, inform them of their names." When he informed them of their names, Allah said, "Did I not tell you that I know the unseen of the heavens and earth, and I know what you reveal and what you conceal?"

34. And when We said to the angels, "Prostrate before Adam[18]," and they prostrated except Iblīs[19]; he refused and was arrogant, and was one of the disbelievers.

35. We said, "O Adam, dwell in Paradise, you and your wife; and eat pleasantly from wherever you wish, but do not approach this tree, or else you will both become the wrongdoers."

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[16] *Lit., "above it" i.e., greater in smallness.*

[17] *By keeping good relations with kith and kin.*

[18] *This prostration was done in obedience to Allah, out of respect, not worship.*

[19] *The proper name of Satan, who was not an angel, but from the jinn.*

36. Then Satan tempted them and drove them out of the state they were in, and We said, "Go down [to the earth], as enemies to one another. You will have abode on earth and provision for an appointed time[20]."

37. Then Adam received some words[21] from his Lord, and He accepted his repentance. He is the Accepter of repentance, the Most Merciful.

38. We said, "Go down all of you from here[22]! Then when My guidance comes to you; whoever follows My guidance, will have no fear, nor will they grieve.

39. But those who disbelieve and reject Our signs, they are the people of the Fire; they will abide therein forever."

40. O Children of Israel[23], remember My favor that I bestowed upon you, and fulfill My covenant; I will fulfill your covenant[24], and fear none but Me.

41. And believe in what I have sent down[25] which confirms that [Scripture] which is with you, and do not be the first to disbelieve in it, nor trade my verses for a small price, and fear Me alone.

42. And do not mix the truth with falsehood, nor conceal the truth knowingly[26].

43. And establish prayer, give zakah, and bow [to Allah] with those who bow[27].

44. Do you enjoin righteousness upon people while you forget yourselves, even though you recite the Scripture[28]? Do you not understand?

45. Seek help through patience and prayer. It is strenuous except for the humble,

46. those who are sure that they are going to meet their Lord, and that they will return to Him.

47. O Children of Israel, remember My blessing which I bestowed upon you and that I favored you over all other people[29].

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[20] *Until the Day of Judgment.*

[21] *These words, or supplications are: "They [both] 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." See 7:23.*

[22] *The addressees were Adam, Eve and Satan.*

[23] *Israel is Prophet Jacob (ﷺ). The use of the epithet 'Children of Israel' for the Israelites is to remind them to follow their ancestor from whom they are descended.*

[24] *This mutual pledge is as follows: If the Children of Israel keep up the prayer, give zakah, believe in and support the prophets, and spend in the cause of Allah, Allah will, in return, expiate their sins and admit them to the Gardens under which rivers flow, i.e., Paradise.*

[25] *i.e., the prophethood of Prophet Muhammad (ﷺ), which is mentioned in the Torah.*

[26] *The prophethood of Prophet Muhammad (ﷺ).*

[27] *This command is to the Children of Israel to bow down in obedience to Allah with Muhammad, as the Muslims do, i.e., embrace Islam.*

[28] *i.e., the Torah.*

[29] *In their time, Allah favored them with certain privileges over other people such as sending them prophets and divine Books, and giving them kingship.*

48. And fear a Day when no soul will avail another anything, nor intercession will be accepted, nor compensation taken, nor will they be helped.

49. And [remember] when We saved you from Pharaoh's people, who were inflicting dreadful torment upon you: slaughtering your sons and sparing your women. That was a great trial from your Lord.

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

51. And [remember] when We appointed for Moses forty nights. Then you took the calf [for worship] in his absence, while you were wrongdoers.

52. Yet We pardoned you after that, so that you may be grateful.

53. And [remember] when We gave Moses the Scripture and the criterion[30], so that you may be guided.

54. And [remember] when Moses said to his people, "O my people, you have wronged yourselves by taking the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]; that is best for you with your Creator." Then He accepted your repentance, for He is the Accepter of Repentance, the Most Merciful.

55. And [remember] when you said, "O Moses, we will never believe you until we see Allah openly," so a thunderbolt struck you while you were looking on.

56. Then We raised you back to life after your death, so that you may be grateful.

57. And We shaded you with clouds and sent down to you manna and quails[31], [saying], "Eat of the good things We have provided for you." They did not wrong Us, but they wronged themselves.

58. And [remember] when We said, "Enter this town [i.e. Jerusalem] and eat freely from wherever you wish, and enter the gate bowing down humbly and say, 'Absolve us[32].' We will forgive you your sins and increase [the reward of] those who do good."

59. But the wrongdoers changed the words to other than what they were told[33]; so We sent down upon the wrongdoers a torment from the heaven for their rebelliousness.

60. And [remember] when Moses asked for water for his people, and We said,

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[30] *Differentiating between truth and falsehood. "The Scripture and the criterion" refers to the Torah.*

[31] *They both have linguistic roots in Arabic; "al-mann" means that which is God-given without effort, while "al-salwā" means that in which one finds consolation and comfort.*

[32] *In gratitude to Allah and admission of sin.*

[33] *They were asked to seek forgiveness. The word is hittah, which means: to put down a burden, but they twisted their tongues to mean 'barley', hintah.*

"Strike the rock with your staff," Then twelve springs gushed forth from it; each tribe knew its drinking place[34]. "Eat and drink from Allah's provision, and do not spread corruption in the land."

61. And [remember] when you said, "O Moses, we cannot bear the same meal. So call upon your Lord to bring forth for us from what the earth produces - its herbs, cucumbers, garlic, lentils, and onions." Moses said, "Would you exchange what is better for what is inferior? Go down to any town and you will have what you have asked for." They were struck with humiliation and destitution, and incurred the wrath of Allah. That was because they used to reject the signs of Allah and kill the prophets unjustly. That was because they disobeyed and were transgressors.

62. The believers and those who were Jews, Christians, and the Sabians [before Prophet Muhammad] - whoever believed in Allah and the Last Day and did righteous deed, they will have their reward with their Lord, and they will have no fear, nor will they grieve.

63. And [remember] when We took your covenant [O Children of Israel] and raised above you the mountain [saying], "Hold firmly to what We have given you and observe its teachings, so that you may become righteous."

64. But then you turned away after that. If it had not been for the grace and mercy of Allah upon you, you would have surely been among the losers.

65. And you know about those among you who broke the Sabbath, whereupon We said to them, "Be apes, despised."

66. So We made it a deterrent punishment for those alive and for those who succeeded them, and an admonition for the righteous.

67. And [remember] when Moses said to his people, "Allah commands you to slaughter a cow." They said, "Are you mocking us?" Moses said, "I seek refuge in Allah from being among the ignorant!"

68. They said, "Call upon your Lord to make clear to us what [type of cow] it is." He said, "Allah says, 'It is a cow that is neither too old nor too young, but somewhere in between. So do as you are commanded!'"

69. They said, "Call upon your Lord to show us its color." He said, "Allah says, 'It is a yellow cow, bright in color - pleasing to the beholders.'"

70. They again said, "Call upon your Lord to make clear to us what it is. All cows look alike to us. If Allah wills, we will surely be guided."

71. He said, "Allah says, 'It is a cow neither trained to plow the earth nor water the field; sound, without blemish.'" They said, "Now you have come with the truth."

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[34] *The twelve tribes of the Children of Israel, who are called "Asbāt".*

Then they slaughtered it, although they were almost not doing it.

72. And [remember] when you [Israelites] slew a man and disputed as to who the killer was, but Allah exposed what you were concealing.

73. We said, "Strike the slain with a piece of it." This is how Allah brings the dead to life and shows you His signs, so that you may understand.

74. Then your hearts became hardened after that, like rocks or even harder. There are rocks from which rivers gush forth, and there are others that split open from which water comes out, while others fall down out of humility to Allah. And Allah is not unaware of what you do.

75. Do you [O believers] hope that they would respond to your call to believe, while a party of them used to hear the word of Allah[35] then distort it knowingly after understanding it?

76. And when they meet the believers they say, "We believe." But when they[36] meet one another in private they say, "Are you telling them what Allah has revealed to you [about Mohammad], so that they may argue against you before your Lord? Have you no sense?"

77. Do they not know that Allah knows what they conceal and what they reveal?

78. And among them, there are illiterate people, who know nothing of the Scripture except wishful thinking, and they do nothing but guesswork.

79. So woe to those who write the Scripture with their own hands, and then say, "This is from Allah," in order to trade 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, "The Fire will never touch us except for a few days." Say, "Have you taken a covenant from Allah; for Allah will never break His covenant, or are you saying about Allah what you do not know?"

81. No indeed! Those who do evil and are surrounded by their sins - they are the people of the Fire; they will abide therein forever.

82. But those who believe and do righteous deeds - they are the people of Paradise; they will abide therein forever.

83. And [remember] when We took a covenant from the Children of Israel, "Do not worship except Allah; be kind to parents and kindred, and to orphans and those in need; speak good words to people; establish prayer; and give Zakah." But then you turned away paying no heed, except a few of you.

84. And [remember] when We took a covenant from you that you should neither

[35] *i.e., the Torah.*

[36] *i.e., the Jews.*

shed blood of one another, nor expel one another from your homes. Then you acknowledged it, while bearing and you bear witness to it.

85. Then here you are, killing one another and expelling a group of your people from their homes, aiding one another against them in sin and aggression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you[37]. Do you then believe in part of the Scripture and deny another part? Then what is the recompense for those who do so among you except disgrace in this life, and on the Day of Resurrection they will be subjected to the severest torment? For Allah is not unaware of what you do.

86. These are the people who have purchased the life of this world for the Hereafter; their punishment will not be lightened, nor will they be helped.

87. We gave Moses the Scripture and sent a succession of messengers after him. We gave Jesus, the son of Mary, clear signs and strengthened him with the Holy Spirit[38]. Is it that every time a messenger comes to you [O Israelites] with something against your desires, you become arrogant; some of them you rejected, and others you killed?

88. They say, "Our hearts are wrapped." Nay, Allah has cursed them for their disbelief, little is it that they believe.

89. Now that there has come to them a Book from Allah[39], confirming that which is with them[40] - although they used to pray for victory over the disbelievers in the past. But when there came to them what they recognize [to be true], they rejected it. May the curse of Allah be upon the disbelievers!

90. How miserable is the price for which they sold their souls - disbelieving in Allah's revelation out of jealous hatred that Allah would send down His grace to whom He wills of His slaves! Thus they have incurred wrath upon wrath[41], and for the disbelievers, there will be a disgracing punishment.

91. When it is said to them, "Believe in what Allah has sent down[42]," they say, "We only believe in what was sent down to us[43]," and they deny what came afterwards, although it is the truth confirming that which is with them. Say,

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[37] *There were three Jewish tribes who allied themselves with the two Arab tribes of Madinah before Islam: Banū Qaynuqā', Banū an-Nadīr and Banū Qurayzah. In their prolonged feuds, the Jewish clans fought alongside their allies against their brethren*

[38] *i.e., the Angel Gabriel (ﷺ).*

[39] *i.e., the Qur'an.*

[40] *i.e., the Jews.*

[41] *They deserved double wrath: firstly for their earlier rebelliousness and then for denying Muhammad (ﷺ).*

[42] *i.e., the Qur'an.*

[43] *i.e., the Torah.*

"Then why did you kill the prophets of Allah before, if you were truly believers?"

92. Moses came to you with clear signs, yet you took the calf [for worship] in his absence, while you were wrongdoers.

93. And [remember] when We took a covenant from you and We raised above you the mountain [saying], "Hold firmly to what We have given you and obey," they said, "We hear and disobey." The love of [worshiping] the calf was engraved in their hearts because of their disbelief. Say, "How wretched is what your faith enjoins you, if you are believers!"

94. Say, "If the Home of the Hereafter with Allah is only for you [O Israelites] among all humans, then wish for death, if you are truthful."

95. But they will never wish for that because of what their hands have sent forth. And Allah is All-Knowing of the wrongdoers.

96. And you will surely find them the most greedy people for life, even more than the polytheists. Each one of them wishes to have a life of a thousand years. Even if they were granted such a long life, it would not save them from the punishment; for Allah is All-Seeing of what they do.

97. Say [O Prophet], "Whoever is an enemy to Gabriel - it is he who brings down this [i.e.,Qur'an] to your heart by Allah's permission, confirming what came before it, and a guidance and glad tidings for the believers."

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

99. We have sent down to you clear proofs, and none will reject them except the evildoers.

100. Is it that every time they ratify a covenant, a party of them cast it aside? In fact, most of them do not believe.

101. And when a messenger[44] from Allah came to them - confirming what was with them, a party of the People of the Book cast Allah's Scripture behind their backs as if they did not know.

102. They followed what was recited by the devils during the kingdom of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels Hārūt and Mārūt in Babylon. But these two angels did not teach anyone without telling them, "We are only a test, so do not disbelieve." Yet they would learn from them what would cause separation between a man and his wife. But they could not harm anyone except by Allah's permission. They would learn what harmed them and did not benefit them, although they already knew that whoever gets into it

[44] *i.e., Muhammad (ﷺ).*

would not have any share in the Hereafter. How terrible was the price for which they sold themselves, if only they knew!

103. If only they had believed and feared Allah, they would have had a better reward from Allah, if only they knew!

104. O you who believe, do not say, "Rā'inā." [i.e., consider our situation!] But say, "Unzhurnā," [i.e., wait for us!] and listen. And for the disbelievers, there will be a painful torment.

105. Neither those who disbelieved from the People of the Book nor the polytheists wish that your Lord sends down any good to you [O Muslims]. But Allah chooses for His mercy whom He wills, for Allah is the possessor of great bounty.

106. We do not abrogate a verse or cause it to be forgotten except that We bring a better one or similar to it. Do you not know that Allah is Most Capable of all things?

107. Do you not know that to Allah belongs the dominion of the heavens and earth, and that you have no protector or supporter besides Allah?

108. Or would you like to question your Messenger as Moses was questioned before? Whoever exchanges faith for disbelief has indeed strayed from the sound path.

109. Many of the people of the Book wish they could turn you back to disbelief after you have believed, out of the envy in their hearts, after the truth has become evident to them. But pardon and overlook until Allah passes His decree[45], for Allah is Most Capable of all things.

110. And establish prayer and give zakah. Whatever good you send forth for yourselves, you will find it with Allah, for Allah is All-Seeing of what you do.

111. And they say, "None will enter Paradise except a Jew or a Christian." That is their wishful thinking. Say, "Produce your proof, if you are truthful."

112. On the contrary, whoever submits himself to Allah and is a doer of good will have his reward with his Lord. They will have no fear, nor will they grieve.

113. The Jews say, "The Christians have nothing to stand on" and the Christians say, "The Jews have nothing to stand on[46]," although they both recite the Scripture. And those [pagans] who have no knowledge say something similar. Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.

114. Who does greater wrong than the one who prevents Allah's name to be mentioned in His mosques and strives for their destruction? Such people do not

[45] *The provision of this verse has been abrogated, as Allah passed His decree.*

[46] *This incident is documented when the Christians of Najrān came to the Messenger of Allah, the rabbis met them and both parties disputed.*

deserve to enter them except in fear[47]. There is a disgrace for them in this world and a great punishment in the Hereafter.

115. To Allah belong the east and the west; wherever you turn, there is the Face of Allah[48]. For Allah is All-Encompassing, All-Knowing.

116. They say, "Allah has taken a son[49]". Glory be to Him! Rather, to Him belongs all that is in the heavens and earth - all are devoutly obedient to Him.

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

118. Those who have no knowledge[50] say, "If only Allah would speak to us or a sign be given to us." Those who came before them said similar words. Their hearts are all alike. We have made the signs clear to people who have sure faith.

119. We have sent you with the truth [O Prophet] as a bearer of glad tidings and a warner, and you will not be questioned about the people of the Blazing Fire.

120. The Jews and the Christians will never be pleased with you until you follow their religion. Say, "The guidance of Allah is the [true] guidance." If you were to follow their desires after the knowledge that has come to you, then you would have no protector or helper against Allah.

121. Those to whom We have given the Book recite it as it should be recited, it is they who believe in it. As for those who disbelieve in it, it is they who are the losers.

122. O Children of Israel, remember My blessings that I bestowed upon you, and that I favored you over all other people.

123. And beware of the Day when no one will avail another in any way; no compensation will be accepted, and no intercession will benefit it, nor will they be helped.

124. And [remember] when Abraham was tested by his Lord with certain words, which he fulfilled[51]. Allah said, "I will make you a leader for mankind." He said, "And from among my descendants?" Allah said, "My covenant does not include the wrongdoers."

125. And [remember] when We made the House [i.e., Ka'bah] a focal point and a sanctuary for the people. "[O believers], take the Station of Abraham as a place for prayer." We charged Abraham and Ishmael to purify My House for

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[47] *Fear of divine justice or the believers will seize them.*

[48] *i.e., the direction of prayer (Qiblah). This is by way of consolation to the believers that one can find Allah wherever one turns in case of mistake, or prayer of those who prayed to the direction of Jerusalem, etc.*

[49] *The Jews claimed that Ezra was the son of God, the Christians claimed that Jesus was the son of God, and the Arab pagans claimed that the angels were God's daughters.*

[50] *These are from Arab pagans and from the people of the Book, elsewhere called 'the illiterates'.*

[51] *Allah assigned some tasks and commandments for Abraham (ﷺ) to carry out, which he fulfilled dutifully.*

those who perform circumambulation[52] or stay for worship, or those who bow down and prostrate.

126. And [remember] when Abraham said, "My Lord, make this city [of Makkah] a sanctuary and provide its people with fruits - those among them who believe in Allah and the Last Day." [Allah] said, "As for those who disbelieve, I will grant them enjoyment for a short while, then I will force them into the punishment of the Fire. What a terrible destination!"

127. And [remember] when Abraham was raising the foundations of the House and Ishmael, [saying], "Our Lord, accept this from us, for You are the All-Hearing, the All-Knowing.

128. Our Lord, make us both submitted to You and from our descendants a nation submitted to You; and show us our rituals[53]and accept our repentance. You are the Accepter of Repentance, Most Merciful.

129. Our Lord, send among them a messenger[54] to recite to them Your revelations, teach them the Book and wisdom, and purify them. You are the All-Mighty, the All-Wise."

130. Who would forsake the religion of Abraham[55] except a fool! We have chosen him in this world, and in the Hereafter he will be among the righteous.

131. When his Lord said to him, "Submit[56]," he said, "I have submitted to the Lord of the worlds."

132. This was enjoined by Abraham and Jacob to their offspring, "O my children, Allah has chosen for you this religion; so do not die except as Muslims."

133. Or were you present when death approached Jacob, when he said to his children, "What will you worship after me"? They said, "We will worship your God and the God of your fathers - Abraham, Ishmael[57], and Isaac - the One God. And to Him we submit."

134. That was a nation that has passed on; they will have what they earned and you will have what you earned, and you will not be questioned concerning what they used to do.

135. They say, "Be Jews or Christians to be guided." Say, "Rather [we follow] the

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[52] *A form of worship particular to the Ka'bah consisting of going around it in circuits.*

[53] *The rituals of Hajj and 'Umrah.*

[54] *The Messenger from the posterity of Ishmael; i.e., Muhammad (ﷺ).*

[55] *The 'religion of Abraham', known as hanīfiyyah, is the most primordial, pristine and uncorrupted of all divine religions. The Qur'an underlines Islam's close relation to it in various places.*

[56] *The meaning of the word "Islam" is "submission to the will of Allah." This is ordained by Allah and taught by all of the prophets from Adam to Muhammad (ﷺ). A Muslim is one who submits himself to Allah.*

[57] *Ishmael was actually Jacob's paternal uncle. They counted him among Jacob's 'fathers' out of respect.*

religion of Abraham, the monotheist, and he was not one of the polytheists[58]."

136. Say [O believers], "We believe in Allah and what has been sent down to us; and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the descendants [of Jacob][59]; 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 to Him we have submitted."

137. If they believe as you have believed, then they are guided. But if they turn away, then they are in plain dissension. Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.

138. This is the natural religion[60] of Allah. Who is better than Allah in [enjoining a] religion? And it is He Whom we worship.

139. Say, "Do you [People of the Book] argue with us concerning Allah, when He is our Lord and your Lord? We are responsible for our deeds and you for yours, and we are sincerely devoted to Him.

140. Or do you say that Abraham, Ishmael, Isaac, Jacob, and the descendants [of Jacob] were Jews or Christians?" Say, "Are you more knowledgeable or Allah?" Who does greater wrong than the one who hides a testimony he has from Allah? But Allah is not unaware of what you do.

141. That was a nation that has passed on; they will have what they earned and you will have what you earned, and you will not be questioned concerning what they used to do.

142. The foolish among the people will say: "What has turned them away from their prayer direction they used to face[61]?" Say: "To Allah belong the east and west: He guides whom He wills to a straight path."

143. Thus We made you a balanced nation, so that you may be witnesses over mankind and the Messenger a witness over you. We did not change your former direction of prayer [to the Ka'ba] except to distinguish those who would follow the Messenger from those who would turn back on their heels. It was surely burdensome except for those whom Allah guided. Allah would never let your [acts of] faith go to waste, for Allah is Most Gracious and Most Merciful to all people.

144. We see the turning of your face [O Prophet] towards heaven[62]; We will surely

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[58] *i.e., those who associate others with Allah in worship.*

[59] *i.e., the twelve tribes of Israel descended from Jacob.*

[60] *"Sibghah" linguistically means 'color'. It is so called because religious devoutness shows on the person as much as a dye of cloth shows on it.*

[61] *Prior to the command (in verse 144) that the Prophet (ﷺ) and his followers turn toward the Ka'bah in Makkah for prayer, they had been facing Jerusalem to the north. Further details are mentioned in succeeding verses.*

[62] *The Prophet (ﷺ) was awaiting the command to change the qiblah; so he used to look up at the sky.*

make you turn towards a prayer direction that will please you. So turn your face towards the Sacred Mosque [in Makkah], and wherever you are, turn your faces towards it. Those who were given the Scripture know that this is the truth from their Lord, and Allah is not unaware of what they do.

145. Even if you were to bring every proof to those who have been given the Scripture, they would not follow your prayer direction, nor would you follow their prayer direction; nor would any of them follow the prayer direction of the other. However, if you were to follow their desires after the knowledge that has come to you, then you would surely be among the wrongdoers.

146. Those whom We gave the Scripture recognize him [i.e., the Prophet] as they recognize their own sons, yet a group of them conceals the truth knowingly[63].

147. It is the truth from your Lord; so never be among those who doubt.

148. Every nation has a direction to which it turns, so compete with one another in good deeds. Wherever you are, Allah will bring you all together, for Allah is Most Capable of all things.

149. From wherever you set out, turn your face to the direction of the Sacred Mosque [in Makkah]. This is surely the truth from your Lord, and Allah is not unaware of what you do.

150. From wherever you set out, turn your face towards the Sacred Mosque [i.e., Ka'bah]. Wherever you are, turn your faces towards it, so that the people should not have any proof against you[64], except for the wrongdoers among them. So do not fear them but fear Me, so that I may complete My favor upon you [all] and that you may be guided.

151. Just as We have sent you a messenger from among you, reciting to you Our verses, purifying you, and teaching you the Book and Wisdom[65], and teaching you what you did not know.

152. Therefore remember Me; I will remember you[66]. Be grateful to Me, and do not be ungrateful.

153. O you who believe, seek help in patience and prayer, for Allah is with those who are patient[67].

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[63] *That the Ka'bah is the correct direction of Prayer.*

[64] *One of the reasons for the change of qiblah was so that the Jews would have no argument against the Muslims.*

[65] *The wisdom taught by the Prophet (ﷺ) is his Sunnah.*

[66] *Remember Me (by praying, glorifying, etc), and I will remember you (by remembering you and bestowing countless favors on you). Allah says in a Qudsi Hadith: "...If he remembers Me in himself, I remember him in Myself; and if he remembers Me in a group, I remember him in a group better than them..." [Al-Bukhāri and Muslim]*

[67] *Allah is with them; by guiding and supporting them.*

154. And do not say that those martyred in Allah's way are dead. Rather, they are alive, but you do not perceive it.

155. We will surely test you with something of fear and famine, and loss of property, lives and fruits. But give glad tidings[68] to those who are patient.

156. Those when afflicted with a disaster, say, "We belong to Allah, and to Him we will return."

157. They are those upon whom are blessings and mercy from their Lord, and it is they who are guided.

158. Indeed, Safa and Marwah [mounts] are among the symbols of Allah. So whoever performs the pilgrimage or 'Umra, there is no blame upon him to go between them[69]. And whoever does good voluntarily, then Allah is All-Appreciative, All-Knowing.

159. Those who conceal the clear proofs and guidance that We have sent down - after We explained it clearly to people in the Scripture - it is they who are cursed by Allah and will be cursed by those who curse[70].

160. Except for those who repent, mend their deeds, and clarify the truth; I will surely accept their repentance, for I am the Accepter of Repentance, the Most Merciful.

161. Those who disbelieve and die as disbelievers are cursed by Allah and the angels, and by all people.

162. They will abide in [the curse] forever. Their punishment will not be lightened, nor will they be granted any respite.

163. And your god is one God. None has the right to be worshiped except Him - the Most Compassionate, the Most Merciful.

164. Indeed, in the creation of the heavens and earth; the alternation of the night and day; the sailing of the ships in the sea for the benefit of people; the sending down of rain from the sky by Allah, reviving thereby the earth after its death; the spreading of all kinds of creatures therein; the directing of the winds and clouds between the sky and earth - in all these, there are signs[71] for people of understanding.

165. And among people, there are some who take others as equals to Allah[72]: they love them as they should love Allah. But those who believe are stronger in their love

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[68] *As much as there are hardships and trials, there are rewards and favors.*

[69] *Some believers had previously feared that this might be a pagan practice, so Allah confirms that this is among the rites of Islam.*

[70] *From among the angels, the prophets, and the believers.*

[71] *There are two āyāt (signs) leading to belief: Quranic verses and cosmic signs. The signs meant in this verse are cosmic.*

[72] *In spite of all these clear signs, some people still worship false deities besides Allah.*

for Allah. If only the wrongdoers could see the punishment, they would surely realize that all power belongs to Allah and that Allah is severe in punishment.

166. [Consider] when those who were followed, they will disown their followers when they see the punishment, and all ties between them will be cut off.

167. The followers will say, "If only we could have another chance, so we could disown them as they have disowned us." Thus will Allah show them their deeds as sources of regret, and they will never get out of the Fire.

168. O people, eat from what is lawful and good[73] on earth, and do not follow the footsteps of Satan, for he is your sworn enemy.

169. He only orders you to commit evil and immoral deeds, and to say concerning Allah what you do not know[74].

170. When it is said to them, "Follow what Allah has sent down," they say, "Instead, we follow what we found our forefathers doing." [Would they do so] even though their forefathers had no understanding, nor were they guided?

171. The similitude of those who disbelieved is like cattle not understanding the calls of the shepherd except shouts and cries. They are deaf, dumb, and blind[75]; and they understand nothing.

172. O you who believe, eat of the good things[76] We have provided for you, and be grateful to Allah, if you truly worship Him alone.

173. He has only forbidden to you carrion, blood, the flesh of swine, and what has been sacrificed to other than Allah. But if someone is compelled by necessity - neither driven by desire nor exceeding immediate need - then there is no sin upon him; for Allah is All-Forgiving, Most Merciful.

174. Those who conceal the revelation of Allah's Book and purchase thereby a small price, consume nothing into their bellies except fire. Allah will not speak to them on the Day of Resurrection nor will He purify them, and for them there will be a painful punishment.

175. They are those who trade guidance for misguidance and forgiveness for punishment. How patient they must be to withstand the Fire[77]!

176. That is because Allah has sent down the Book in truth. And those who differ over the Book are surely in extreme dissension.

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[73] *Two conditions for consuming food: lawful, and beneficial; not harmful.*

[74] *Falsely claiming that Allah made one thing lawful and another unlawful.*

[75] *Their senses are not tuned to divine admonition.*

[76] *Healthy and wholesome.*

[77] *Allah is mocking their ignorance for exchanging bliss of Paradise with punishment of Hellfire.*

177. It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets; and to give charity out of one's cherished wealth to relatives, orphans, the needy, the wayfarer, beggars, and to free slaves; to establish prayer and give zakah; to fulfill the ratified pledges; to be patient at times of hardship, adversity, and during the battle. Such are the true believers, and such are the righteous.

178. O you who believe, legal retribution is prescribed for you in cases of murder - a free for a free, a slave for a slave, and a female for a female. But if one is pardoned by the victim's guardian, then a fair ransom of blood money should be set and paid in the best way. This is a concession and a mercy from your Lord. But whoever transgresses the limits afterward, will have a painful punishment.

179. In the legal retribution, there is [saving of] life for you, O people of understanding, so that you may become righteous.

180. It is prescribed for you that when death approaches one of you - if he leaves behind any wealth - a bequest should be made in favor of parents and immediate family members[78] with fairness, this is a duty upon the righteous.

181. If someone alters the bequest[79] after hearing it, they will bear the sin of the alteration, for Allah is All-Hearing, All-Knowing.

182. But if someone fears partiality or injustice from the testator, and puts things right between the parties, then there is no sin upon him, for Allah is All-Forgiving, Most Merciful.

183. O you who believe, fasting[80] is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous.

184. [Fasting is for] a specific number of days; but if anyone of you is ill or on a journey, he should make up for those days. As for those who can only fast with hardship, compensation can be made by feeding a needy person [for each day]. But anyone who volunteers to give more, it is better for him. Yet fasting is better for you, if only you knew[81].

185. Ramadān is a month in which the Qur'an was sent down[82] as a guidance for

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[78] *This ruling was abrogated in Surah an-Nisā', stipulating obligatory shares for parents and close relatives. Those who do not inherit by law may be remembered in a bequest.*

[79] *i.e., the will of the deceased.*

[80] *To abstain from food, drink, and sexual relations from dawn to dusk.*

[81] *The provision of this verse has been abrogated by the next verse: 185, with few exceptions, i.e., very old person, or pregnant, etc.*

[82] *This either means that the Qur'an was sent down from the Preserved Tablet to the Lowest Heaven on the Night of Decree during the month of Ramadan, or that it was the start of the revelation to Prophet Muhammad (ﷺ).*

mankind and as clear signs that show the right way and distinguish between right and wrong. So whoever of you witnesses this month, should fast. But if anyone is ill or on a journey, he should make up for those days. Allah wants ease for you and does not want hardship for you, so that you may complete the prescribed number of days, and proclaim the greatness of Allah for having guided you, and so that you may be grateful.

186. When My slaves ask you concerning Me, I am indeed near[83]. I respond to the call of the supplicant when he calls upon Me; so they should respond to Me and believe in Me, so that they may be guided.

187. It has been made permissible for you to be intimate with your wives on the nights of the fast. They are a garment for you just as you are a garment for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and pardoned you. So now you may have intimacy with them[84] and seek what Allah has destined for you. And eat and drink until you see the light of dawn distinct from the darkness of night, then complete the fast until nightfall. However, should you be in a devotional retreat in the mosques then do not be intimate with them. These are the limits set by Allah, so do not even come near to them. This is how Allah makes His verses clear to people, so that they may become righteous.

188. Do not consume one another's property unjustly, nor entice the rulers[85] in order to consume a portion of people's property wrongfully while you know [it is sin].

189. They ask you about the phases of the moon. Say, "They are a means for people to determine time and pilgrimage." It is not righteousness to enter the houses from the rear [in pilgrimage][86], but righteousness is to fear Allah. So enter the houses through their doors, and fear Allah so that you may succeed.

190. Fight in the way of Allah against those who fight you[87], but do not transgress[88], for Allah does not like transgressors.

191. And fight them wherever you find them[89], and drive them out from where they

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[83] *Allah's nearness means that one does not need to raise his voice or to ask for intercession in order that his prayers be answered.*

[84] *Prior to this revelation, marital relations were unlawful during nights preceding fasting. Some were unable to refrain and secretly disobeyed, but Allah accepted their repentance, and then it was made lawful.*

[85] *By offering bribes to those who rule in cases of litigation, i.e., judges.*

[86] *It was an Arab practice prior to Islam to enter their houses from the back after assuming ihrām for pilgrimage, considering it an act of obedience.*

[87] *This verse is the first one that was revealed in connection with Jihad.*

[88] *Do not overlook the rulings prescribed for fighting, such as: not killing or harming women, children, the elderly, and those who did not aid the fight against you.*

[89] *i.e., the disbelievers who raised arms against you.*

drove you out[90], for persecution[91] is far worse than fighting. But do not fight them at the Sacred Mosque unless they fight you there. However, if they fight you, then fight them. Such is the recompense of the disbelievers.

192. But if they desist, then Allah is All-Forgiving, Most Merciful.

193. Fight them until there is no more persecution[92] and religion is only for Allah. But if they desist, let there be no aggression except against the oppressors.

194. [Battle in] a sacred month[93] is for [aggression committed in] a sacred month, and violations are subject to retribution. So if anyone commits aggression against you, return the aggression against him in the same manner as he showed against you. But fear Allah, and know that Allah is with those who fear Him.

195. Spend in the way of Allah[94] and do not throw yourselves into destruction[95], and do good, for Allah loves those who do good.

196. And Complete Hajj and 'Umrah for Allah. But if you are prevented, then [offer] whatever sacrificial animal is available, and do not shave your heads until the sacrificial animal reaches its place of sacrifice. But if anyone among you is sick or has an ailment of the scalp [and had his head shaved], then he must compensate by fasting, charity, or a sacrificial offering[96]. And when you are safe, then if anyone takes a break between 'Umrah and Hajj, he must offer a sacrifice of whatever animal is available. However, if he cannot afford an offering, he should fast for three days during Hajj and seven days upon his return [home], making ten days in all. This is for those who are not residents of the Sacred Mosque. And fear Allah, and know that Allah is severe in retribution.

197. The pilgrimage is in known months[97]. Whoever commits himself to perform the pilgrimage, there should be no intimacy, foul language, and arguments during the pilgrimage. Whatever good you do, Allah is aware of it. And take provisions for the journey, but the best provision is righteousness. So fear Me, O people of understanding.

198. There is no blame upon you for seeking the bounty of your Lord [by trading]. But as you leave the plains of 'Arafāt, remember Allah at the Sacred Site [in

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[90] *i.e., the land of Makkah from which the Muslims were expelled.*

[91] *Among the meanings of fitnah are: disbelief and its imposition on others, dissension, trial, and torment.*

[92] *Or disbelief, polytheism, prevention from the way of Allah, etc.*

[93] *The sacred months: Dhul-Qi'dah, Dhul-Hijjah, Muharram, and Rajab.*

[94] *Raise funds to prepare for a just fight.*

[95] *By not making preparations.*

[96] *Fasting three days, feeding six poor of Haram (sanctified area of Makkah), or slaughtering a sheep or goat and distributing it among the poor of Haram.*

[97] *These are: Shawwal, Dhū al-Qi'dah, and the first ten days of Dhū al-Hijjah.*

Muzdalifah] and remember Him for having guided you, for you were previously among those who had gone astray.

199. Then move on from where the people move on[98], and seek Allah's forgiveness, for Allah is All-Forgiving, Most Merciful.

200. When you have completed your rites, remember Allah as you used to remember your forefathers[99], or even with greater remembrance. There are some people who say, "Our Lord, give us in this world," but they will have no share in the Hereafter.

201. And there are others[100] who say, "Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire."

202. They[101] will receive their share of what they have earned. And Allah is swift in reckoning.

203. And remember Allah during the appointed days[102]. But whoever hastens to depart [Mina] on the second day, there is no sin upon him; and whoever delays [until the third], there is no sin upon him for those who fear Allah. So fear Allah, and know that you will be gathered before Him.

204. There are some [hypocrites] who amaze you with their words in the life of this world and call upon Allah to witness what is in their heart, yet they are the fiercest opponents[103].

205. When they leave [you], they strive to spread corruption in the land[104] and destroy crops and livestock, whereas Allah does not like corruption.

206. When it is said to them, "Fear Allah," pride takes hold of them to persist in sin. Hellfire is sufficient for them. What a terrible resting place!

207. But there are some people who sell their souls[105] to seek Allah's pleasure, and Allah is Most Gracious to His slaves.

208. O you who believe, enter into Islam completely and do not follow the footsteps of Satan, for He is your sworn enemy.

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[98] *The addressees are the Quraysh, who held back from going to 'Arafāt and instead remained in Muzdalifah, considering themselves above others.*

[99] *The Arabs were very fond of talking without end about the chivalric and heroic deeds of their ancestors.*

[100] *These are the ones who are well-guided.*

[101] *Those who supplicate with this prayer.*

[102] *These are the three days of staying at Mina during Hajj: 11th, 12th and 13th of Dhul-Hijjah.*

[103] *The Prophet (ﷺ) said, as in Sahih al-Bukhāri: "The most hated person to Allah is the one who is most quarrelsome of the opponents."*

[104] *By spreading disbelief, rebellion against Allah, and injustice, which brings about punishment of withholding rain, thus causing ruination of crops and death of cattle.*

[105] *i.e., give away their lives.*

209. Should you slip back after the clear signs have come to you, then beware that Allah is All-Mighty, All-Wise.

210. Are they waiting that Allah should come to them in the shadows of clouds[106], along with the angels? But then the matter would be decided. And to Allah return all matters.

211. Ask the Children of Israel how many clear signs We have given them. But anyone who substitutes the favors of Allah [for disbelief] after receiving it, then Allah is severe in punishment.

212. The life of this world is made appealing to those who disbelieve, and they ridicule the believers, while those who fear Allah will be above them on the Day of Resurrection. And Allah provides to whom He wills without measure.

213. Mankind was just one nation. Then Allah sent prophets with glad tidings and warnings[107], and sent down to them the Scriptures in truth, to judge between people in matters over which they disputed. But none disputed thereafter except out of arrogance after they had received the clear proofs[108]. Then Allah, by His grace, guided those who believed to the truth in which they disputed. For Allah guides whom He wills to a straight path.

214. Do you think that you will enter Paradise without being tested like those before you who were tested? They were afflicted with poverty and adversity and were shaken[109] until the messenger[110] and the believers with him said, "When will the help of Allah come?" Indeed, the victory of Allah is near.

215. They ask you what they should spend. Say, "Whatever good you spend should be for parents, relatives, orphans and the needy, and the wayfarer; and whatever good you do, Allah is All-Knowing of it."

216. Fighting has been enjoined upon you, even though you dislike it. But it maybe that you dislike something which is good for you, and you like something which is bad for you. Allah knows and you do not know.

217. They ask you about fighting in the Sacred Months[111]. Say, "Fighting therein is a great sin, but preventing people from the path of Allah, disbelieving in Him,

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[106] *On the Day of Judgment Allah comes in this form - the way befitting His Majesty - to pass judgment on His creation.*

[107] *Ibn 'Abbās (ﷺ) reported: "The time between Adam and Noah was ten centuries. People were on the right path, but then they started disputing over matters of faith. So, Allah sent prophets bearing glad tiding and warning". [Al-Mustadrak of Al-Hākim].*

[108] *The plight of humans, especially those who lack sincerity and humbleness, is such that the more knowledge they possess, the more haughty and disputatious they become.*

[109] *The road to Paradise is not paved with roses; it can only be reached through hardship.*

[110] *Any of the previous Prophets.*

[111] *Sacred Months are: 1st, 7th, 11th and 12th months of the lunar calendar.*

preventing from the Sacred Mosque, and expelling its people from it is a greater sin with Allah, and persecution is far worse than fighting[112]." They will not cease fighting you until they turn you away from your faith if they can. And if anyone among you renounces his faith and dies as a disbeliever, their deeds will be void in this life and in the Hereafter. They are the people of the Fire; they will abide therein forever.

218. Those who believed, migrated, and fought for the sake of Allah - it is they who hope for Allah's mercy, and Allah is All-Forgiving, Most Merciful.

219. They ask you about intoxicants and gambling. Say, "In both, there is a great sin, and some benefits for people, but their sin is far greater than their benefit[113]." They ask you what they should spend. Say, "The surplus". This is how Allah makes His verses clear to you, so that you may contemplate -"

220. in this life and the Hereafter. They ask you about orphans. Say, "Serving their interests is best. Should you mix your affairs with theirs, then they are your brothers. Allah knows who is dishonest and who is honest. If Allah had willed, He could have made things hard for you. Allah is indeed All-Mighty, All-Wise."

221. Do not marry polytheist women until they believe; for a believing slave woman is better than a free polytheist, even though she may attract you. And do not give your women in marriage to polytheist men until they believe, for a believing slave is better than a free polytheist, even though he may attract you. They invite to the Fire while Allah invites to Paradise and to forgiveness by His grace, and He makes His verses clear to people so that they may take heed[114].

222. They ask you about menstruation. Say: "It is impurity; so stay away from women during menstruation[115] and do not have intercourse with them until they become pure. When they are cleansed[116], then have intimacy with them as Allah has commanded you. Allah loves those who frequently repent and He loves those who purify themselves.

223. Your wives are a [place of] tillage for you, so come to your tillage as you please[117], and send forth something good for yourselves. Fear Allah and know that you will meet Him, and give glad tidings to the believers."

224. Do not use Allah's name in your oaths as an excuse for not doing good and fearing

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[112] *The disbelievers asked this to scorn the Prophet (ﷺ) for what they saw as breaking an oath when a group of believers unknowingly killed a disbeliever during a sacrosanct month. [An-Nasā'ī, As-Sunan al-Kubrā].*

[113] *The provision of this verse concerning alcoholic drinks and gambling has been abrogated by the verse 5:90.*

[114] *i.e., worship and obey Allah alone.*

[115] *i.e., refrain from sexual intercourse.*

[116] *By taking a ritual bath (ghusl).*

[117] *Have sexual relations with your wives in any position as long as it is in the vagina.*

Allah, or not making peace between people, for Allah is All-Hearing, All-Knowing.

225. Allah does not hold you accountable for unintentional oaths, but He holds you accountable for what your hearts have intended. And Allah is All-Forgiving, Most Forbearing.

226. For those who swear not to have intercourse with their wives is a waiting period of four months. Should they then return [to each other], then Allah is All-Forgiving, Most Merciful.

227. But if they are determined to divorce, then Allah is All-Hearing, All-Knowing.

228. Divorced women should wait for three menstrual cycles[118]. It is not permissible for them to hide what Allah has created in their wombs[119] if they believe in Allah and the Last Day. Their husbands have the greater right to take them back within that period[120] if they want reconciliation. Women have rights similar to the rights over them in a reasonable manner, although men have a higher degree [of responsibility] over them. And Allah is All-Mighty, All-Wise.

229. Divorce may be pronounced twice; then either retaining in all kindness, or separating in the best way. It is not lawful for you to take back anything that you have given them [of dowry], except when they both fear that they would not be able to maintain the limits ordained by Allah. So if you fear that they would not be able to maintain the limits set by Allah, then there is no sin upon either of them if she opts to give something for her release[121]. These are the limits ordained by Allah, so do not exceed them; whosoever exceeds the limits ordained by Allah, it is they who are the wrongdoers.

230. Thereafter, if he divorces her [the third time], it is not lawful for him to remarry her until she marries another man[122]. Should he divorce her, then there is no sin on them to return to each other[123], provided that they would maintain the limits ordained by Allah. These are the limits ordained by Allah, which He makes clear to people who understand.

231. When you divorce women and they have completed their waiting period, either retain them with fairness or release them with fairness. Do not retain them in

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[118] *Either menstrual periods or periods of purity between menstruation; to ensure that no pregnancy has taken place.*

[119] *That is to conceal pregnancy during their waiting period ('iddah), with the intention of concluding the divorce.*

[120] *During the 'iddah period of a first and second divorce without a new marriage contract.*

[121] *Al-Khul' means the parting of a wife from her husband by returning the sum of money she received from him as dowry or gifts in exchange for conceding to her demand for divorce.*

[122] *With the intention of permanence, not merely in order to return to the previous husband.*

[123] *Going back to her earlier husband if the divorce from her subsequent husband is sealed.*

order to harm them[124], exceeding the limits. Whoever does this, he has wronged himself. Do not make mockery of Allah's verses, and remember Allah's grace upon you and what He has sent down to you of the Book and the Wisdom, to exhort you. And fear Allah, and know that Allah is All-Knowing of everything.

232. When you divorce women, and they have reached the end of their waiting period, do not prevent them from marrying their husbands[125] if they mutually agree with fairness. This advice is for all among you who believe in Allah and the Last Day. This is better and purer for you. And Allah knows, and you do not know.

233. Mothers[126] may breastfeed their children for two full years, for those who wish to complete the full term of breastfeeding. It is the obligation upon the father of the child that he provides food and clothing [for the mothers] with fairness. No soul is obligated beyond what it can bear. Neither mother nor father should be made to suffer on account of their child, and the same duty is incumbent on the heir. If they both decide on weaning, by mutual consent and consultation, there is no sin on them. And If you wish to provide a wet nurse to your children, there is no sin on you, if you pay in full what you have agreed upon with fairness. But fear Allah and know that Allah is All-Seeing of what you do.

234. Those among you who pass away and leave behind widows should refrain from remarrying for four months and ten days. When they have completed their waiting period, there is no sin on you concerning what they do for themselves[127] in a reasonable manner[128]. And Allah is All-Aware of what you do.

235. There is no sin on you if you hint a proposal of marriage or keep it concealed in your hearts. Allah knows that you will make mention of them[129], but do not make a secret promise with them, except that you may say something appropriate[130]. Do not resolve a marriage contract until the prescribed time is reached. And know that Allah knows what is in your hearts, so be cautious of Him and know that Allah is All-Forgiving, Most Forbearing.

236. There is no sin on you if you divorce women before you have consummated the marriage or the dowry has been fixed; but give them a [gift of] compensation - the wealthy according to his means and the poor according to his means - a reasonable compensation is an obligation upon those who do good.

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[124] *By prolonging an agonizing waiting period, holding them back from marrying other husbands or forcing them into seeking separation.*

[125] *For the first or second time.*

[126] *"Mothers" here means divorced mothers.*

[127] *They may remarry if they wish.*

[128] *A social norm that entails keeping within the dictates of Islam.*

[129] *i.e., the widowed or irrevocably divorced.*

[130] *e.g. by saying to her, "If one finds a wife like you, he will be happy" or so.*

237. If you divorce them before you have consummated the marriage, but you have already fixed their dowry, then pay half the amount agreed upon, unless the wife graciously waives it or the husband graciously pays it in full, but graciousness is closer to piety. Do not forget to be graceful to one another, for Allah is All-Seeing of what you do.

238. Be mindful of the prayers[131], especially the middle prayer; and stand before Allah in complete devotion[132].

239. If you are in danger[133], then pray while walking or riding. But when you are safe, remember Allah as He taught you what you did not know.

240. Those of you who pass away leaving widows should bequeath in their favor to be maintained for one year without forcing them out[134]. But if they leave, then there is no blame on you for what they reasonably do with themselves. And Allah is All-Mighty, All-Wise.

241. The divorced women must be paid reasonable compensation, an obligation upon the righteous.

242. This is how Allah makes His verses clear to you, so that you may understand.

243. Have you not seen those who left their homes, while they were in thousands for fear of death? Then Allah said to them, "Die," and then He brought them back to life[135]. For Allah is ever Gracious to people, but most people are ungrateful.

244. And fight in the way of Allah and know that Allah is All-Hearing, All-Knowing.

245. Who is it that will lend to Allah a goodly loan[136], so He will multiply it for him manifold? It is Allah Who withholds and gives in abundance, and to Him you will be returned.

246. Did you not see the chiefs of the Children of Israel after Moses when they said to their prophet: "Appoint for us a king so that we fight in the way of Allah." He said: "How likely is it that if fighting was enjoined upon you that you will not fight?" They said: "How could we not fight in the way of Allah, while we have been driven out of our homes and separated from our children[137]?" However, when fighting was enjoined upon them, they turned away, except a few of them. And Allah is All-Knowing of the wrongdoers.

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[131] *The five obligatory daily Prayers.*

[132] *Prayers are mentioned in the midst of marital affair rulings, because of the hurtful feelings divorce can leave. Hence, people are reminded of the Hereafter, whereby they should not 'overlook kindness' among themselves by this reminder of accountability.*

[133] *Of an imminent danger such as enemies and the like.*

[134] *The provision of this verse has been abrogated by verse 4:12.*

[135] *In order to show them that they could not escape His Judgment and make them realize that He is capable of bringing about their worst fears, only then to give them their lives back again.*

[136] *i.e., spending in the cause of Allah in expectation of nothing but His reward.*

[137] *Their women and children were taken as captives by the enemy.*

247. Their prophet said to them: "Allah has appointed Saul as your king." They said: "How could he be a king over us when we are more deserving of kingship than him, and he has not been given affluence in wealth?" He said: "Allah has chosen him over you and has increased him abundantly in knowledge and physique. Allah gives kingship to whom He wills, and Allah is All-Encompassing, All-Knowing."

248. Their prophet further said to them: "The sign of his kingship is that the Ark will come to you - carried by the angels - having therein tranquility[138] from your Lord and remains of what the House of Moses and the House of Aaron had left. Indeed, there is a sign in this for you, if you are true believers."

249. When Saul set out along with the troops, he said: "Allah will test you with a river: whoever drinks from it, he is not from me, and whoever does not drink from it, he is from me, except the one who scoops a little with his hand." But they all drank from it, except a few of them. When Saul and those who believed with him crossed the river, they said: "We do not have power against Goliath and his troops today." But those who were certain that they will meet Allah said: "How often has a small group overcome large groups with Allah's permission! And Allah is with those who are patient."

250. When they faced Goliath and his troops in combat, they said: "Our Lord, shower us with patience, make our feet firm, and give us victory over the disbelieving people."

251. Thus they defeated them by Allah's grace, and David killed Goliath, and Allah gave him the kingdom and wisdom and taught him whatever He willed[139]. Were it not for Allah to repel some people by others, the earth would be filled with corruption, but Allah is All-Gracious to the worlds.

252. These are the verses of Allah that We recite to you [O Prophet] in truth, and you are truly one of the Messengers.

253. Those messengers: We favored some over others. There are some to whom Allah spoke[140], and some He raised high in rank[141]. To Jesus, son of Mary, We gave clear signs and supported him with the Holy Spirit[142]. If Allah had willed, those who came after them would not have fought one another after receiving clear signs. But they differed - some believed and some disbelieved. If Allah had willed, they would not have fought one another, but Allah does what He wills.

254. O you who believe, spend from what We have provided for you before there comes a day when there will be no trading, friendship, or intercession. It is the disbelievers who are the wrongdoers.

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[138] *i.e., was giving reassurance.*

[139] *i.e., knowledge of prophethood and kingdom, and how to make body armor.*

[140] *Such as Moses (ﷺ).*

[141] *Such as Prophet Muhammad (ﷺ).*

[142] *Miracles and the Evangel (Gospel).*

255. Allah: none has the right to be worshiped except Him, the Ever-Living[143], All-Sustaining[144]. Neither drowsiness overtakes Him nor sleep[145]. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them[146], while they encompass nothing of His knowledge, except what He wills. His Kursī[147] [i.e., footstool] extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Most High[148], the Most Great[149].[150]

256. There is no compulsion in religion[151]; the truth has been made distinct from falsehood. Whoever rejects Tāghoot[152] [i.e., false gods] and believes in Allah, has indeed grasped the strong handhold that never breaks[153]. And Allah is All-Hearing, All-Knowing.

257. Allah is the Protector of those who believe; He brings them out of the depths of darkness into the light[154]. As for those who disbelieve, their protectors are false gods; they bring them out from the light into the depths of darkness. They are the people of the Fire; they will abide therein forever.

258. Have you not considered the one[155] who argued with Abraham about his Lord, as 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, "It is Allah Who brings the sun from the east, so bring it from the west." Thus the disbeliever was dumbfounded, and Allah does not guide the wrongdoing people[156].

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[143] *Whose life is perfect, complete, and eternal, without beginning or end.*

[144] *Dependent on none for His existence while being the sustainer of all created beings.*

[145] *Dozing off and falling asleep are but normal to all creation that are inherently frail.*

[146] *Allah's knowledge encompasses every aspect of His creations in the past, present and future.*

[147] *Chair or footstool. It is not to be confused with al-'Arsh (the Throne), which is infinitely higher and greater than al-Kursī.*

[148] *Above all of His creations and superior to them in essence, rank, and position.*

[149] *Whose greatness is unlimited, beyond description or imagination.*

[150] *This verse is known as Āyat al-Kursī, lit. The verse of the Footstool. It is the greatest verse in the Qur'an.*

[151] *This is a great Islamic principle whereby no one is to be coerced to believe, but it is the duty of the believers to make sure that people know what is right and what is wrong.*

[152] *False objects of worship, such as devils, idols, stones, sun, stars, angels, saints, graves, rulers, etc.*

[153] *This verse immediately follows Āyat al-Kursī for good reason, as the previous verse contains clear proofs of the Oneness and Greatness of Allah, which purges Godliness from all that are worshiped besides Allah (Tāghoot).*

[154] *The light of truth is one, while the darknesses of disbelief, doubt and error are many.*

[155] *He is said to be the Biblical King Nimrod.*

[156] *Were they really in search of the Truth, Allah would surely have led them to the right path.*

259. Or [have you considered] the one who passed by a town in ruins with its roofs collapsed? He said: "How can Allah revive them after their death[157]?" Then Allah caused him to die for a hundred years, then revived him. He said, "How long have you remained [dead]?" He said, "I have remained for a day or part of a day". He said, "No, but you have remained for a hundred years. Look at your food and your drink; they have not changed. But look at your donkey, so that We make you a sign for people. Look at the bones, how We bring them together then cover them with flesh." When this was made clear to him, he said: "I know that Allah is Most Capable of all things."

260. And [remember] when Abraham said: "My Lord, show me how You give life to the dead." He said: "Do you not believe?" He said: "I do believe, but just to reassure my heart[158]." Allah said: "Then take four birds and cut them into pieces, then put a piece of each of them on each mountain, then call them; they will come swiftly to you. And know that Allah is All-Mighty, All-Wise."

261. The likeness of those who spend their wealth in the way of Allah is like a grain that sprouts seven ears, each ear bearing a hundred grains. And Allah gives multiple [rewards] for whom He wills. And Allah is All-Encompassing, All-Knowing.

262. Those who spend their wealth for the sake of Allah, then do not follow up their charity with reminders of generosity or hurtful words; they will have their reward with their Lord, and they will have no fear, nor will they grieve.

263. Kind words and forgiveness are better than charity followed by hurt. And Allah is Self-Sufficient, Most Forbearing.

264. O you who believe, do not nullify your charities with reminders and hurtful words, like the one who spends his wealth to show off before people but does not believe in Allah or the Last Day. His likeness is that of a smooth rock upon which is dust, when it is hit by a heavy rain it is left bare[159]. They will gain no reward from their deeds[160], and Allah does not guide the disbelieving people.

265. And the likeness of those who spend their wealth, seeking the pleasure of Allah and fortifying their own souls, is that of a garden on a fertile hill[161]; if it is hit by a downpour, it yields double its harvest. And if it is not hit by a downpour, then a drizzle is sufficient. And Allah is All-Seeing of what you do.

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[157] *The previous verse demonstrated Allah's Lordship, whereas this and the next verse show His ability to resurrect.*

[158] *The Prophet (ﷺ) implied by saying: "We are more likely to doubt than Ibrāhīm" [Al-Bukhārī: 4537, Muslim: 151], when he heard that people said Abraham doubted. Scholars are of the opinion that Abraham wanted to reach the highest rank of knowledge 'concrete certitude' (haqq al-yaqīn).*

[159] *Soilless and bare, unable to grow plants.*

[160] *Their insincere spending will have no harvest to reap in the Hereafter.*

[161] *Gardens and farms on elevated land are more fertile than lower placed ones. This is the analogy Allah draws of the charity of the sincere. No matter how much it is, it grows and prospers.*

266. Would any of you wish to have an orchard of date palms and grapevines, under which rivers flow, full of all kinds of fruits; but he grew old and had feeble young children, then it is hit by a fiery whirlwind, burning it all[162]? This is how Allah makes the verses clear to you so that you may reflect.

267. O you who believe, spend in charity from the good things you have earned and of what We have produced for you from the earth[163]. Do not choose inferior things for charity, which you yourselves would not take except by overlooking. And know that Allah is Self-Sufficient, Praiseworthy.

268. Satan threatens you with poverty[164] and orders you to commit shameful acts[165], but Allah promises you forgiveness and bounty from Him. And Allah is All-Encompassing, All-Knowing.

269. He gives wisdom to whom He wills[166], and whoever is given wisdom is surely given abundant good, but none will take heed except people of understanding.

270. Whatever charity you give or vow[167] you make, Allah surely knows it. But the wrongdoers have no helpers.

271. If you give charity publicly, it is good; but if you give it secretly to the poor, it is better for you[168], and He will expiate some of your sins. And Allah is All-Aware of what you do.

272. You are not responsible for their guidance [O Prophet], but Allah guides whom He wills. Whatever wealth you spend in charity, it is for your own good - as long as you do so seeking Allah's pleasure. And whatever wealth you spend in charity, you will be rewarded in full, and you will not be wronged.

273. [Charity is] for the poor who are fully occupied in the cause of Allah, unable to move about in the land [for livelihood]; the one who is unaware would think that they are rich because of their self-restraint. You will recognize them by their appearance. They do not ask people importunately. And whatever wealth you give, then Allah is All-Knowing of it.

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[162] *Those who follow their charity by taunting and hurting the recipient's feelings, thus rendering their charity void. 'Umar (ﷺ) said, "This is an example of a rich man who does good deeds out of obedience to Allah, and then Allah sends him Satan whereupon he commits sins till all his good deeds are lost." [Sahih al-Bukhāri: 62]*

[163] *Crops and minerals.*

[164] *If you spend your money in charity.*

[165] *Ibn al-Qayyim says: "Exegetes unanimously agree that al-fahshā' here means miserliness" [Tarīq al-Hijratayn, p. 375].*

[166] *The knowledge and understanding of the religion and of the Qur'an.*

[167] *Nadhr (vowing): It is to make obligatory for oneself that which is not, usually in return for a Godly favor. For example, if my child is healed, I will give in charity such amount of money.*

[168] *Observing secrecy while giving out voluntary charity to the poor is better than making it public, for it ensures his dignity and is closer to sincerity.*

274. Those who spend their wealth in charity, day and night, in secret and in public; they will have their reward with their Lord, and they will have no fear, nor will they grieve.

275. Those who consume usury will not stand [on the Day of Resurrection] except like those being beaten by Satan. That is because they say, "Trade is just like usury[169]." But Allah has permitted trade and forbidden usury. Whoever desists because of receiving admonition from his Lord may keep his past gains, and his case is left to Allah. But whoever returns to it, they are the people of the Fire; they will abide therein forever.

276. Allah destroys usury and nourishes charities, and Allah does not like any ungrateful sinner.

277. Those who believe, do righteous deeds, establish prayer, and give zakah, will have their reward with their Lord; and they will have no fear, nor will they grieve.

278. O you who believe, fear Allah and give up usury that is still due, if you are truly believers.

279. But if you do not do it, then beware of a declaration of war from Allah and His Messenger. However, if you repent, you may retain your capital - neither harming nor suffering harm[170].

280. If the debtor is in hardship, give him respite until it is easy for him to pay back. But if you waive it as charity[171], that is better for you, if only you knew.

281. And fear the Day when you will be brought back to Allah. Then every soul will be rewarded in full for what it has earned, and none will be wronged.

282. O you who believe, when you contract a debt among yourselves for a fixed period of time, write it down, and let the scribe write it between you with fairness. The scribe whom Allah has taught should not refuse to write, so let him write, and let the debtor dictate, but he should fear Allah his Lord, and not diminish anything out of it. If the debtor is feeble-minded, weak, or unable to dictate, then let his guardian dictate fairly, and bring two witnesses from among your men; if two men are not available, then one man and two women from those whom you accept as witnesses – so that if one of them forgets, the other can remind her. The witnesses should not refuse when they are summoned. Do not be reluctant to write down your debts, whether

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[169] *The image given here of a person possessed by the devil staggering while standing and walking unsteadily as they are resurrected for the Day of Judgment. It is a just requital because it mimics their insatiable lust for money in this life, twisting the laws ordained by Allah as they declared lawful what is not.*

[170] *Neither harming others by receiving interest, and nor suffering harm by preserving your principal capital in full.*

[171] *Allah's Messenger (ﷺ) said: "A man used to give loans to the people, and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' When he met Allah (after his death), Allah forgave him." [Sahih al-Bukhāri: 687]*

the amount is small or large, for a fixed period of time; that is more equitable in the sight of Allah, and more supportive as evidence, and more likely to prevent doubts among yourselves. However, if you are conducting a transaction on the spot between yourselves, there is no blame upon you not to write it, but take witnesses whenever you trade with one another. Neither a scribe nor a witness should suffer harm, for if you do cause them harm, it is indeed a sin on your part. So fear Allah, for it is Allah Who teaches you, and Allah is All-Knowing of everything[172].

283. If you are on a journey and find no scribe, then something should be taken as collateral. But if you trust one another, then the debtor should fulfill his trust, and let him fear Allah, his Lord. Do not conceal the testimony, for anyone who conceals it has a sinful heart, and Allah is All-Knowing of what you do.

284. To Allah belongs all that is in the heavens and all that is on earth. Whether you reveal what is within yourselves or conceal it, Allah will call you to account for it. He forgives whom He wills and punishes whom He wills, for Allah is Most Capable of all things.

285. The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination."

286. Allah does not burden any soul greater than it can bear. For it is what it has earned, and against it is what it has incurred. "Our Lord, do not hold us accountable if we forget or fall into error. Our Lord, do not place on us such a burden as You have placed on those before us. Our Lord, do not burden us with that which we cannot bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so give us victory over the disbelieving people[173]."[174]

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[172] *This is known as Āyat ad-Dayn, the verse of debt, and it is the longest verse in the Qur'an.*

[173] *Allah Almighty concludes this Surah by directing His servants how to supplicate Him, just as He taught them in Surah al-Fātihah how to praise Him and ask for guidance.*

[174] *Allah's Messenger (ﷺ) said: "Whosoever recited the last two verses of Surat al-Baqarah at night, that will be sufficient for him." [Sahih al-Bukhāri: 345]*

3 - Āl-'Imrān[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Mīm[1].

2. Allah: None has the right to be worshiped except Him, the Ever-Living, the All-Sustaining.

3. He has sent down to you the Book[2] in truth, confirming what came before it. And He sent down[3] the Torah and the Gospel

4. previously, as guidance for people, and He sent down the Criterion [between right and wrong]. But those who reject the verses of Allah will suffer severe punishment, and Allah is All-Mighty, Capable of Retribution.

5. Indeed, there is nothing hidden from Allah on earth or in heaven.

6. It is He Who shapes you in the wombs as He wills. None has the right to be worshiped except Him, the All-Mighty, the All-Wise.

7. It is He Who has sent down to you the Book. In it are definite verses, which are the foundation of the Book; while others are ambiguous. Those with deviant hearts follow the ambiguous verses, seeking discord and seeking their [false] interpretation. But no one knows their [true] interpretation except Allah. And those who are well-grounded in knowledge say, "We believe in it. It is all from our Lord[4]." None will take heed except people of understanding.

8. "Our Lord, do not let our hearts deviate[5] after You have guided us, and grant us Your mercy; for You are the Munificent Bestower.

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[*] *Āl-'Imrān (The Family of 'Imrān).*

[1] *See footnote 2:1.*

[2] *i.e., the Qur'an.*

[3] *The difference between 'nazzala' (sent down) which is mentioned only with regards to the Qur'an, which signifies that the action took place in installments over a long period of time. Whereas 'anzala' (sent down) which is said with regards to the Torah and the Gospel, which happened once and as a whole. [Al-Tabarī].*

[4] *People of true knowledge are lauded here with the worthy epithet "al-rāsikhūna fī al-'ilm"(the well-grounded in knowledge); they know enough and are so humble as to say: "Allah knows best", unlike others.*

[5] *'Umm Salamah (ﷺ) reported: "The Prophet (ﷺ) used to pray most by saying: "O He Who changes hearts, make my heart firm in Your religion" (yā Muqallib al-qulūb, thabbit qalbī 'alā dīnik). When she asked him the reason for this, he (ﷺ) replied, saying: "Umm Salamah, know that every human's heart is between two Fingers of Allah. Whoever He wills, He makes steadfast, and Whoever He wills He causes to deviate". [Al-Tirmidhī: 3522]*

9. Our Lord, You will surely gather all people for a Day about which there is no doubt; for Allah does not break His promise." [6]

10. Those who disbelieve, neither their wealth nor their children will avail them at all against Allah; it is they who are the fuel of the Fire.

11. [Their] case is like that of the people of Pharaoh and those before them. They all rejected Our signs, so Allah seized them for their sins, for Allah is severe in punishment.

12. Say to those who disbelieve: "You will soon be defeated and gathered into Hell. What a terrible resting place!"

13. There has been a sign for you in the two groups who confronted each other: one fighting for the cause of Allah, and the other disbelievers; they saw them, with their own eyes twice their number[7]. But Allah strengthens with His help whom He wills. There is a lesson in this for those who have insight.

14. The love of desirable things has been made appealing to people, such as women, children, hoarded heaps of gold and silver, branded fine horses, livestock, and tilled land. These are the pleasures of the life of this world, but with Allah is the best place of return.

15. Say, "Shall I inform you of what is better than these? For those who fear Allah are gardens with their Lord under which rivers flow, abiding therein forever, with pure[8] spouses and pleasure from Allah. And Allah is All-Seeing of His slaves,

16. those who say, "Our Lord, we believe, so forgive us our sins and protect us from the punishment of the Fire."

17. Those who are patient, truthful, devout, charitable, and who seek forgiveness before dawn[9].

18. Allah testifies that none has the right to be worshiped except Him, as do the angels and people of knowledge; He is the Upholder of justice. None has the right to be worshiped except Him, the All-Mighty, the All-Wise.

19. The true religion with Allah is Islam. Those who were given the Scripture did not dispute except after the knowledge had come to them, out of mutual envy and rivalry. But whoever rejects the verses of Allah, then Allah is swift in reckoning.

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[6] *The Day of Judgment.*

[7] *The believers saw the disbelievers to be double their own number preceding the battle of Badr, while, in fact, they were three times their number.*

[8] *i.e., they will have no menses, urine, or stool.*

[9] *The Prophet (ﷺ) said: "Our Lord, glory be His, descends every night to the lowest Heaven, when only the last third of it remains, and He says: "Who is there to supplicate Me so that I may answer him? Who is there to ask of Me so that I may give him? Who is there to seek My forgiveness so that I may forgive him?"". [Al-Bukhāri: 1145, Muslim: 758]*

20. Then if they argue with you, say, "I have submitted myself to Allah, and so have those who follow me." And say to those who were given the Scripture and to the illiterate[10], "Have you submitted yourselves?" If they do, then they are rightly guided, but if they turn away, your duty is only to convey the message. And Allah is All-Seeing of His slaves.

21. Those who reject the verses of Allah, and kill the prophets unjustly, and kill those who enjoin justice among people; so give them tidings of a painful punishment.

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

23. Have you not considered those who were given a portion of the Scripture? They are invited to the Book of Allah to judge between them, and then a group of them turns away in aversion[11].

24. This is because they say, "The Fire will never touch us except for a few days." They have been deluded in their religion by that which they used to fabricate.

25. But how [terrible] will it be when We gather them together on a Day about which there is no doubt, and each soul will be fully recompensed for what it has earned, and none will be wronged?

26. Say, "O Allah, Lord of the dominion, You give dominion to whom You will and take it away from whom You will; You honor whom You will and humiliate whom You will. All good is in Your Hand. You are Most Capable of all things.

27. You cause the night to enter into the day and cause the day to enter into the night; You bring the living out of the dead and bring the dead out of the living; and You give provision to whom You will without measure."

28. Let not the believers take disbelievers as allies instead of believers, for whoever does so has nothing to do with Allah at all, except as a protective measure to save yourself from them[12]. And Allah warns you of Himself, and to Allah is the final return.

29. Say, "Whether you conceal what is in your hearts or reveal it, Allah knows it: He knows all that is in the heavens and all that is on earth. And Allah is Most Capable of all things."

30. On the Day when every soul will find itself faced with whatever good it has done, and whatever evil it has done - it will wish that there were a great distance between it and its evil. And Allah warns you of Himself, and Allah is All-Gracious to His slaves.

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[10] *Those Arabs who had no scripture (i.e., the pagans).*

[11] *Referring to the Jews of Madinah who refused to implement the rulings of Allah in the Torah or to acknowledge the Prophet (ﷺ), whose coming was mentioned therein.*

[12] *Upon fearing harm from the disbelievers, Muslims are given license to placate them with their tongues, as long as their hearts are firm in Faith.*

31. Say, "If you love Allah then follow me[13]; Allah will love you and forgive you your sins: for Allah is All-Forgiving, Most Merciful."

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

33. Allah chose Adam and Noah, the family of Abraham, and the family of 'Imrān above all people[14].

34. They were descendants of one another. And Allah is All-Hearing, All-Knowing.

35. [Remember] when the wife of 'Imrān said, "My Lord, I dedicate to You what is in my womb[15], so accept it from me, for You are the All-Hearing, the All-Knowing."

36. When she gave birth, she said, "My Lord, I have given birth to a female child," - and Allah knew best what she had given birth to - "and the male is not like the female. I have named her Mary[16], and I seek refuge with You for her and her offspring from Satan[17], the accursed."

37. Her Lord graciously accepted her and caused her to grow in a good manner, and entrusted her to the care of Zachariah. Every time Zachariah entered her prayer chamber, he found with her some provision. He said, "O Mary, where did this come from?" She said, "It is from Allah, for Allah provides for whom He wills without measure."

38. Thereupon Zachariah prayed to his Lord, saying, "My Lord, grant me by Your grace virtuous offspring[18], for You are the All-Hearer of prayers."

39. The angels called out to him while he was standing in the chamber praying, "Allah gives you glad tidings of John, who will believe in the Word of Allah[19] and will be honorable, abstinent [from women], and a prophet from among the righteous."

40. He said: "My Lord, how can I have a son when I have reached old age and my wife is barren?" He said, "Thus Allah does what He wills."

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[13] *Following the Prophet Muhammad (ﷺ) is by adhering to his Sunnah.*

[14] *Allah chose them above all people of their times: Adam whom He created with His own Hands, made the angels prostrate themselves to him; Noah (عليه السلام) whom He made the first bearer of His Message to humanity; Abraham (عليه السلام), the beloved of God, and his descendants among whom is a great number of prophets, including Muhammad (ﷺ); the Family of 'Imrān: 'Imrān and his wife, their daughter Mary and her son Jesus (عليه السلام), who is one of the greatest prophets of humanity.*

[15] *To the worship of Allah and to spend an entire life tending places of worship.*

[16] *Maryam (Mary) literally means: maidservant of Allah.*

[17] Allah answered her prayers. The Prophet (ﷺ) said: "Every newborn child is touched by the devil and they start off by wailing because of this touch, except Maryam and her son". [Al-Bukhāri: 3231, Muslim: 2366]

[18] *Upon seeing that Mary was provided with fruits out of their season, Zachariah's hopes were revived, so he wished for fruits of his loins out of season; him being old and his wife infertile.*

[19] *Referring to the prophet Jesus (عليه السلام), who was conceived merely by a command from Allah - the word «Be.»*

41. He said, "My Lord, give me a sign." He said, "Your sign is that you will not speak to people for three days except by gestures. And remember your Lord often and glorify Him in the evening and the morning."

42. And [remember] when the angels said, "O Mary, Allah has chosen you, purified you, and chosen you over all women.

43. O Mary, worship your Lord devoutly, prostrate yourself and bow down with those who bow down."

44. This is from the stories of the unseen that We reveal to you [O Prophet]; you were not with them when they cast lots as to which of them should take guardianship of Mary, nor were you with them when they disputed about it.

45. [Remember] when the angels said, "O Mary, Allah gives you glad tidings of a Word from Him[20], whose name will be the Messiah, Jesus, son of Mary; honorable in this world and the Hereafter, and one of those near [to Allah].

46. He will speak to people in the cradle[21] and in maturity, and he will be one of the righteous."

47. She said: "My Lord, how can I have a child when no man has ever touched me?" He said, "Thus Allah creates what He wills. When He decrees something, He only says to it 'Be', and it is.

48. And He will teach him writing and wisdom, the Torah and the Gospel.

49. And [will send him as] a messenger to the Children of Israel, 'I have come to you with a sign from your Lord that I make for you from clay the figure of a bird, then breathe into it, and it will become a bird by Allah's permission; and I heal the blind and the leper, and bring the dead to life by Allah's permission; and I inform you of what you eat and what you store in your houses. There is a sign in this for you, if you are believers.

50. And [I have come] confirming the Torah that came before me, and to make lawful to 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.

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[20] *Jesus was created like Adam, through Allah's commanding Word: Be! Thus he is called "the Word of Allah".*

[21] *«None spoke in cradle but three: (The first child was Jesus). (The second was): There was a man from the Children of Israel called Jurayj. His story with his mother, and he was falsely blamed for illegal sexual relations with a prostitute. The baby born out of this illegal relation spoke and declared his real father who was a shepherd and not Jurayj, so he was finally proven innocent. (The third was in the following story): A lady from the Children of Israel who wished his nursing child to become like a handsome rider who passed by, and not like a slave-girl who passed by, but the child spoke and wished to be the otherwise. When she asked her child about the reason, he said: «The rider is one of the tyrants, while the slave-girl is falsely accused of theft and illegal sexual intercourse.» [The story is detailed in Sahih al-Bukhāri: 645]*

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

52. When Jesus sensed disbelief from them, he said, "Who are my helpers in the cause of Allah?" The disciples said, "We are helpers of Allah. We believe in Allah; so bear witness that we are Muslims."

53. "Our Lord, we believe in what You have sent down and we follow the messenger; so count us among those who bear witness [to the truth]."

54. And [the disbelievers] devised a plan, but Allah also made a plan[22], and Allah is the best of planners.

55. And [remember] when Allah said, "O Jesus, I will take you and raise you up to Myself[23] and deliver you from those who disbelieve, and make those who follow you above[24] those who disbelieve until the Day of Resurrection. Then you will all return to Me, and I will judge between you concerning that over which you differed.

56. As for those who disbelieve, I will punish them severely in this world and the Hereafter, and they will have no helpers.

57. As for those who believe and do righteous deeds, He will give them their rewards in full, and Allah does not like the wrongdoers."

58. This is what We recite to you of the verses and the wise reminder.

59. The similitude of Jesus before Allah[25] is like that of Adam; He created him from dust, then said to him, "Be," and he was.

60. This is the truth from your Lord, so do not be of those who doubt.

61. Whoever disputes with you concerning him [i.e., Jesus] after the knowledge has come to you, then say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then invoke the curse of Allah upon the liars."

62. Indeed, this is the true narrative, and none has the right to be worshiped except Allah, and Allah is the All-Mighty, the All-Wise.

63. If they turn away, then Allah is All-Knowing of those who spread corruption.

64. Say, "O people of the Book, come to a common term between us and you, that we worship none but Allah and associate no partners with Him, and that we do not take one another as lords besides Allah." But if they turn away, say, "Bear

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[22] *The disbelievers among the Children of Israel plotted to kill Jesus (ﷺ) but Allah saved him and instead facilitated that they seized his look-alike without them realizing it.*

[23] *He was raised, both body and soul, to the Heavens.*

[24] *This is a promise from Allah that true believers who follow the path of the prophets shall always have the upper hand.*

[25] *i.e., regarding His creation of him.*

witness that we are Muslims [submitting to Allah]."

65. O People of the Book, why do you dispute about Abraham[26], while the Torah and the Gospel were not sent down but after him? Do you not understand?

66. Here you are! You are those who disputed about that of which you have some knowledge, then why do you dispute about that of which you have no knowledge[27]? Allah knows and you do not know.

67. Abraham was neither a Jew nor a Christian, but he was a monotheist[28] Muslim, and he was not one of the polytheists.

68. The closest people to Abraham are those who followed him, and this Prophet and those who believe. And Allah is the Guardian of the believers.

69. A faction of the People of the Book wishes to mislead you [believers]; they do not mislead except themselves, but they do not realize.

70. O People of the Book, why do you disbelieve in the verses of Allah[29] while you testify [to their truth]?

71. O People of the Book, why do you mix the truth with falsehood and conceal the truth knowingly?

72. A faction of the People of the Book says, "Believe in what has been sent down to the believers in the morning and reject it in the evening, so that they may return [from their faith][30].

73. And do not believe in anyone except those who follow your religion." Say, "The guidance is the guidance of Allah." [They say,] Lest someone may be given similar to what you have been given or argue with you before your Lord[31]. Say, "All bounty is in the Hand of Allah; He grants it to whom He wills. And Allah is All-Encompassing, All-Knowing."

74. He chooses for His mercy whom He wills; for Allah is the Possessor of great bounty."

75. And among the People of the Book are some who, if you entrust with a heap of gold, will return it to you; yet there are others who, if you entrust with a single coin of gold, will not return it to you unless you keep standing over them. This

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[26] *Both the Jews and the Christians claimed Abraham as their own.*

[27] *Regarding the true faith of Abraham.*

[28] *Hanīf means a pristine believer. The basic semantic meaning of the root h-n-f is an inclination towards uprightness and eschewing crookedness.*

[29] *About Prophet Muhammad (ﷺ), while you have it written in your Books but you hide it.*

[30] *They hatched the plot of claiming to embrace Faith, only to disclaim it as untrue shortly thereafter, in order to sow the seed of doubt in the minds of the believers and thus abandon their religion.*

[31] *They fear that if people know what their Books really say, they would be on an equal footing with them, or that it be used as an argument against them.*

is because they say, "We are under no obligation towards the Gentiles[32]." And they tell lies about Allah knowingly.

76. But those who fulfill their covenant and fear Allah, surely Allah loves those who fear Him.

77. Those who trade the covenant of Allah and their oaths[33] for a small price, they will have no share in the Hereafter. Allah will neither speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and for them there will be a painful punishment.

78. And there are some among them who alter the Scripture[34] with their tongues so that you may think it is part of the Scripture, while it is not part of the Scripture; and they say, "It is from Allah," while it is not from Allah. And they tell lies about Allah knowingly.

79. It is not for a human being whom Allah has given the Scripture, wisdom, and prophethood to say to the people, "Be my worshipers instead of Allah." Rather, he would say, "Be devoted servants of your Lord because of your teaching of the Scripture and because of your study thereof."

80. Nor would he order you to take angels and prophets as lords[35]. Would he order you to disbelieve after you have submitted to Allah [as Muslims]?

81. And [remember] when Allah took the covenant[36] of the prophets, [saying], "After I have given you the Book and wisdom, if there comes to you a messenger[37] confirming what is with you, then you must believe in him and support him." Allah said, "Do you affirm this covenant and accept this commitment?" They said, "Yes, we do." He said, "Then bear witness and I am with you among the witnesses."

82. Whoever turns away after this, it is they who are the rebellious.

83. Do they seek other than the religion of Allah, whereas to Him submit all those in the heavens and on earth, willingly or unwilling, and to Him they will return?

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[32] *The Jews do not consider it a sin to cheat or lie to a gentile, i.e., a non-Jew.*

[33] *This covenant and oath is detailed in verse 81 below; that is, to believe in the prophethood of Muhammad (ﷺ) and support him.*

[34] *The Scripture meant here is the Torah; by distorting its words or meanings.*

[35] *'Umar (رضي الله عنه) reported: I heard the Prophet (ﷺ) say: "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a slave. So call me the slave of Allah and His Messenger." [Sahih al-Bukhāri: 654]*

[36] *It is possible that this oath was taken when the offspring of Adam were taken out of his back, or taken from each prophet at the time of his mission.*

[37] *This Messenger is Prophet Muhammad (ﷺ).*

84. Say, "We believe in Allah and what has been sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and his descendants, and what was given to Moses, Jesus, and other prophets from their Lord; we make no distinction between any of them, and to Him we submit."

85. Anyone who seeks a religion other than Islam, never will it be accepted from him; and in the Hereafter he will be among the losers.

86. How would Allah guide a people who disbelieved after having believed and testified that the Messenger was true, and the clear signs had come to them? For Allah does not guide the wrongdoing people.

87. The punishment of such people is that they are cursed by Allah, the angels, and all mankind.

88. They will bide therein forever. Their punishment will neither be lightened, nor will they be given respite,

89. except those who repent after that and mend their ways[38], for Allah is All-Forgiving, Most Merciful.

90. But those who disbelieve after having believed then increase in disbelief, never will their repentance be accepted; it is they who have gone astray.

91. Those who disbelieve and die as disbelievers, even an earth full of gold will never be accepted from any of them, if offered as ransom[39]. For such people there will be a painful punishment, and they will have no helpers.

92. You will never attain righteousness[40] until you spend in charity from what you love. Whatever you spend, Allah is All-Knowing of it.

93. All food was permissible for the Children of Israel except what Israel [i.e., Jacob] made impermissible for himself[41] before the Torah was sent down. Say, "Bring the Torah and recite it, if you are truthful."

94. Whoever fabricates lies upon Allah after that - it is they who are the wrongdoers.

95. Say, "Allah has spoken the truth, so follow the religion of Abraham[42], exclusively devoted to Allah, and he was not one of the polytheists."

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[38] *After their disbelief and wrongdoing.*

[39] *The Prophet (ﷺ) said, «A disbeliever will be asked: 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-Fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something less than that (to join none in worship) with Allah, but you refused. « [Sahih al-Bukhāri: 546]*

[40] *"Al-Birr" is sincere piety which leads to the great bounty and Paradise.*

[41] *Israel (Jacob) became very ill and his illness dragged on for a long time, then he vowed that he would make unlawful for himself the drink and food he loved most should Allah cure him. The best food for him was camel meat and the drink he loved most was camel milk.*

[42] *The creed of Ibrāhīm (millata Ibrāhīm) is the most primordial precursor to Islam. It is mentioned in the Qur'an in various places: 2:130, 3:95, 4:125, 6:161 and 16:123.*

96. The first House [of worship] established for mankind was the one at Bakkah [i.e., Makkah], full of blessings[43] and guidance for the worlds.

97. In it are clear signs [such as] the standing place of Abraham[44]; whoever enters it will be safe. Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it; whoever disbelieves, then Allah is in no need for the worlds[45].

98. Say, "O People of the Book, why do you reject the verses of Allah when Allah is Witness to all what you do?"

99. Say, "O People of the Book, why do you hinder the believers from the way of Allah - trying to make it crooked when you are witnesses [to its truth][46]? But Allah is not unaware of what you do."

100. O you who believe, if you obey a group of those who were given the Scripture, they will turn you back as disbelievers after your belief.

101. How can you disbelieve while Allah's verses are being recited to you and His Messenger is in your midst? Whoever holds fast to Allah[47] is certainly guided to the straight path.

102. O you who believe, fear Allah as He should be feared, and do not die except as Muslims.

103. And hold fast to the rope of Allah[48] all together and do not be divided. Remember the favor of Allah upon you when you were enemies, then He reconciled your hearts, making you brethren by His grace. And you were on the brink of a fiery pit and He delivered you[49] from it. This is how Allah makes His verses clear to you, so that you may be guided.

104. Let there be a group from among you who call to goodness: enjoining what is right, and forbidding what is wrong[50]. It is they who are successful.

105. Do not be like those who became divided and differed after the clear proofs had come to them; and for them there will be a great punishment.

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[43] *Of this, is that people direct themselves toward it in prayer and head for it for 'Umrah and Hajj.*

[44] *It is the stone on which Abraham (ﷺ) stood while building the Ka'ba. It is an everlasting sign of the relationship of Islam to Abraham's creed.*

[45] *He is in no need for His servants' worship; it is they who are in need of Him.*

[46] *They were devising schemes to deviate people while secretly bearing witness to the Truth mentioned in their Books.*

[47] *i.e., adhering strictly to His ordinances and to the Sunnah of His Prophet (ﷺ).*

[48] *The Prophet (ﷺ) said: "I will leave with you after me two grave matters. The first is the Book of Allah. It is the rope of Allah; whoever follows it, is guided and whoever does not, has gone astray". [Muslim: 2408]*

[49] *The Prophet (ﷺ) addressed his Anṣār Companions after the Battle of Ḥunayn by saying: "Have I not found you: lost and Allah guided you by me? Destitute and Allah made you well-off by me? Divided and Allah united you by me?" [Muslim: 1061]*

[50] *According to the laws of Allah.*

106. On the Day[51] some faces will turn bright while other faces will turn dark. As for those whose faces turn dark, [they will be told], "Did you disbelieve after having believed? Taste the punishment for your disbelief."

107. As for those whose faces turn bright, they will be in Allah's mercy[52], they will abide therein forever.

108. These are the verses of Allah; We recite them to you in truth. Allah does not want injustice to the worlds.

109. To Allah belongs all that is in the heavens and all that is on earth, and to Allah will return all matters.

110. You are the best nation ever raised for mankind: you enjoin what is right and forbid what is wrong, and believe in Allah. If the People of the Book had believed, it would have been better for them. Some of them are believers, but most of them are rebellious.

111. They can never harm you except for some annoyance. But if they fight you, they will turn their backs, then they will not be helped.

112. They are afflicted with humiliation wherever they may be[53], unless they are protected by a covenant from Allah or a treaty from the people. They have incurred Allah's wrath and are afflicted with destitution. That is because they disbelieved in Allah's verses and killed the prophets unjustly. That is because of their disobedience and transgression.

113. Yet all are not alike: there are some among the People of the Book who are upright[54]; they recite the verses of Allah during the night and they prostrate.

114. They believe in Allah and the Last Day; enjoin what is right and forbid what is wrong; and hasten in doing good deeds. They are among the righteous.

115. Whatever good they do, their reward will never be denied; for Allah is All-Knowing of those who are righteous.

116. Those who disbelieve, neither their wealth nor their children will ever avail them against Allah; they are the people of the Fire, they will abide therein forever.

117. The similitude of what they spend in the life of this world is like that of a frosty wind that strikes and destroys the harvest of a people who have wronged themselves. It is not Allah Who wronged them, but they wronged themselves.

118. O you who believe, do not take as close friends those from other than yourselves;

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[51] *i.e., the Day of Judgment.*

[52] *In Paradise.*

[53] *This fate was imposed on the Jews by Allah, in part, in fulfillment of the divine promise to punish them severely, as found in 3:21.*

[54] *Those of them who accepted Islam, like Abdullah ibn Salām.*

they spare no effort to ruin you; they wish to see you suffer. Hatred has appeared from their mouths[55], but what their hearts conceal is even greater. We have made the verses clear to you, if only you understand.

119. O you [believers], you are those who love them but they do not love you, even though you believe in all the Scriptures[56]. When they meet you, they say, "We believe," but when they are alone, they bite their fingertips against you in rage. Say, "May you die in your rage." Allah is All-Knowing of what is in the hearts.

120. If something good happens to you, it grieves them; but if adversity befalls you, they rejoice at it. But if you keep patient and fear Allah, their schemes will not harm you in the least; for Allah encompasses all what they do.

121. And [remember] when you left your home in the morning to position the believers for the battle [of 'Uhud]; and Allah is All-Hearing, All-Knowing.

122. When two parties[57] from among you were about to lose courage, but Allah was their protector. Let the believers put their trust in Allah.

123. Allah had helped you at Badr when you were weak; then fear Allah so that you may be grateful.

124. [Remember] when you said to the believers, "Will it not suffice you that your Lord will help you by sending down three thousand angels?"

125. Yes, if you stay patient and fear Allah, and the enemy should launch a surprise attack on you, your Lord will help you with five thousand marked angels.

126. Allah ordained this only as glad tidings for you, and to reassure your hearts thereby. Victory only comes from Allah, the All-Mighty, the All-Wise,

127. in order to destroy a section of the disbelievers or disgrace them, so they may turn back utterly disappointed.

128. It is not for you [O Prophet] to decide whether He will accept their repentance or punish them, for they are wrongdoers.

129. To Allah belongs all that is in the heavens and all that is on earth. He forgives whom He wills and punishes whom He wills, and Allah is All-Forgiving, Most Merciful.

130. O you who believe, do not consume usury[58], doubled and multiplied. And fear Allah, so that you may succeed,

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[55] *No matter how hard they try to keep their real feelings secret, their tongues expose their inner feelings.*

[56] *All divine Books revealed by Allah.*

[57] *Allah reminds the believers of the reason for their setback in the Battle of Uhud. Essentially, the archers left their positions appointed for them by the Prophet (ﷺ).*

[58] *The Prophet (ﷺ) said: «Avoid the seven great destructive sins; among them is to consume Ribā (usury).» [Sahih al-Bukhāri: 28].*

131. and fear the Fire prepared for the disbelievers.

132. And obey Allah and the Messenger, so that you may be given mercy.

133. And hasten towards forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous,

134. those who spend in times of prosperity and adversity, and who restrain their anger[59] and pardon people; for Allah loves those who do good.

135. And those who, when they commit a shameful act or wrong themselves, remember Allah and seek forgiveness for their sins[60] - who can forgive sins except Allah? - and they do not persist in what they did knowingly.

136. Their reward is forgiveness from their Lord and gardens under which rivers flow, abiding therein forever. How excellent is the reward of those who do [righteous] deeds!

137. There were nations that passed before you; so travel through the land and see how was the end of the deniers[61].

138. This is an exhortation for mankind; a guidance and admonition for the righteous.

139. Do not lose heart nor grieve, for you have the upper hand, if you are [truly] believers.

140. If you have suffered a blow [at 'Uhud], they too have suffered a blow like it [at Badr]. We alternate among people these days, so that Allah may reveal the believers and may choose martyrs from among you. And Allah does not like the wrongdoers.

141. And so that He may purify the believers and annihilate the disbelievers.

142. Do you think that you would enter Paradise when Allah has not yet seen those of you who struggled in His way and those who remained patient?

143. You did wish for martyrdom[62] before facing it, and now you have seen it with your own eyes.

144. Muhammad is no more than a messenger; there were messengers who passed

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[59] *Allah's Messenger (ﷺ) said: «The strong is not the one who overcomes others by strength, but the strong is the one who controls himself while in anger.» [Sahih al-Bukhāri: 135].*

[60] *Abu Bakr (رضي الله عنه) reported that the Prophet (ﷺ) said: "There is no Muslim who commits a sin, then performs ablution, prays two rak'ahs and asks Allah for forgiveness without Allah forgiving him". [Abū Dāwūd: 1521, al-Tirmidhī: 406, Ibn Mājah: 1395]*

[61] *The reins are slackened for the disbelievers to further lure them into the trap of their annihilation and the deliverance of the believers is assured after putting them to the test.*

[62] *This is a reminder to the believers, who missed the Battle of Badr, of their talk about wishing to meet the enemy and being martyred. The Battle of Uhud is being alluded to here, as solid intentions and steadfastness are what actually win battles, not mere fancy talk.*

away before him[63]. If he dies or is killed, will you turn back on your heels[64]? Anyone who turns back on his heels will not harm Allah in the least, but Allah will reward those who are grateful.

145. No soul can die except with Allah's permission at a destined time[65]. Whoever seeks the reward of this world, We will give him thereof, and whoever seeks the reward of the Hereafter, We will give him thereof. And We will reward those who are grateful.

146. [Imagine] how many prophets along with the devout men fought, but they did not lose heart because of what they suffered in the way of Allah, nor did they weaken or surrender. And Allah loves those who are patient.

147. All they said was, "Our Lord, forgive us our sins and our excess in our affairs, make firm our feet, and give us victory against the disbelieving people[66]."

148. So Allah gave them the reward of this world and the best reward of the Hereafter[67], for Allah loves those who do good.

149. O you who believe, if you obey those who disbelieve, they will turn you back on your heels, and thus you will return as losers.

150. But Allah is your Protector, and He is the Best of Helpers.

151. We will cast dread into the hearts of those who disbelieve because they associated partners with Allah for which He has not sent down any authority. Their refuge will be the Fire. How terrible is the abode of the wrongdoers!

152. Indeed, Allah fulfilled His promise to you when you were slaying them by His permission, until you lost courage and disputed over the command and disobeyed after He had shown you what you liked [victory]. Among you are some who seek this world and some who seek the Hereafter[68]. He then prevented you from [defeating] them so that He may test You, but He pardoned you, for Allah is Most Gracious to the believers.

153. [Remember] when you were fleeing without even casting a glance at anyone, and the Messenger was calling you back. You were then given distress[69] upon

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[63] *The laws of nature apply to them too.*

[64] *This smacks the faltering position that some Muslims took when it was rumored during the Battle of Uhud that Prophet Muhammad (ﷺ) had met his death.*

[65] *This fact is stated as an encouragement to fight in Allah's cause.*

[66] *This prayer is very similar to that of those who fought with Saul (Tāloot) against Goliath (Jāloot) See 2: 250.*

[67] *Gaining victory in this life and eternal bliss in Paradise.*

[68] *The first party were the archers who left their positions to collect the spoils, while the latter were those who remained at their posts.*

[69] *The news of the rumored death of the Prophet (ﷺ) hit them after losing the ground in the battle, so they soon forgot the defeat that had been inflicted on them.*

distress, so you should not grieve for what you missed or for what you suffered. For Allah is All-Aware of what you do.

154. Then He sent down tranquility upon you after distress: a slumber overtaking a group of you[70], while another group[71] cared only about themselves, having false thoughts about Allah, the untrue thoughts of ignorance, saying, "Do we have any say in the matter?" Say, "All matters belong to Allah." They conceal in their hearts what they do not reveal to you. They say, "If we had any say in the matter, none of us would have been killed here." Say, "Even if you had been in your homes, those among you who were destined to be killed would have come out to their killing places." But Allah did this so that He may test your inner thoughts and distinguish what is in your hearts. For Allah is All-Knowing of what is in the hearts.

155. Those of you who fled on the day when the two armies met [at 'Uhud], it was Satan who made them slip due to some of their misdeeds, but Allah has pardoned them, for Allah is All-Forgiving, Most Forbearing.

156. O you who believe, do not be like those who disbelieved and said about their brothers who traveled through the land or engaged in battle, "If they had stayed with us, they would not have died or been killed[72]." Allah makes that a cause of distress in their hearts. It is Allah Who gives life and causes death, and Allah is All-Seeing of what you do.

157. If you are killed in the way of Allah or die, then forgiveness and mercy from Allah are far better than what they accumulate.

158. If you die or are martyred, it is unto Allah that you will be gathered[73].

159. It is by Allah's mercy that you [O Prophet] became lenient to them[74]. If you had been harsh and hard-hearted, they would have dispersed from you. So pardon them, seek forgiveness for them, and consult them in important matters[75]. But once you have made a decision, put your trust in Allah, for Allah loves those who put their trust in Him.

160. If Allah helps you, none can overcome you; but if He forsakes you, who is there to help you after Him? In Allah let the believers put their trust.

161. It is not for a prophet to misappropriate the spoils of war. Whoever misappropriates

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[70] *The real believers.*

[71] *The hypocrites.*

[72] *A believer should know for certain that all matters, including life and death, are in the Hands of Allah alone.*

[73] *For reckoning.*

[74] *In the Battle of Uhud, the Prophet (ﷺ) was made to show leniency to the believers who disobeyed his commands.*

[75] *The principle of shūra (consultation) is a cornerstone and one of the greatest traits of the Islamic community.*

will carry it with him on the Day of Resurrection[76]. Then every soul will be paid in full for what it has earned, and none will be wronged.

162. Is the one who seeks Allah's pleasure like someone who incurs Allah's wrath, and whose abode is Hell? What a terrible destination!

163. They are of various ranks with Allah, and Allah is All-Seeing of what they do.

164. Allah conferred favor on the believers when He sent them a messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and Wisdom[77], although before that they were clearly misguided.

165. How is it that, when you suffered a calamity[78] [at 'Uhud] while you had inflicted twice as much upon them[79] [at Badr], you said, "How could this happen?" Say, "You brought this to yourselves. Indeed, Allah is Most Capable of all things."

166. What you suffered on the day [of 'Uhud] when the two armies met was by Allah's permission, so that He may distinguish the [true] believers,

167. and in order to make known those who are hypocrites. They were told, "Come forward, fight in the way of Allah or at least defend." They said, "If we had known there was fighting, we would have certainly followed you." That day they were nearer to disbelief than to faith, saying with their mouths what was not in their hearts, but Allah is All-Knowing of what they conceal.

168. Those who stayed behind said about their brothers, "If they had obeyed us, they would not have been killed [at 'Uhud]." Say, "Then avert death from yourselves, if you are truthful."

169. Never think of those who are killed in Allah's way as dead; rather, they are alive with their Lord, receiving provision[80],

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[76] *The Prophet (ﷺ) said: "By Allah none of you wrongfully appropriates part of it (war booty) without him meeting Allah on the Day of Judgment carrying it. I shall know everyone of you who meets Allah carrying a camel grunting, a cow bellowing, or a goat bleating..." [Al-Bukhārī: 6979, Muslim: 1832]. Al-Qurtubī (4:256) comments: "He comes carrying it on his back and neck, tormented by its weight, horrified by its atrocious sound, and berated by making his dishonesty known to all people…".*

[77] *The Prophet's Sunnah.*

[78] *Seventy Muslims were killed.*

[79] *Seventy of the enemy were killed and seventy were taken as captives.*

[80] *The Prophet (ﷺ) said: "When your brothers were killed in the Battle of Badr, Allah placed their souls in the (abdominal) cavities of green fowls, drinking from the rivers of Paradise, eating from its fruits and coming back at the end of the day to repose in chandeliers hung in the Shadow of the Majestic Throne. For all of this, they said: "Who would tell our brothers about us; that we are in Paradise being provided for so that they may not give up fighting in the way of Allah or cower in war?" Allah Almighty said: "I will tell them on your behalf". Then He revealed: "Do not think that those who were killed in the way of Allah are dead. Nay but they are alive with their Lord being provided for". [Abū Dāwūd: 2520, Ahmad: 2388; another version is found in Muslim: 1887]*

170. rejoicing in what Allah has given them of His bounty, and delighted for those who have yet to join them, of those whom they left behind, that they will have no fear, nor will they grieve.

171. They rejoice at the favors and bounties of Allah, and that Allah does not cause the reward of the believers to be lost,

172. those who responded to Allah and the Messenger after they were struck with injury[81]. For those who did good among them and feared Allah is a great reward,

173. those[82] to whom people[83] said, "Indeed, the people have gathered against you, so fear them." But it only increased them in faith, and they said, "Allah is Sufficient for us, and He is the best Protector[84]."

174. They then returned with grace and bounty from Allah, having suffered no harm. They pursued Allah's pleasure, and Allah is the Possessor of great bounty.

175. It is Satan who frightens [you] through his allies. Do not fear them, but fear Me, if you are [true] believers.

176. Do not let those[85] who hasten to disbelief grieve you; they can never harm Allah in the least. It is Allah's will that they will have no share in the Hereafter, and for them there will be a great punishment.

177. Those who purchase disbelief [in exchange] for faith can never harm Allah in the least, and for them there will be a painful punishment.

178. Those who disbelieve should not think that whatever respite We give them is good for them. We only give them respite so that they may increase in sin, and for them there will be a disgracing punishment.

179. Allah would not leave the believers in the state you are in, until He distinguishes the evil from the good[86], nor would Allah reveal to you [believers] the unseen,

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[81] *Those Believers who chased the retreating Makkan army until they reached the outpost of Hamrā' al-Asad, on the outskirts of Madinah. They were deeply wounded and bruised in the Battle of 'Uhud.*

[82] *The believers.*

[83] *The hypocrites.*

[84] *This is one of the greatest Dhikr (remembrance) during times of hardship. Ibn 'Abbās (ﷺ) reported: "Hasbunā Allāh wa ni'ma al-Wakīl (Allah suffices us, He is the best of Protectors), was said by Abraham (ﷺ) when he was thrown in the fire and was said by Muhammad (ﷺ) when it was said: "People have regrouped for you, so fear them", their belief grew firmer and they said: "Allah suffices us, He is the best of Protectors"." [Al-Bukhārī: 4563]*

[85] *The hypocrites.*

[86] *Hypocrites were initially living in the midst of the believers pretending to be believers and wishing for the worst to come upon the real believers. In order to separate the wheat from the chaff, Allah decreed the calamity in the Battle of Uhud; so the hypocrites could be told apart.*

but Allah chooses from His messengers[87] whom He wills. So believe in Allah and His messengers; if you believe and fear Allah, you will have a great reward.

180. Those who greedily withhold what Allah has given them of His grace, should not think that it is good for them, rather it is bad for them; their necks will be chained[88] by what they greedily withheld on the Day of Resurrection. To Allah belongs the inheritance of the heavens and earth, and Allah is All-Aware of what you do.

181. Allah has heard the words of those who said, "Allah is poor and we are rich[89]!" We will write down what they said and their killing of the prophets unjustly, and We will say, "Taste the punishment of the burning Fire.

182. That is because of what your hands have sent forth, for Allah is not unjust to [His] slaves."

183. They said, "Allah has commanded us not to believe in any messenger until he brings us an offering consumed by the fire." Say, "There came to you messengers before me with clear proofs and with what you demanded. Then why did you kill them, if you are truthful?"

184. Then if they reject you [O Prophet], there were messengers who were rejected before you, who came with clear proofs, written ordinances [i.e., Psalms of David], and the enlightening Scripture.

185. Every soul will taste death, and you will be paid your reward in full on the Day of Resurrection. Whoever is spared from the Fire and admitted into Paradise has truly won, for the life of this world is nothing but an illusory pleasure.

186. You will certainly be tested in your wealth and in yourselves, and you will certainly hear from those who were given the Scripture before you and from those who associate partners with Allah many abusive words. But if you observe patience and fear Allah, that is a matter of firm resolve.

187. And [remember] when Allah took a covenant from those who were given the Scripture, "that you should make it clear to people and not conceal it." But they cast it behind their backs and sold it for a small price. How terrible is their deal!

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[87] *The unseen here was informing the Prophet Muhammad (ﷺ) about the real hypocrites so that he may be on guard against them.*

[88] *Abu Hurayrah (ﷺ) reported that Allah's Messenger (ﷺ) said: «Anyone whom Allah has given wealth but he does not pay its Zakāt; then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, 'I am your wealth; I am your treasure.'» Then the Prophet (ﷺ) recited this divine verse. [Fath al-Bāri 413-11/, Sahih al-Bukhāri: 88].*

[89] *Al-Hasan al-Basrī reports that when the Jews of Madinah heard the previous verse, encouraging believers to spend in the way of Allah, they said: "If He asks people to spend in His way to achieve His goals, then He must be a wretched pauper!" [al-Tabarī, Ibn Kathīr, al-Qurtubī]*

188. Do not think of those who are delighted with their misdeeds and love to be praised for what they have not done[90]; so do not think that they will be safe from the punishment, and for them there will be a painful punishment.

189. To Allah belongs the dominion of the heavens and earth, and Allah is Most Capable of all things.

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

191. those who remember Allah while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and earth [saying], "Our Lord, you have not created all this in vain. Glory be to You. Protect us from the punishment of the Fire.

192. Our Lord, whoever You cause to enter the Fire, You have surely disgraced him, and the wrongdoers will have no helpers.

193. Our Lord, we have heard the caller[91] to faith calling, 'Believe in your Lord,' so we believed. Our Lord, forgive us our sins, expiate our misdeeds, and cause us to die among the righteous.

194. "Our Lord, give us what You have promised us through Your messengers, and do not disgrace us on the Day of Resurrection, for You never break Your promise."

195. Their Lord responded to them: "I will never waste the deeds of any doer among you, male or female; you are the same in reward[92]. Those who migrated and were driven out of their homes and suffered for My sake, and fought and were killed - I will surely expiate their sins and admit them into gardens under which rivers flow, a reward from Allah; with Allah is the best reward."

196. Do not be deceived by the disbelievers' prosperity in the land:

197. it is a brief enjoyment, then Hell will be their abode. What a terrible resting place!

198. But for those who fear their Lord will be gardens under which rivers flow, abiding therein forever - a welcoming gift from Allah; and what is with Allah is best for the righteous.

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[90] *Abu Sa'īd al-Khudrī (ﷺ) reported that the reason for the revelation of this verse was such that: "Some hypocrites at the time of the Prophet (ﷺ) would stay behind when he used to set out on forays, and they were pleased with this. Upon his return, they would forge excuses and swear to them. They even loved to be praised for what they did not do (i.e., being believers and part of the Prophet's (ﷺ) army). Thus this verse was revealed". [Al-Bukhārī: 4567, Muslim: 2777]*

[91] *Prophet Muhammad (ﷺ).*

[92] *Both men and women are born of each other and are looked upon equally.*

199. There are some among the People of the Book who believe in Allah and what has been sent down to you and what was sent down to them; humbling themselves before Allah. They do not sell Allah's verses for a small price. It is they who will have their reward with their Lord. Indeed, Allah is swift in reckoning.

200. O you who believe, be patient and endure[93], stand on guard[94][95] and fear Allah, so that you may be successful.

[93] *In the face of life's trials and tribulations.*

[94] *When you face your enemy in battle.*

[95] *Rābitū from ribāt, i.e., the fact of 'tying up' one's war steed at outposts to protect the borders from enemy attack.*

4 - An-Nisā'[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. O people, fear your Lord Who created you from a single soul, and created from it its mate[1], and from both of them created countless men and women. Fear Allah in Whose name you ask one another, and be mindful of your kinship ties[2], for Allah is ever Watchful over you.

2. Give orphans their wealth, and do not exchange your bad possessions for their good ones, nor consume their wealth by mixing it with your own; for this is indeed a great sin.

3. If you fear that you may not maintain justice with orphan girls [by marrying them] then marry women of your choice - two, three, or four[3]; but if you fear that you may not maintain justice, then marry only one, or slave-girls you may own. That is more likely to avoid committing injustice.

4. Give women their marriage dowries[4] graciously. However, if they waive to you part of it willingly, then enjoy it with a clear conscience.

5. Do not give the feeble-minded your property, which Allah has made a means of livelihood for you, but feed and clothe them from it, and speak to them kindly.

6. Test the orphans until they reach a marriageable age. Then if you perceive maturity in them, hand over their property to them[5], and do not consume it extravagantly and hastily, lest they should grow up. If the guardian is well-off, he should restrain himself entirely; but if he is poor, he may take a reasonable provision. When you hand over their property to them, call in witnesses. And Allah is sufficient as a Reckoner.

7. Men have a share in what parents and relatives leave behind, and women have a

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[*] *An-Nisā'(The Women)*

[1] *Adam, the single soul, and Eve its mate.*

[2] *People's rights, especially those of kith and kin, are to be honored as much as Allah's own rights.*

[3] *'Ā'ishah (ﷺ) said that: "This verse was revealed concerning any man under whom is an orphan girl for whom he is both guardian and inheritor, while she has money and with no one to argue in her favor. This guardian is enjoined not to marry her for her money, nor is he to beat or molest her in the process. In this respect, Allah says: "If you fear that you may not maintain justice with orphan girls [by marrying them] then marry women of your choice". That is, He, the Almighty, is saying: "These I made lawful for you, and leave out those that you may be unfair to"".[Al-Bukhārī: 4573, Muslim: 3018]*

[4] *The obligatory bridal gift (mahr).*

[5] *Test those orphans over whom you are guardian so as to make sure that they are discerning enough to be given their money and will not squander it due to lack of mental maturity.*

share in what parents and relatives leave behind, whether it is little or much; an ordained share[6].

8. If at the time of distribution, [other] relatives, orphans, and the needy are present, give them something too[7], and speak to them kindly.

9. And let those [in charge of orphans] be cautious just as they themselves would be concerned had they left helpless offspring behind; let them fear Allah and say words of justice.

10. Indeed, those who consume the orphans' property unjustly, only consume fire into their bellies[8], and they will burn in a Blazing Fire.

11. Allah instructs you concerning [the inheritance of] your children: the share of a male is equal to that of two females. If there are only daughters, two or more, they get two-thirds of the estate, but if there is only one daughter, she gets half. Each parent is entitled to one-sixth if he left offspring, but if he left no offspring and the parents are the only heirs, the mother gets one-third, but if he has siblings, the mother gets one-sixth, after settling any bequests or debts[9]. Your parents and your children, you do not know which of them will benefit you more. [These shares are] ordained by Allah; and Allah is All-Knowing, All-Wise.

12. Your share is half of your wives' estate if they leave no child; but if they leave a child, you get one-fourth, after settling the bequests or debts. Your wives' share is one-fourth of your estate if you leave no child, but if you leave a child, they get one-eighth, after settling the bequests or debts. If a man or a woman leaves neither parents nor offspring[10], but has a brother or a sister, each one gets one-sixth[11]; but if they are more than two, they share in one-third, after settling the bequests or debts, without causing harm to the heirs. This is an instruction from Allah; and Allah is All-Knowing, Most Forbearing.

13. These are the limits [set by] Allah. Whoever obeys Allah and His Messenger, He will admit him to gardens under which rivers flow, abiding therein forever. That is the supreme triumph.

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[6] *This 'ordained share' is detailed in verse 1112- below.*

[7] *Those who have no share in the inheritance.*

[8] *The Prophet (ﷺ) said: "Beware of the seven most cardinal sins: And among them he mentioned consuming an orphan's property". [Al-Bukhārī, 6857; Muslim, 89]*

[9] *Based upon prophetic Hadīths, scholars have ruled that debt takes precedence over a bequest, that a bequest should not include anyone who inherit by law, and that the total bequest should not be more than one third of the estate. After the fulfillment of debts and bequests (if any), the remainder of the estate is to be divided.*

[10] *Kalālah: A person who has no living children or parents; (from iklīl), wreath, as his brothers and sisters surround him like a wreath surrounds the head.*

[11] *These shares are divided equally between males and females.*

14. But whoever disobeys Allah and His Messenger and transgresses His limits, He will cause him to enter the Fire, abiding therein forever, and for him there will be a humiliating punishment.

15. Those of your women who commit adultery, call four witnesses against them[12] from amongst you. If they testify, confine them to their homes until they die or Allah ordains for them [another] way[13].

16. If two among you commit this [sin], chastise them. Then if they repent and mend their ways, leave them alone[14]. Indeed, Allah is Accepting of Repentance, Most Merciful.

17. Allah only accepts the repentance of those who commit evil out of ignorance, then repent soon thereafter[15]; it is they to whom Allah will turn in forgiveness, for Allah is All-Knowing, All-Wise.

18. However, repentance is not for those who commit evil deeds until death approaches one of them, he then says, "Now I repent," nor for those who die as disbelievers; for them We have prepared a painful punishment.

19. O you who believe, it is not lawful for you to forcibly inherit women, nor to hinder them from marriage, in order to take back some of what you have given them[16] unless they commit a clear adultery. Treat them kindly. If you dislike them, it may be that you dislike something which Allah has put much good in it.

20. If you decide to replace one wife with another, and you have given her an abundance of wealth, do not take any of it back. Would you take it wrongfully and sinfully?

21. How could you take it back after having been intimate with one another, and they have taken from you a solemn covenant?

22. Do not marry the women whom your fathers married, except what happened in the past: it is indeed a shameful, detestable, and evil practice.

23. It is prohibited for you [to marry] your mothers, your daughters, your sisters, your paternal and maternal aunts, your brother's daughters, your sister's daughters, your foster mothers, your foster sisters, your mothers-in-law, your step-daughters under your guardianship if you have consummated the marriage with their mothers - however if you have not consummated the marriage, it is

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[12] *The witnesses must swear to actually having seen the act taking place.*

[13] *The provision of this verse has been abrogated by the verse of Surat an-Nūr (24:2), ordaining lashing for the unmarried and stoning to death for the married.*

[14] *Scholars differed over whether «the two» refers to two of the same sex (i.e., homosexuals) or those of opposite sexes. In either case, later rulings outlined in the Sunnah have replaced this one.*

[15] *Before seeing death with his own eyes.*

[16] *At the time of marriage as mahr.*

not a sin [to marry them] - nor wives of your own sons, nor two sisters together, except for what happened in the past, for Allah is All-Forgiving, Most Merciful.

24. Also [prohibited are] married women except for female slaves you may own. This is Allah's commandment to you. All women other than these are lawful for you to marry with your wealth in a legal marriage, not adultery. When you consummate your marriage with them, give them their due dowries[17]. There is no sin on you to mutually agree after the [initial] agreement. And Allah is All-Knowing, All-Wise.

25. But if any of you cannot afford to marry free believing women, you may marry believing bondwomen in your possession. Allah knows best about your faith; you are from one another. Marry them with the permission of their masters and give them their dowries in fairness - provided that they are chaste, neither given to committing fornication nor having secret paramours. If they commit adultery after marriage, they are liable to half of the punishment prescribed for free women[18]. This is for those of you who fear falling into sin; but if you stay patient, it is better for you. And Allah is All-Forgiving, Most Merciful.

26. Allah wants to make things clear to you and guide you to the [righteous] ways of those before you, and accept your repentance; and Allah is All-Knowing, All-Wise.

27. Allah wants to accept your repentance, but those who follow their lusts want you to deviate a massive deviation.

28. Allah wants to lighten your burdens, for man was created weak.

29. O you who believe, do not consume one another's property unlawfully, unless it is trade conducted with your mutual consent. And do not kill yourselves[19] [or one another]. Indeed, Allah is Most Merciful to you.

30. And whoever does that out of aggression and injustice, We will cast him into the Fire; that is easy for Allah.

31. If you avoid the major sins[20] which are forbidden to you, We will absolve your [minor] sins and admit you to a noble entrance.

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[17] *The mahr, a specified gift to the bride required of the man upon marriage.*

[18] *Their punishment is fifty (50) lashes; neither stoning to death nor exile.*

[19] *The Prophet (ﷺ) said: «He who commits suicide by choking shall keep on choking himself in the Hellfire, and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hellfire.» [Sahih al-Bukhāri: 446]*

[20] *The Prophet (ﷺ) said: «Avoid the seven great destructive sins.» They asked, «O Allah's Messenger! What are they?» He said, «(1) To associate partners with Allah, (2) sorcery; (3) to kill a person whom Allah has forbidden except for a just cause; (4) to consume Ribā (usury); (5) to eat up the property of an orphan; (6) to turn one's back to the enemy and fleeing from the battlefield at the time of fighting and (7) to accuse innocent chaste women of immorality.» [Sahih al-Bukhāri: 840]*

32. Do not wish for what Allah has bestowed upon some of you over others. Men will have the reward of their deeds and women will have the reward of their deeds. And ask Allah for His bounty[21]. Indeed, Allah is All-Knowing of everything.

33. For everyone We have appointed heirs to what parents and close relatives leave behind. As for those to whom you have made a pledge, give them their share[22]. Indeed, Allah is Witness over all things.

34. Men are in charge of women, as Allah has made some of them excel the others, and because they spend of their wealth. Therefore the righteous women are obedient, and protect what Allah has entrusted them with[23] in [their husband's] absence. As for those women on whose part you fear rebellion[24], [first] admonish them, [next] forsake them in bed, and [last] hit them[25]. Then if they obey you, do not take further action against them. Indeed, Allah is Most High, All-Great.

35. If you fear a breach between them, appoint an arbitrator from his family and another from hers. If they both want reconciliation, Allah will bring harmony between them. Indeed, Allah is All-Knowing, All-Aware.

36. Worship Allah and do not associate any partners with Him. Be kind to parents, relatives, orphans, the needy, near and distant neighbors, close friends, wayfarers, and slaves whom you own[26]. For Allah does not like those who are arrogant, boastful,

37. those who are stingy and promote stinginess among people[27], and conceal what Allah has bestowed upon them of His bounty. We have prepared for disbelievers a humiliating punishment.

38. And [also] those who spend their wealth to show off to people, but do not believe in Allah or the Last Day. Whoever[28] takes Satan as an associate has indeed taken an evil associate.

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[21] *The Prophet (ﷺ) said: "Ask Allah while you firmly believe that He will respond to you; know that Allah does not respond to an inattentive and wandering heart". [At-Tirmidhī: 3479]*

[22] *The majority of the scholars are of the opinion that the provision of this verse is abrogated by verse 8: 75.*

[23] *i.e., their husbands' property and their own chastity.*

[24] *i.e., major rebellion or refusal of basic religious obligations.*

[25] *It may only be resorted to when the first two measures fail and when it is expected to mend the situation; otherwise, it is not allowed. 'Ā'ishā (رضي الله عنها) says: "The Messenger of Allah (ﷺ) never hit anything with his hand, nor a woman, nor a servant, except when he was fighting in the path of Allah" [Al-Bukhārī: 3149; Muslim: 1057] It must not be severe or damaging, and face must be avoided, as "the Messenger of Allah (ﷺ) prevented hitting the face" [Sahih Muslim: 2116]*

[26] *This is known as the verse of the Ten Rights (al-huqūq al-'ashrah).*

[27] *The Prophet (ﷺ) said: «Everyday two angels come down from heaven; one of them says, 'O Allah! Compensate every person who spends in Your cause,' and the other says, 'O Allah! Destroy every miser.'» [Sahih al-Bukhāri: 522]*

[28] *They are the companions of Satan, who enjoins ungodly acts and drives them away from acts of virtue.*

39. What harm would it do to them to believe in Allah and the Last Day, and spend out of what Allah has provided for them? For Allah is All-Knowing of them.

40. Allah does not do injustice as much as an atom's weight[29]. And if it is a good deed, He will multiply it and give from Himself a great reward.

41. How will it be when We bring a witness from every community, and bring you [O Prophet] as a witness against these [people]?

42. On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled upon them. And they will not be able to hide anything from Allah[30].

43. O you who believe, do not approach the prayer while you are intoxicated[31] until you know what you are saying, nor in a state of major impurity - except while passing through [a mosque] - until you take a bath. If you are ill, or on a journey, or have relieved yourselves, or had intercourse with [your] women and find no water, then purify yourselves with clean earth and wipe your faces and hands with it. For Allah is Ever-Pardoning, All-Forgiving.

44. Have you not seen those who were given a portion of the Book - purchasing misguidance and wishing that you lose your way?

45. But Allah knows best your enemies. Allah is sufficient as a Protector, and Allah is sufficient as a Helper.

46. Among the Jews are those who distort the words taking them out of context, and say, "We hear and disobey," and "Hear! May you never hear," and "Rā'ina" [i.e., hearken to us][32] - twisting their tongues and insulting the religion. If they had said, "We hear and obey," and "Hear," and "Wait for us," it would have been better for them and more proper. But Allah has cursed them for their disbelief, so only a few of them will believe.

47. O you who were given the Scripture, believe in what We have sent down [to Muhammad] - confirming your own Scriptures - before We obliterate faces turning them backward, or We curse them[33] as We cursed the Sabbath-breakers. For Allah's will is always executed.

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[29] *The Prophet (ﷺ) said: "None who bears the weight of a mustard seed of faith in his heart will enter Hell". [Muslim: 91]*

[30] *Because they know that they will be held accountable for all their past deeds and they can say nothing but the truth on that Day.*

[31] *The use of intoxicants was later prohibited completely. See 5:9091-.*

[32] *Some of the Madinan Jews used to address the Prophet (ﷺ) by subtly twisting their tongues when uttering rā'inā to mean: "You are foolish!"*

[33] *This verse is a severe warning to the Jews and Christians that they must believe in Allah's Messenger Muhammad (ﷺ) and in this Qur'an.*

48. Allah does not forgive associating partners with Him[34], but forgives anything less than that for whom He wills. Whoever associates partners with Allah has indeed committed a grave sin.

49. Have you not seen those who claim purity for themselves[35]? It is Allah Who purifies whom He wills, and they will not be wronged even as much as the thread on a date stone.

50. See how they fabricate lies about Allah[36]! This in itself is sufficient as a flagrant sin.

51. Have you not seen those who were given a portion of the Scripture, who believe in idols[37] and Tāghoot [i.e., false gods][38], and they say to the disbelievers that they are more guided than the believers[39]?

52. It is they whom Allah has cursed, and whoever Allah curses, you will never find any helper for him.

53. Do they have a share in the dominion? Even if so, they would not give people even as much as the speck on a date stone.

54. Or do they envy people for what Allah has given them[40] out of His bounty? We gave the descendants of Abraham the Book and wisdom[41], and We gave them great authority[42].

55. Some of them believed in him [i.e., Muhammad], while others turned away from him. Hell is sufficient as a blaze.

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[34] *The Prophet (ﷺ) said: "Allah will say to that person of the Hellfire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself?' He will say, 'Yes'. Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e., not to worship others besides Me), but you insisted on worshiping others besides me.'" [Sahih al-Bukhāri: 551]*

[35] *Those are the Jews who say: "We are the children of Allah and His beloved ones!" (5:18); "The Fire will not touch us except for a limited number of days!" (2:80).*

[36] *By falsely praising themselves and claiming honor.*

[37] *al-Jibt: all sorts of false things and everything that is worshiped besides Allah.*

[38] *al-Tāghūt: taken from ṭughyān, i.e. transgression and wrongdoing. All that transgresses against Allah. Anyone who condones being worshiped besides Allah is a ṭāghūt.*

[39] *Ibn 'Abbās (رضي الله عنهما) reported: "When (the Jewish scholar) Ka'b ibn al-Ashraf came to Makkah, the Quraysh asked him: "You are the best of the people of Madinah and their master. Aren't you?" He replied: "Yes!" They then said: "What do you think of this sonless outcast (meaning Prophet Muhammad (ﷺ) claiming that he is better than us when we are the custodians of pilgrims and the caretakers of the House of Allah!" He said: "You are indeed better than him!" Then the following verses were revealed: "Indeed, your hater is the one cut off", (108: 3) and (5: 51- 52)". [Al-Nasā'ī, Al-Sunan al-Kubrā: 11707; Ibn Ḥibbān: 6572]*

[40] *That prophethood came to Muhammad (ﷺ).*

[41] *Prophetic teachings.*

[42] *Like that of Solomon's (عليه السلام) kingdom.*

56. Those who reject Our verses, We will cast them into the Fire. Whenever their skins are burnt through, We will replace them with fresh skins, so that they may taste the punishment. Indeed, Allah is All-Mighty, All-Wise.

57. As for those who believe and do righteous deeds, We will admit them into gardens under which rivers flow, abiding therein forever. They will have therein pure spouses[43], and We will admit them into a cool refreshing shade.

58. Indeed, Allah commands you to return trusts to their owners, and when you judge between people, judge with justice. What an excellent exhortation from Allah to you! Indeed, Allah is All-Hearing, All-Seeing.

59. O you who believe, obey Allah and obey the Messenger, and those of you who are in authority[44]. If you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day; that is better and more commendable in the end.

60. Have you not seen [O Prophet] those[45] who claim that they believe in what has been sent down to you and what was sent down before you, yet they seek the judgment of Tāghoot[46] [i.e., false judges][47], even though they were commanded to reject them? Satan wants to lead them far astray.

61. When it is said to them, "Come to what Allah has sent down and to the Messenger," you will see the hypocrites turn away from you in aversion.

62. How will it be when a disaster befalls them because of what their hands have sent forth, then they come to you swearing by Allah, "We intended nothing but good and reconciliation."

63. They are those whom Allah knows what is in their hearts; so turn away from them[48], admonish them, and speak to them in a far-reaching effective way.

64. We did not send any Messenger but to be obeyed by Allah's permission. If only they had come to you [O Prophet] - after wronging themselves - and had asked Allah for forgiveness, and the Messenger had asked for forgiveness for them, they would have found Allah Accepting of Repentance, Most Merciful.

65. But no, by your Lord, they will not believe until they accept you [O Prophet]

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[43] *Having no menses, stool, urine, etc. See 2:25, 3:15.*

[44] *Believers are told to obey those in charge of their affairs given that it should be in accordance with the Qur'an and Sunnah. The Prophet (ﷺ) said: "No one should be obeyed in sinning against the Creator. Obeying only applies to what is deemed acceptable". [Muslim: 1840]*

[45] *i.e., the hypocrites.*

[46] *Tāghūt: See 2:256.*

[47] *This verse was revealed about a group of the Aslam tribe, who professed Islam, then went to Abu Zurārah al-Aslamī, the soothsayer, to settle a dispute.*

[48] *That is, do not punish them for their insincerity, so long as they did not make manifest their disbelief.*

as judge in their disputes, and find no discomfort within their hearts about your judgments, but accept them wholeheartedly.

66. If We were to command them, "Kill yourselves", or "Leave your homes", they would not do it except for a few of them. But if they did what they were instructed, it would surely be better for them and more reassuring[49],

67. and then We would certainly give them from Us a great reward,

68. and would surely guide them to a straight path.

69. Those who obey Allah and the Messenger will be with those whom Allah has blessed: the prophets, the people of Truth, the martyrs, and the righteous[50]. What excellent companions they are!

70. That grace is from Allah, and sufficient is Allah as Knower.

71. O you who believe, take your precautions, then march out in groups or march out all together.

72. There are some[51] among you who lag behind [from the battle]; then if a calamity befalls you, he will say, "Allah has blessed me that I was not present with them."

73. But if some bounty comes to you from Allah[52], he will surely say - as if there had never been any affection between you and him - "Oh, I wish I had been with them, so I could have made a great gain."

74. Let those who sacrifice the life of this world for the Hereafter fight in the way of Allah; for whoever fights in the way of Allah, whether he is killed or attains victory, We will give him a great reward.

75. Why is it that you do not fight in the way of Allah and for the sake of the oppressed men, women, and children who say, "Our Lord, take us out of this town[53] of oppressive people, and grant us from Yourself a protector and grant us from Yourself a helper"?

76. The believers fight in the way of Allah, whereas the disbelievers fight in the way of Tāghoot[54] [i.e., false gods]. So fight the allies of Satan. Indeed, the scheme of Satan is ever weak.

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[49] *Faith (Imān) increases with obedience and decreases with rebelliousness.*

[50] *Al-Siddiqīn (the people of the Truth): They realized the Truth and confirmed it with their hearts, and embodied it with words and actions. Al-Sālihīn (the righteous): Those whose outward actions are a manifestation of their inner Truth.*

[51] *i.e., the hypocrites.*

[52] *The victory or spoils of war.*

[53] *i.e., Makkah.*

[54] *See footnote 4:60.*

77. Have you not seen those who were told, "Restrain your hands [from fighting][55], establish prayer and give zakah"? However, when fighting was ordained for them, a group of them feared people as one should fear Allah or even more. They said, "Our Lord, why have You ordained fighting for us? If only you had spared us for a little while." Say, "The enjoyment of this world is little, and the Hereafter is better for those who fear Allah. And you will not be wronged, even as much as a thread of a date stone.

78. Wherever you are, death will overcome you, even if you are in fortified towers." If something good happens to them, they say, "This is from Allah," but if something bad happens to them, they say, "This is from you[56]." Say, "All is from Allah." What is wrong with these people that they hardly understand any words?

79. Whatever good happens to you[57] is from Allah, but whatever bad happens to you is from yourself[58]. We have sent you [O Prophet] as a messenger to mankind, and sufficient is Allah as a witness.

80. Whoever obeys the Messenger has indeed obeyed Allah[59]. But anyone who turns away, We have not sent you [O Prophet] as a keeper over them[60].

81. They say, "We obey you," but as soon as they leave you, a group of them[61] conspires by night against what you say. Allah records all their plots, so turn away from them, and put your trust in Allah. And sufficient is Allah as a Trustee of Affairs.

82. Do they not then ponder on the Qur'an[62]? If it had been from anyone other than Allah, they would have surely found in it many discrepancies.

83. Whenever they hear any news of security or fear, they spread it[63]. If they referred it to the Messenger or to those in authority among them, those with sound judgment among them could know it. Were it not for Allah's grace and mercy, you would all have followed Satan, except for a few.

84. So fight in the way of Allah [O Prophet]; you are accountable only for yourself. But urge the believers [to fight]; perhaps Allah will restrain the might of the disbelievers, for Allah is strongest in might and severe in punishment.

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[55] *Before permission was given to them by Allah.*

[56] *The hypocrites addressing the Prophet (ﷺ).*

[57] *O children of Adam!*

[58] *is due to your mistakes or sins.*

[59] *The Prophet (ﷺ) said: "Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah". [Al-Bukhārī: 7137, Muslim: 1835].*

[60] *You are tasked only to convey the message.*

[61] *i.e., the hypocrites.*

[62] *i.e., its words, meanings and directives.*

[63] *These hypocrites are the blabbers, a fifth column within the ranks of the believers who spread whatever news comes their way aiming to stir up unrest.*

85. Whoever intercedes in a good cause will have a share in its reward, but whoever intercedes in an evil cause will have a share in its burden[64]. And Allah is ever Watchful over all things.

86. When you are given a greeting, respond with a better greeting or return the same[65]. Indeed, Allah is the Reckoner of all things.

87. Allah: None has the right to be worshiped except Him. He will surely gather you all on the Day of Resurrection, about which there is no doubt. Who is more truthful in speech than Allah?

88. What is the matter with you that you are divided into two groups concerning the hypocrites when Allah has reverted them [to disbelief] because of their misdeeds? Do you want to guide those whom Allah has caused to stray? Whoever Allah causes to stray, you will never find a way [to guidance] for him.

89. They wish that you would disbelieve just as they have disbelieved so that you become all alike. Therefore do not take from them allies unless they migrate for the sake of Allah. But if they turn away, seize them and kill them wherever you find them, and do not take from them any allies or helpers,

90. except those who join a people with whom you have a treaty[66] or those who come to you feeling discomfort to fight you or fight their own people. If Allah had willed, He would have empowered them to fight you. Therefore if they withdraw and refrain from fighting you and offer you peace, then Allah has not given you permission [to fight] against them.

91. You will find others who wish to be secure from you and from their own people. Whenever they are tempted back to disbelief, they fall into it. Therefore if they do not withdraw, or offer you peace, or restrain their hands from you, then seize them and kill them wherever you find them; they are those against whom We have given you a clear authority.

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[64] *Abu Mūsa al-Ash'arī (ﷺ) said: "When a person in need came to the Messenger of Allah (ﷺ) or when he was asked for something, he would announce: "Intercede; you will be rewarded!" [Al-Bukhārī: 1432] Yet when a person knowingly helps someone who intends evil is a partner in that misdeed and thus will reap a portion of that evil.*

[65] *'Imrān ibn al-Husayn (ﷺ) said: "A man came to the Prophet (ﷺ) and said: "Assalāmu 'alaykum (Peace be upon you)". He was replied to and sat down. The Prophet (ﷺ) said: "Ten (rewards)". Then another one came and said: "Assalāmu 'alaykum wa raḥmatu Allah (Peace be upon you and Allah's Mercy)". He was replied to and sat down. The Prophet (ﷺ) said: "Twenty". Then another one came and said: "Assalāmu 'alaykum wa raḥmatu Allah wa barakātuhu (Peace be upon you and Allah's Mercy and His Blessings)". He was replied to and sat down. The Prophet (ﷺ) said: "Thirty". [Abū Dāwūd: 5195, At-Tirmidhī: 2689, Ahmad: 19948]*

[66] *Believers should honor their pledges. If a party with which believers have a peace treaty accepts those who come to them seeking refuge, then, by extension, the treaty includes them as well.*

92. It is not for a believer to kill another believer except by mistake. Whoever kills a believer by mistake[67] must free a believing slave and pay blood money to his family, unless they waive it as an act of charity. But if the victim was a believer and belonged to people at war with you, then a believing slave must be freed. If he belonged to a people with whom you have a treaty, then blood money must be paid to his family and the freeing of a believing slave. Anyone who is unable must fast for two consecutive months[68] by way of repentance to Allah. And Allah is All-Knowing, All-Wise.

93. But anyone who kills a believer deliberately, his punishment will be Hell, abiding therein forever; Allah will be displeased with him and will curse him, and will prepare for him a great punishment[69].

94. O you who believe, when you go to fight in the way of Allah, make sure [who you fight]; and do not say to someone who offers you the greetings of peace, "You are not a believer"[70] - seeking gains of the life of this world, while Allah has abundant gains. You were in the same position before, then Allah blessed you [with Islam]. Therefore make sure, for Allah is All-Aware of what you do.

95. Not equal are those believers who stay behind - except those forced by necessity - and those who fight in the way of Allah with their wealth and their lives. Allah has given a higher rank to those who fight with their wealth and their lives than those who stay behind. To each Allah has promised a fine reward[71], but Allah has favored those who fight over those who stay behind with a great reward,

96. high ranks from Him, and forgiveness and mercy. For Allah is All-Forgiving, Most Merciful.

97. When the angels take the souls of those who have wronged themselves, they will say, "What was the matter with you?" They will say, "We were oppressed in the land." They will say, "Was not Allah's earth spacious enough for you to migrate[72]?" They are those whose refuge will be Hell - what a terrible destination!

98. Except the helpless men, women, and children who have no means nor do they know where to go.

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[67] *Inadvertent manslaughter usually results from some degree of negligence or error, thus, this punishment is ordained for not being cautious enough.*

[68] *Uninterrupted fast except when there is a valid reason, e.g., illness, menses for women etc.*

[69] *Allah's Messenger (ﷺ) said: «A faithful believer remains at liberty regarding his religion unless he kills someone unlawfully.» [Sahih al-Bukhāri: 2]*

[70] *This is someone who withholds from fighting and declares that he is a believer.*

[71] *i.e., Paradise.*

[72] *By remaining among the disbelievers in an environment where a Muslim is unable to practice his religion freely, although they have the means to emigrate.*

99. They are those whom Allah may pardon, for Allah is Ever- Pardoning, All-Forgiving.

100. Whoever emigrates for the sake of Allah will find on earth many places of refuge and abundant provision. Whoever leaves his home emigrating for the cause of Allah and His Messenger, then death overtakes him, his reward has already been secured with Allah. And Allah is All-Forgiving, Most Merciful.

101. When you are traveling through the land, there is no blame on you to shorten the prayer[73], if you fear that the disbelievers may harm you[74]. Indeed, the disbelievers are your open enemy.

102. When you [O Prophet] are with them and lead them in prayer, let a group of them stand [in prayer] with you, carrying their weapons. When they have finished their prostration, let them take their positions in the rear. Then let the other group that has not yet prayed join you in prayer, keeping vigilant and carrying their arms[75]. The disbelievers wish that you would neglect your weapons and belongings, so they could launch on you a surprise attack. But there is no blame on you if you lay down your weapons because of the inconvenience of rain or because you are ill, but take all precautions. Indeed, Allah has prepared for the disbelievers a humiliating punishment.

103. When you have finished the prayer, remember Allah, standing, sitting, or lying down. But when you are safe again, establish regular prayer. Indeed, prayer is prescribed for the believers at specific times.

104. Do not weaken in pursuit of the enemy. If you are suffering harm, they too are suffering harm just like you; but you hope from Allah what they do not hope. And Allah is All-Knowing, All-Wise.

105. We have sent down the Book to you [O Prophet] in truth, so that you may judge between people, in accordance with what Allah has taught you. So do not be an advocate for the deceitful.

106. And seek forgiveness of Allah[76], for Allah is All-Forgiving, Most Merciful.

107. Do not argue on behalf of those who betray themselves, for Allah does not like the treacherous and sinful.

108. They seek to hide from people but they do not seek to hide from Allah, although

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[73] *Four rak'ah prayers are shortened to two rak'ahs.*

[74] *Fear is not a condition for this concession, merely travel.*

[75] *This is the manner of prayer in danger on the battlefield.*

[76] *Abu Hurayrah (ﷺ) reported: I heard Allah's Messenger (ﷺ) saying: «By Allah! I seek Allah's forgiveness and turn to Him in repentance more than seventy times a day.» [Sahih al-Bukhāri: 319]*

He is with them when they devise plans to say things that are displeasing to Him[77]. Indeed, Allah encompasses all what they do.

109. Here you are, you are those who argue on their behalf in the life of this world[78], but who will argue on their behalf before Allah on the Day of Resurrection, or who will be their defender?

110. Whoever commits evil or wrongs himself, then seeks Allah's forgiveness will find Allah All-Forgiving, Most Merciful.

111. And whoever commits a sin, only commits it against himself. And Allah is All-Knowing, All-Wise.

112. But whoever commits an offense or a sin, then blames it on an innocent person, will surely bear the guilt of slander and flagrant sin[79].

113. Were it not for Allah's grace and mercy upon you [O Prophet], a group of them would have tried to mislead you, but they only mislead themselves, nor can they harm you in the least. For Allah has sent down to you the Book and Wisdom[80] and has taught you what you did not know. And the grace of Allah upon you is always great.

114. There is no good in much of their private talks, except for one who enjoins charity[81], kindness[82], or reconciliation between people. Anyone who does that, seeking Allah's pleasure, We will give him a great reward.

115. But whoever opposes the Messenger after guidance has become clear to him, and follows other than the way of the believers, We will leave him to what he has chosen[83], and burn him in Hell[84]. What a terrible destination!

116. Allah does not forgive associating partners with Him, but forgives other than that to whom He wills; whoever associates partners with Allah has certainly gone far astray.

117. They call upon none besides Him except female [idols][85]; they call upon none but a rebellious Satan[86]

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[77] *Such as vindicating the culprit and incriminating the innocent.*

[78] *You, believers, argue on their behalf in this life.*

[79] *Khatī'ah is an inadvertent misdeed, while 'ithm is a deliberate one.*

[80] *The Sunnah and knowledge of the rulings of Islam.*

[81] *By extending to people useful things such as money, knowledge, kindness.*

[82] *All that is good and encouraged by Allah.*

[83] *i.e., make him responsible for his choice.*

[84] *See 3:85.*

[85] *Arabs worshiped in the age of ignorance idols with female names, like: Lāt, 'Uzzā, Manāt. See 53:19-20.*

[86] *They only worship false idols because Satan seduced them into this.*

118. whom Allah cursed, who said, "I will surely take hold of a designated portion of Your slaves.

119. And I will surely mislead them and arouse in them false hopes, and will order them to slit the ears of livestock, and will order them to change Allah's creation[87]." Whoever takes Satan as a protector instead of Allah has surely suffered a manifest loss.

120. [Satan] makes promises to them and arouses in them false hopes, but Satan makes no promises to them except delusion[88].

121. It is they whose abode will be Hell, and they will find no escape from it.

122. But those who believe and do righteous deeds, We will admit them into gardens under which rivers flow, abiding therein forever. Allah's promise is true. Who is more truthful than Allah in speech?

123. It is not your wishful thinking or the wishful thinking of the People of the Book that matters[89]; whoever does evil will be recompensed for it, and he will not find besides Allah any protector or helper.

124. Whoever does righteous deeds, whether male or female, and is a believer, it is they who will enter Paradise, and they will not be wronged even as much as the speck on a date stone.

125. Who is better in religion than one who submits himself entirely to Allah, does good, and follows the religion of Abraham, exclusively devoted to Allah? For Allah did take Abraham as a close friend.

126. To Allah belongs all that is in the heavens and all that is on earth. Indeed, Allah encompasses all things.

127. They ask you [O Prophet] concerning women. Say, "It is Allah Who gives you a ruling concerning them. It has been recited to you in the Book concerning orphan girls whom you deprive of their prescribed rights [i.e., dowry and inheritance], yet you desire to marry them, and concerning helpless children, and that you should treat orphans with justice. Whatever good you do, Allah is All-Knowing of it."

128. If a woman fears ill-treatment or indifference on her husband's part, there is no blame on them to reach an amicable reconciliation between themselves, for

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[87] *The Arab idolaters used to cut off the ears of cattle as a sign that such were dedicated to their gods, making them unlawful to eat; calling such cattle bahīrah. By doing so, they followed the path of Satan, not that of Allah Who made the eating of cattle lawful.*

[88] *"Satan will say [to his followers on the Day or Judgment] after the matter has been settled: "Allah gave you a true promise; I also gave you promise, but I betrayed you..." See 14:22.*

[89] *"They said: "None will enter Paradise except a Jew or a Christian." That is their wishful thinking. Say, "Produce your proof, if you are truthful." See 2:111.*

reconciliation is best[90], even though human souls are prone to avarice. If you do good and fear Allah, Allah is All-Aware of what you do.

129. You will never be able to maintain absolute justice between your wives, no matter how keen you are. So do not completely incline to one leaving the other in suspense[91]. If you do what is right and fear Allah, Allah is surely All-Forgiving, Most Merciful.

130. But if they choose to separate, Allah will compensate both out of His abundance[92], for Allah is All-Bountiful, All-Wise.

131. To Allah belongs all that is in the heavens and all that is on earth. We have ordered those who were given the Scripture before you, as well as yourselves, to fear Allah. But if you disbelieve, [know that] all that is in the heavens and earth belongs to Allah, and Allah is Self-Sufficient, Praiseworthy.

132. To Allah belongs all that is in the heavens and all that is on earth, and Allah is sufficient as a Trustee of Affairs.

133. If He wills, He can eliminate you altogether, O humans, and replace you with others, for Allah is Most Capable to do that.

134. Whoever seeks the reward of this world, then with Allah is the reward of this world and of the Hereafter, and Allah is All-Hearing, All-Seeing.

135. O you who believe, stand up for justice as witnesses for Allah[93], even against yourselves or parents and relatives. Whether one is rich or poor, Allah takes the best care of both. So do not let your desires to cause you swerve from justice. If you distort your testimony or refuse to give it, then Allah is indeed All-Aware of what you do.

136. O you who believe, believe[94] in Allah, His Messenger, the Book which He has sent down to His Messenger, and the Books which He sent down before. Whoever disbelieves in Allah, His angels, His Books, His messengers, and the Last Day has indeed gone far astray.

137. Those who believe then disbelieve, then believe and then again disbelieve, then increase in disbelief - Allah will never forgive them, nor will He guide them to a [straight] way[95].

138. Give tidings to the hypocrites, that for them there will be a painful punishment,

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[90] *This is better than breaking up.*

[91] *Neither divorced nor enjoying the marital rights.*

[92] *i.e., abundant provision from Allah or another spouse.*

[93] *Giving testimony should only be meant to please Allah.*

[94] *i.e., renew, confirm and adhere to your faith.*

[95] *They willingly chose the way of loss, so Allah left them with it. See 4:115 above.*

139. those who take disbelievers as allies instead of the believers. Are they seeking power through them? Indeed, all power belongs to Allah.

140. He has already sent down to you in the Book that when you hear Allah's verses being rejected or ridiculed, do not sit with them until they engage in another discourse, or else you will be like them. Indeed, Allah will gather all the hypocrites and disbelievers together in Hell.

141. [These hypocrites are] those who are waiting and watching[96] to see what happens to you. If Allah grants you victory, they say, "Were we not with you?" But if the disbelievers have some partial [victory], they say, "Did we not take care of you and protect you from the believers?" But Allah will judge between you on the Day of Resurrection[97], and Allah will never give the disbelievers a way to [overcome] the believers.

142. The hypocrites seek to deceive Allah, but it is He Who deceives them. Whenever they stand up for prayer, they stand up reluctantly, only to be seen by people[98], and they do not remember Allah but a little,

143. wavering in between, neither belonging to these [believers], nor to those [disbelievers][99]. Whomsoever Allah causes to stray, you will never find a way [to guidance] for him.

144. O you who believe, do not take the disbelievers as allies instead of the believers. Do you want to give Allah a clear proof against yourselves?

145. Indeed, the hypocrites will be in the lowest depths of the Fire[100], and you will never find for them any helper,

146. except those who repent and mend their ways, and hold fast to Allah and devote their religion sincerely to Allah; it is they who will be with the believers, and Allah will give the believers a great reward.

147. Why would Allah punish you, if you are grateful and faithful? Allah is ever Appreciative, All-Knowing.

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[96] *They are spying and employing all means of devious wiles and ploys to demoralize the believers.*

[97] *In the Hereafter, but possibly in this world as well.*

[98] *This is because what is in their minds is not to please Allah, but rather to please other mortals.*

[99] *The hypocrites live in a state of perpetual doubt and constant perplexity, so they are always experiencing a state of dilemma.*

[100] *The Prophet (ﷺ) described four characteristics of a hypocrite: 1. Whenever he is entrusted, he betrays. 2. Whenever he speaks, he tells a lie. 3. Whenever he makes a covenant, he proves treacherous. 4. Whenever he quarrels, he behaves in an insulting manner." [Sahih al-Bukhāri: 33]. The Prophet (ﷺ) said: "The worst people before Allah on the Day of Judgment will be the double-faced people who appear to some people with one face and to other people with another face." [Sahih al-Bukhāri: 84].*

148. Allah does not like offensive words[101] to be said in public except by one who has been wronged. Allah is All-Hearing, All-Knowing.

149. If you do something good openly or in secret, or pardon an offense[102], then Allah is indeed Ever-Pardoning, Most Capable.

150. Those who disbelieve in Allah and His messengers, and wish to make a distinction between Allah and His messengers, and they say, "We believe in some and disbelieve in others," wishing to adopt a way in between.

151. It is they who 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 make no distinction between any of them, they will be given their rewards. For Allah is All-Forgiving, Most Merciful.

153. The People of the Book ask you to bring down upon them a Book from heaven[103]. They had asked Moses even greater than that when they said, "Show us Allah openly." But they were struck with a thunderbolt for their transgression. Then they took the calf for worship after receiving clear signs, yet We pardoned them, and We gave Moses compelling proof.

154. And We raised above them the Mount [to remind them] of their covenant, and We said to them, "Enter the gate [of Jerusalem] lowering your heads[104]", and said to them: "Do not break the Sabbath", and We took from them a solemn covenant.

155. [They were cursed] for breaking their covenant, rejecting the signs of Allah, killing the prophets unjustly, and for their saying, "Our hearts are wrapped up". Rather, it is Allah Who has sealed them for their disbelief; so none of them will believe except a few -

156. and for their disbelief and for their monstrous allegation[105] against Mary,

157. and for their saying, "We killed the Messiah, Jesus, son of Mary, the messenger of Allah." But they did not kill him nor did they crucify him, but it was made to appear to them so. Even those who dispute it are in doubt about it; they have no certain knowledge other than conjecture. But they certainly did not kill him.

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[101] *i.e., swearing, foul mouthing, being profane, hurling accusations, slandering, backbiting, etc.*

[102] *This is mainly addressed to the one who is wronged.*

[103] *This demand and all of the other Israelite infringements mentioned here are detailed in Surat al-Baqarah. See 2:5066-.*

[104] *The Prophet (ﷺ) said: «It was said to Bani Israel, 'Enter the gate (of the town) bowing with humility and say: 'Repentance', but they changed the word and entered crawling on their buttocks and said: 'A wheat grain in the hair'.» [Sahih al-Bukhāri: 615]. They said so just to ridicule Allah's order, as they were disobedient to Him. So Allah punished them severely, most probably with a plague.*

[105] *i.e., fornication.*

158. Rather, Allah raised him up to Himself[106], and Allah is All-Mighty, All-Wise.

159. There will be none from the People of the Book but will believe in him [upon his return] before his death[107], and on the Day of Resurrection, he will be a witness against them.

160. For the wrongdoing of the Jews, We prohibited for them good things[108] that were lawful for them; and for their frequent hindering many from the way of Allah,

161. and for their taking usury, although it was forbidden to them, and for unjustly consuming people's wealth. We have prepared for the disbelievers among them a painful punishment.

162. But those well-grounded in knowledge among them and the believers believe in what has been sent down to you [O Prophet], and what was sent down before you; who establish prayer and give zakah, and believe in Allah and the Last Day - it is they who We will give a great reward.

163. We have sent revelation to you [O Prophet] just as We revealed to Noah and the prophets after him. We also sent revelation to Abraham, Ishmael, Isaac, Jacob and his descendants, and to Jesus, Job, Jonah, Aaron, and Solomon, and We gave David the Psalms.

164. There are messengers whose stories We have already mentioned to you and messengers We have not mentioned to you. And Allah spoke to Moses directly[109].

165. These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers. For Allah is All-Mighty, All-Wise.

166. But Allah bears witness to what He has sent down to you, as He has sent it down with His knowledge, and the angels bear witness, but sufficient is Allah as a Witness.

167. Those who disbelieve and prevent others from the way of Allah have gone far astray.

168. Those who disbelieve and do wrong, Allah will not forgive them nor will He guide them to a way

169. except the way of Hell, abiding therein forever. And that is easy for Allah.

170. O people, the Messenger has come to you with the truth from your Lord, so

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[106] *To Heaven.*

[107] *The prevalent interpretation is that the People of the Book, even the Jews, will believe in Jesus; his neither being 'an impostor' nor 'the son of God', when he descends from heaven at the end of time.*

[108] *For more details see 6:146.*

[109] *Use of the absolute object (maf'ūl mutlaq) means that Allah addressed Moses directly in a manner befitting His Majesty, without a medium, in words that he heard and understood.*

believe; it is better for you. But if you disbelieve, [know that] all that is in the heavens and earth belongs to Allah, and Allah is All-Knowing, All-Wise.

171. O People of the Book, do not go to extremes in your religion, and do not say about Allah but the truth. The Messiah, Jesus, son of Mary, was only a messenger of Allah, and His Word that He bestowed upon Mary, and a spirit[110] from Him. So believe in Allah and His messengers and do not say "Three" [i.e., Trinity]. Cease; that is better for you. Indeed, Allah is the only One God. Glory be to Him, [far exalted is He] to have a son. To Him belongs all that is in the heavens and all that is on earth, and sufficient is Allah as a Disposer of Affairs.

172. The Messiah would never disdain to be a slave of Allah, nor would the nearest angels to Him. Those who disdain to worship Him and are arrogant, He will gather them all together before Him.

173. As for those who believe and do righteous deeds, He will give them their rewards in full and will increase them out of His bounty. But those who disdain and act arrogantly, He will subject them to a painful punishment, and they will not find for themselves any protector or helper besides Allah.

174. O people, there has come to you conclusive evidence[111] from your Lord, and We have sent down to you a clear light[112].

175. As for those who believe in Allah and hold fast to Him, He will admit them into His mercy and grace[113], and guide them to Himself through a straight path.

176. They ask you for a ruling. Say, "Allah gives you a ruling concerning the one leaving neither descendant nor ascendant as heir. If he dies leaving no child but a sister, she will get one-half of the inheritance. Likewise, he will inherit her if she dies leaving behind no descendant. If they are two sisters, they will share two-thirds of the inheritance. Should there be both male and female siblings, then the share of a male is equal to that of two females."[114] Allah explains it clearly so that you do not fall into error. And Allah is All-Knowing of everything.

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[110] *That is, Jesus's spirit was created by Allah. [Ibn Kathīr, al-Sa'dī]. Al-Baghawī says: "He (Jesus) is a soul just like any other soul but Allah added him to Himself to honor him". Al-Shawkānī is also of this opinion. Al-Alūsī says: "Because Jesus was created by a blow (of air), not by a drop (of sperm), he was called a 'soul'." The Qur'an makes it clear that Jesus is just like all other human beings, whose spirit was created by Allah.*

[111] *i.e., Prophet Muhammad (ﷺ).*

[112] *i.e., the Qur'an which guides people to the straight path as if they walk in its light.*

[113] *i.e., Paradise.*

[114] *This verse can be a prelude to the next surah which carries on explaining the laws and rules for the believing community in a greater detail.*

5 - Al-Mā'idah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. O you who believe, fulfill your covenants[1]. Lawful to you are all grazing livestock, except what is recited to you [in this Qur'an], as well as hunting while you are in the state of pilgrimage[2]. Allah ordains what He wills.

2. O you who believe, do not violate the sanctity of the rituals of Allah, nor of the sacred month[3], nor the sacrificial animals, nor the garlands[4], nor those [pilgrims] proceeding to the Sacred House seeking their Lord's grace and pleasure. When your pilgrimage has ended, you may hunt. However, do not let the hatred of a people who barred you from the Sacred Mosque lead you to transgress. Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And fear Allah, for Allah is severe in punishment.

3. Forbidden[5] to you are carrion, blood[6], the flesh of swine, and that which is sacrificed to other than Allah; and that which is killed by strangling, or by a violent blow, or by a headlong fall, or by being gored; and that which is partly eaten by a predator unless you slaughter it [before it dies]; and that which is sacrificed to idols. Also it is forbidden to use arrows [of chance][7] to determine your decisions. This is all evil practice. Today the disbelievers have lost all hope in [eliminating] your religion, so do not fear them but fear Me. Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion. But if anyone is compelled by severe hunger, not intending to sin, then Allah is All-Forgiving, Most Merciful.

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[*] *Al-Mā'idah (The Table)*

[1] *i.e., pledges with Allah or human beings.*

[2] *i.e., in the state of hajj or 'umrah.*

[3] *The four sacrosanct months are Dhul-Qi'dah, Dhul-Hijjah, Muḥarram, and Rajab. [Al-Bukhārī: 4662, Muslim: 1679].*

[4] *Al-Qalā'id is hady (gifted offerings): garlands were put around the necks of unaccompanied offerings; hence, they were safe to roam and graze freely. [cf. Ibn Qutaybah, Gharīb al-Qur'ān; Ibn Fāris, Maqāyīs al-Lughah].*

[5] *See 2:173, 5:90.*

[6] *What is unlawful is running blood, not the blood captured in vessels after slaughter.*

[7] *Al-istiqsām bi al-azlām (lit. divining by casting lots): This was an Arab practice before Islam, whereby they had three lots (flat marked pieces of wood) dedicated to divinations. On each there was written either: "My Lord commanded me", "My Lord forbade me", or nothing at all. A person would abide by what the lot told him, but if he drew the empty one, he would recast again until he drew either one of the other two. [cf. al-Tabarī, Ibn Kathīr, al-Sa'dī].*

4. They ask you [O Prophet] what is lawful to them. Say, "All good things[8] are lawful for you, and that which is caught by your trained hunting animals and birds of prey[9], training them as Allah has taught you. Eat what they catch for you, but mention the name of Allah upon it." And fear Allah, for Allah is swift in reckoning.

5. Today all good things have been made lawful to you. As the food of the people of the Book is lawful to you, and your food is lawful to them. And [it is lawful to marry] chaste believing women and chaste women from among those who were given the Book before you, provided that you give them their dowries[10] in honest wedlock, neither fornicating nor taking them as secret lovers. Whoever rejects the faith, all his efforts will be worthless and in the Hereafter he will be among the losers.

6. O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves [by taking a bath]. But if you are ill, on a journey, or have relieved yourselves, or had sexual contact[11] with women and find no water, then purify yourselves with clean earth[12], and wipe your faces and hands therewith. Allah does not want to impose hardship on you, rather He wants to purify you and complete His favor upon you, so that you may be grateful.

7. Remember Allah's favor upon you, and His covenant that He made with you when you said, "We hear and obey." And fear Allah, for Allah is All-Knowing of what is in the hearts.

8. O you who believe, stand firm for Allah by bearing true testimony, and do not let the hatred of a people lead you away from justice. Be just; that is closer to righteousness. And fear Allah, for Allah is All-Aware of what you do.

9. Allah has promised those who believe and do righteous deeds that they will have forgiveness and a great reward.

10. But those who disbelieve and reject Our verses, they are the people of the Blazing Fire.

11. O you who believe, remember Allah's favor upon you when some people planned to stretch their hands against you, but He held their hands back from you. And fear Allah, and in Allah let the believers put their trust.

12. Allah took a covenant from the Children of Israel and appointed twelve chiefs from among them. Allah said, "I am with you. If you establish prayer, give zakah,

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[8] *All useful and enjoyable food that causes no harm to the body or the intellect.*

[9] *Such as dogs, falcons, etc.*

[10] *i.e., the bridal gift (mahr).*

[11] *i.e., had sexual intercourse or seminal discharge.*

[12] *This is the act of dry ablution or tayammum.*

believe in My messengers and support them, and give Allah a goodly loan[13], I will surely forgive your sins and admit you into gardens under which rivers flow. But whoever of you disbelieves after this has truly strayed from the straight path."

13. As a result of their breaking of the covenant, We cursed them and made their hearts grow hard. They distort words [of the Scripture] from their context[14], and forgot parts of what was enjoined upon them. You will not cease to discover betrayal on their part except for a few. So pardon them and overlook, for Allah loves those who do good.

14. And from among those who say, "We are Christians," We took a covenant from them, but they forgot a part of what was enjoined upon them[15]. So We induced hostility and hatred among them[16] until the Day of Resurrection, and Allah will inform them of what they used to do.

15. O People of the Book, there has come to you Our Messenger, revealing to you much of what you have been concealing of the Scripture, and overlooking much[17]. There has surely come to you from Allah a light and a clear Book,

16. through which Allah guides those who seek His pleasure to the ways of peace[18], and brings them out of the depths of darkness to the light by His Will, and guides them to a straight path.

17. Those who say, "Allah is the Messiah, son of Mary," have certainly disbelieved[19]. Say, "Who has the power to prevent Allah, if He chose to destroy the Messiah, son of Mary, his mother, and all those who are on earth?" To Allah belongs the dominion of the heavens and earth and everything between them. He creates what He wills, and Allah is Most Capable of all things.

18. The Jews and Christians say, "We are Allah's children and His beloved ones." Say, "Why then does He punish you for your sins? Rather, you are humans just like anyone else He created. He forgives whom He wills and punishes whom He wills." To Allah belongs the dominion of the heavens and earth and all that is between them, and to Him is the final return."

19. O People of the Book, there has come to you Our Messenger[20], making things

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[13] *By spending in Allah's cause, seeking His reward.*

[14] *Concerning the coming of Prophet Muhammad (ﷺ) in the Torah.*

[15] *Concerning the coming of Prophet Muhammad (ﷺ) in the Injeel (Gospel).*

[16] *Among their various denominations or sects.*

[17] *Of your sin in this regard.*

[18] *i.e., security and well-being in this life; safety from Hellfire and admission into Paradise, the Home of peace (Dār al-Salām) See 10:25.*

[19] *See footnote 4:171.*

[20] *The only Prophet sent after Jesus (عليه السلام) was Muhammad (ﷺ).*

clear to you, after an interval between the messengers, so you do not say, "No bearer of glad tidings or a warner has ever come to us." Now there has come to you a bearer of glad tidings and a warner. And Allah is Most Capable of all things.

20. And [remember] when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed prophets from among you, made you sovereigns[21], and gave you[22] what He had not given any other people in the world.

21. O my people, enter the Holy Land[23] which Allah has ordained for you and do not turn back or else you will return as losers."

22. They said, "O Moses, there is an extremely mighty people in this land; we will never enter it until they leave it. Then if they leave, only then we will enter."

23. Two men who feared Allah, and who had been favored by Allah said, "Enter upon them through the gate! Once you enter it, you will surely be victorious. And put your trust in Allah, if you are believers."

24. They said, "O Moses, we will never enter it as long as they are there. Go, you and your Lord, and fight; we are staying right here!"

25. He said, "O my Lord, I have no control over anyone except myself and my brother, so separate us from these rebellious people."

26. [Allah] said, "Then this land will be forbidden to them for forty years, while they will be straying through the land. Therefore, do not grieve[24] over the rebellious people."

27. Relate to them the story of the two sons of Adam in truth, when both offered a sacrifice; it was accepted from one [i.e., Abel] but not accepted from the other [i.e., Cain][25]. The latter said, "I will kill you." The former said, "Allah only accepts from those who fear Him.

28. Even if you stretch your hand forward to kill me, I will not stretch my hand forward to kill you, for I fear Allah, the Lord of the worlds.

29. I would rather let you bear your sin against me[26] and your own sin, and thus you will be one of the people of the Fire; such is the recompense of the wrongdoers."

30. But the former justified to himself the killing of his brother and killed him, and thus became one of the losers.

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[21] *Mulūk (lit. kings) could mean: 1. masters served on by others; 2. some were made sovereigns who ruled over people; 3. granted their freedom after being slaves.*

[22] *Of all that you need - specifically, homes, wives and servants, etc.*

[23] *Jerusalem.*

[24] *Allah repeatedly reminds Prophet Muhammad (ﷺ) of not falling prey to sadness on account of the disbelievers' ardent denial.*

[25] *The Prophet (ﷺ) said: "No soul ever gets killed unjustifiably, unless the early son of Adam (Cain) gets some of the burden of its blood, for he was the first human to spill blood". [Al-Bukhārī: 3335, Muslim: 1677].*

[26] *The sin of killing me.*

31. Then Allah sent a crow scratching the ground[27] to show him how to bury the corpse of his brother. He said, "Woe to me! Have I failed even to be like this crow to bury the corpse of my brother?" And he became one of the remorseful.

32. For this reason, We ordained for the Children of Israel that whoever kills a person - unless in retribution for murder or corruption in the land - it is as if he killed all mankind[28]; and whoever saves a life, it is as if he saved the life of all mankind. Our messengers came to them with clear signs, yet many of them continued to exceed the limits[29] afterward in the land.

33. The penalty[30] for those who wage war against Allah and His Messenger, and spread corruption in the land[31], is that they should be executed, or crucified, or their hands and feet amputated on opposite sides, or banished from the land[32]. This is a disgrace for them in this world, and for them in the Hereafter, there will be a great punishment.

34. Except those who repent before you seize them; in that case, then know that Allah is All-Forgiving, Most Merciful.

35. O you who believe, fear Allah and seek the means of nearness to Him[33], and struggle in His way, so that you may succeed.

36. As for those who disbelieved, even if they were to possess everything on earth and the like of it to ransom themselves[34] from the punishment of the Day of Resurrection, it would not be accepted from them, and for them there will be a painful punishment.

37. They will wish to get out of the Fire, but they will never get out of it, and for them there will be an everlasting punishment.

38. As for the thief, male or female, amputate their hands as a deterrent punishment[35] from Allah for what they have done. Allah is All-Mighty, All-Wise.

39. But whoever repents after having committed wrong and mends his way, Allah will accept his repentance, for Allah is All-Forgiving, Most Merciful.

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[27] *It is said that this raven was burying another of its kind.*

[28] *The Prophet (ﷺ) said: «The biggest of sins are: (1) To associate partners with Allah, (2) to murder a human being, (3) to be undutiful to one's parents (4) and to give a false testimony» [Sahih al-Bukhāri: 10].*

[29] *By unreservedly committing grave vile deeds.*

[30] *Legal retribution.*

[31] *i.e., commit acts of violence and terrorism against individuals or treason and aggression against the Islamic state.*

[32] *This verse details the penal code for such acts as highway robbery and banditry, known as hadd al-hirābah (the penal code of waging war).*

[33] *By doing what pleases Allah Almighty.*

[34] *See 3:91; 13:18; 39:47.*

[35] *Nakāl (deterrence) is penalization set as an example for others; it is called nakāl because it deters both the perpetrator and others from committing it.*

40. Do you not know that the dominion of the heavens and earth belongs to Allah? He punishes whom He wills and forgives whom He wills, and Allah is Most Capable of all things.

41. O Messenger, do not grieve for those who rush to disbelief - those who say with their mouths, "We believe", but their hearts have no faith, nor those Jews who eagerly listen to falsehood and to those who have not yet come to you[36]. They distort the words [of Allah] out of their context saying, "If you are given this [ruling] accept it[37], but if you are not given, then beware[38]." Whoever Allah wills to be misguided[39], there is nothing you can do to avail him against Allah. They are those whose hearts Allah did not will to purify. For them there is disgrace in this world, and in the Hereafter they will suffer a great punishment.

42. They eagerly listen to lies and consume unlawful gains. If they come to you [O Prophet], either judge between them or turn away from them. If you turn away from them, they cannot harm you in the least. But if you judge, then judge between them with justice, for Allah loves those who are just.

43. But how is it that they seek your judgment when they have the Torah which contains Allah's judgment, and they still turn away? Such people are not believers.

44. We sent down the Torah which contains guidance and light; the prophets who submitted themselves to Allah were judging by it for the Jews, and so did the rabbis[40] and scholars because they were entrusted to protect the Scripture of Allah, and they were witnesses to it. So do not fear people but fear Me, and do not trade My verses for a small price[41]. Whoever does not judge according to what Allah has revealed, it is they who are the disbelievers.

45. 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 equal retaliation[42]."

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[36] *They had not attended the Prophet›s gatherings or heard his words.*

[37] *The legal ruling desired by them.*

[38] *They heed the words of warning of other conniving men who were so averse that they did not go to the Prophet (ﷺ) to hear what he had to say.*

[39] *The meaning here is misbelief, misconception, or self-delusion as a result of one›s own refusal of truth.*

[40] *Al-Rabbāniyyūn (sing. rabbānī) are men of extensive knowledge, both religious and worldly. This includes the wise scholar, the mindful jurisprudent, the reforming teacher, and the person who enjoins others to uphold the teachings of religion.*

[41] *The guardians of Divine law should bear the fear of Allah first and foremost and not that of fellow men, nor are they to be swayed by bribes and worldly gains.*

[42] *This verse alludes to the law known as «lex talionis» (law of retaliation/reciprocal justice) which states that justice should be carried out: 'ayin tachat 'ayin, "an eye for an eye", as told in the Torah (Exodus 21: 24) but which was distorted from its proper, fully-known position. The Qur'an re-establishes this principle.*

But if anyone waives it charitably, then it will be an expiation for him[43]. Whoever does not judge according to what Allah has revealed, it is they who are the wrongdoers.

46. And in their footsteps[44] We sent Jesus, son of Mary, confirming the Torah that came before him, and We gave him the Gospel that contained guidance and light, confirming what came before it in the Torah; and guidance and admonition for the righteous.

47. Let the people of the Gospel judge according to what Allah has revealed therein. Whoever does not judge according to what Allah has revealed, it is they who are the rebellious.

48. We have revealed to you [O Prophet] the Book in truth, confirming the scriptures that came before it and as a criterion[45] over them. So judge between them according to what Allah has revealed, and do not follow their desires in disregard of the truth that has come to you. To each of you We have ordained a law and a way of life[46]. If Allah had willed, He would have made you a single community, but He tests you in what He has given you. So compete with one another in doing good deeds. To Allah you will all return, then He will inform you concerning things over which you used to differ.

49. And judge between them [O Prophet] according to what Allah has revealed, and do not follow their desires. And beware of them, lest they entice you away from some of what Allah has sent down to you. If they turn away, then know that it is Allah's will to punish them for some of their sins, and many people are indeed rebellious.

50. Do they seek the judgment of the times of ignorance[47]? Who could be better than Allah in judgment for people who are certain in faith?

51. O you who believe, do not take the Jews and Christians as allies; they are allies of one another. Whoever among you takes them as allies[48] is indeed one of them. Allah does not guide the wrongdoing people.

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[43] *Forgiveness is not only encouraged by Allah but is also rewarded for.*

[44] *i.e., following the tradition of the prophets of the Children of Israel.*

[45] *Muhaymin: that which testifies the truth therein and falsifies the falsehood added to them.*

[46] *A fact borne out by millennia that non-Muslim societies (known as dhimmiyyūn) lived and prospered in peace amidst Muslim communities and states. However, the law (shir'ah) and way of life (minhāj) are different, yet the divinely ordained religion is, in essence, the same. The Prophet (ﷺ) said: "Prophets are half brothers; their mothers are different but their religion is the same." [Al-Bukhārī: 3443, Muslim: 2365].*

[47] *The Prophet (ﷺ) said: «The most hated persons to Allah are three: [among them is] a person who wants that the traditions of the pre-Islamic period of ignorance should remain in Islam.» [Sahih al-Bukhāri: 21].*

[48] *i.e., Whoever takes them as allies, aids them against the believers, or opts for their religion over Islam.*

52. You see those[49] with sickness in their hearts rushing to them, saying, "We fear a misfortune may strike us." Perhaps Allah will bring about victory or some other decision from Himself, then they will regret what they kept hidden in their hearts.

53. And those who believe say, "Are these the people who swore their solemn oaths by Allah that they were with you[50]?" Their deeds have become worthless, and they have become losers.

54. O you who believe, Whoever among you renounces his faith, Allah will bring a people whom He loves and who love Him. They will be humble towards the believers but strict towards the disbelievers, striving in the way of Allah and fearing no reproach from any critic. This is Allah's favor which He gives to whom He wills. And Allah is All-Bountiful, All-Knowing.

55. Your only allies are Allah, His Messenger, and those believers who establish prayer and give zakah with humble submission.

56. Whoever takes Allah, His Messenger, and the believers as their allies, then it is the party of Allah that will certainly prevail.

57. O you who believe, do not take as allies those who were given the Scripture before you and the disbelievers who ridicule your religion and make fun of it. And fear Allah, if you are believers.

58. When you give the call to prayer[51], they ridicule it and make fun of it; that is because they are people who have no understanding.

59. Say, "O People of the Book, do you resent us only because we believe in Allah and what has been sent down to us and what was sent down before, and that most of you are rebellious?"

60. Say, "Shall I inform you of those who deserve a worse punishment from Allah? Those who have been cursed by Allah and incurred His wrath, and He turned them into monkeys and pigs, and devil[52] worshipers. Such are far worse in position and farther astray from the straight path."

61. When they come to you [believers] they say, "We believe", but in fact they are committed to disbelief both prior to their coming and after their leaving, and Allah knows best what they conceal.

62. You see many of them rushing into sin and transgression, and consuming unlawful earnings. Terrible indeed is what they do!

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[49] *i.e., the hypocrites.*

[50] *The hypocrites after their exposure.*

[51] *Al-Salāh (prayer) is singled out here for it is the most apparent distinctive feature of the Muslim community.*

[52] *Tāghūt: See footnote 2:256.*

63. Why is it that their rabbis and scholars do not forbid them from saying words of sin and consuming unlawful earnings? Terrible indeed is what they commit!

64. The Jews say, "Allah's Hand is restrained." Their hands have been restrained[53] and they have been cursed for what they say. Rather, His both Hands are wide open, spending as He pleases[54]. What has been sent down to you from your Lord will surely increase many of them in transgression and disbelief. We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindle the fire of war, Allah extinguishes it. They strive to spread corruption in the land, and Allah does not like those who spread corruption.

65. Had the People of the Book believed and feared Allah, We would have surely expiated their sins from them and admitted them to Gardens of Pleasure.

66. If they had upheld the Torah and the Gospel, and what has been sent down to them from their Lord, they would have been given abundant provisions from above them and from below their feet. Among them are some who are on the right way, but most of them do evil deeds.

67. O Messenger, convey what has been sent down to you from your Lord[55]. If you do not do that, then you have not conveyed His message. Allah will protect you from the people. Allah does not guide the disbelieving people.

68. Say, "O People of the Book, you have nothing to stand on unless you observe the Torah and the Gospel and what has been sent down to you from your Lord." Your Lord's revelation to you [O Prophet] will only increase them in transgression and disbelief. So do not grieve over the disbelieving people.

69. The believers, and those who are Jews, and the Sabians and Christians [before Prophet Muhammad] - those of them who believed in Allah and the Last Day and did righteous deeds, they will have no fear, nor will they grieve.

70. We took the covenant from the Children of Israel and sent them messengers. Every time there came to them a messenger with something that did not suit their desires, they denied some of them and murdered others.

71. They thought that there would be no consequences, so they became blind and deaf [to the truth]. Then Allah forgave them, but again many of them became blind and deaf. And Allah is All-Seeing of what they do.

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[53] *Implying inability to give or stinginess.*

[54] *The Prophet (ﷺ) said: "Indeed, the Right Hand of Allah is full, and spending cannot diminish it. It incessantly spends day and night. Suppose how much He must have spent since He created the heavens and earth, yet that did not decrease anything of what is in His Right Hand" [Al-Bukhārī: 7419, Muslim: 993].*

[55] *'Ā'ishah (رضي الله عنها) said: "Whoever tells you that Muhammad (ﷺ) concealed any part of what was revealed to him (i.e., the Qur'an), then he has surely lied; when Allah says: "O Messenger, convey what has been sent down to you from your Lord…" [Al-Bukhārī: 4612].*

72. They have certainly disbelieved, those who say, "Allah is the Messiah, son of Mary." But the Messiah said, "O Children of Israel, worship Allah, my Lord and your Lord[56]." Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire. And the wrongdoers will have no helpers.

73. They have certainly disbelieved, those who say, "Allah is one of Three[57]." None has the right to be worshiped except One God. If they do not desist from saying this, those who disbelieve from among them will be afflicted with a painful punishment.

74. Why do they not turn to Allah in repentance and seek His forgiveness? For Allah is All-Forgiving, Most Merciful.

75. The Messiah, son of Mary, was no more than a messenger. There were messengers who passed away before him, and His mother was a woman of truth; they both ate food[58]. See how We make Our signs clear to them, yet see how they are deluded!

76. Say, "Do you worship besides Allah that which can neither harm nor benefit you?! And Allah is the All-Hearing, the All-Knowing."

77. Say, "O People of the Book, do not exceed the limits of the truth in your religion, nor follow the desires of people[59] who went astray before, and misled many and themselves strayed from the straight path."

78. Those who disbelieved from the Children of Israel were cursed on the tongue of David and Jesus son of Mary. That was because of their disobedience and their persistence in transgression.

79. They did not forbid one another from committing evil deeds. Terrible was indeed what they used to do!

80. You see many of them taking those who disbelieve as allies. Terrible was indeed what they have done for themselves, for they have incurred Allah's wrath and they will abide in the punishment forever.

81. If they had believed in Allah and the Prophet, and what has been sent down to him[60], they would not have taken them as allies, but most of them are evildoers.

82. You will surely find that the most hostile people towards the believers are the Jews and those who associate partners with Allah, and you will surely find that the closest of them in affection to the believers are those who say, "We are

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[56] *This and the next verse addressed the Lordship and Divinity of Jesus. See 2:165.*

[57] *i.e., a part of the three, referring to the Christian concept of the Trinity.*

[58] *They both were in need of sustenance, proving that they were not divine beings, unlike Allah Almighty Who is in no need of anything while everything is in need of Him.*

[59] *Their misguided and misguiding religious leaders.*

[60] *Prophet Muhammad (ﷺ) and his message.*

Christians." That is because among them are priests and monks[61], and they are not arrogant.

83. When they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of recognizing the truth. They say, "Our Lord, we believe, so record us among those who testify [to the truth].

84. Why should we not believe in Allah and the truth that has come to us? And we hope that our Lord will include us in the company of the righteous people."

85. So Allah rewarded them for what they said with gardens under which rivers flow, abiding therein forever. Such is the reward of those who do good.

86. But those who disbelieve and reject Our signs, they are the people of the Blazing Fire.

87. O you who believe, do not prohibit the good things that Allah has made lawful for you[62], and do not exceed the limits, for Allah does not like those who exceed the limits.

88. Eat of the lawful and good things that Allah has provided for you, and fear Allah in Whom you believe.

89. Allah will not hold you accountable for your unintentional oaths[63], but He will hold you accountable for your deliberate oaths. The expiation thereof is to feed ten needy people from what you normally feed your own family, or to clothe them, or to emancipate a slave. However, if someone cannot afford it, then he must fast for three days. That is the expiation for breaking your oaths. But be mindful of your oaths[64]. This is how Allah makes His verses clear to you, so that you may be grateful.

90. O you who believe, intoxicants, gambling, [sacrificing on] stone alters[65] and divining arrows are of Satan's evil work; therefore avoid such [evil], so that you may be successful.

91. Satan only wants to create enmity and hatred between you through intoxicants and gambling, and to prevent you from remembering Allah and from prayer. Will you not then abstain?

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[61] *«Priests» are devoted to learning, while «monks» renounced the world and lead ascetical lives.*

[62] *Anas ibn Mālik (ﷺ) said about the three men who asked about the Prophet's life, then one of them said: "I shall pray all night long and never sleep!" Another said: "I shall fast all year long and never break it!" And a third said: "I shall shun women and never ever marry!" The Prophet (ﷺ) condemned their actions and said: "Whoever renounces my way (Sunnah) has nothing to do with me!" [See: Al-Bukhārī: 5063, Muslim: 1401].*

[63] *i.e., out of habit or without true intent.*

[64] *i.e., do not swear much; do not swear while lying; honor your oaths.*

[65] *Ansāb are stones or idols that were erected for worship and sacrificial offerings.*

92. Obey Allah and obey the Messenger and be cautious. But if you turn away, then know that the duty of Our Messenger is only to convey the message clearly.

93. There is no blame on those who believe and do righteous deeds for what they consumed before [its prohibition], so long as they fear Allah, believe and do righteous deeds, then they fear Allah [more] and believe, then they fear Allah and do good, for Allah loves those who do good.

94. O you who believe, Allah will surely test you with game within the reach of your hands and spears, so that Allah may distinguish those who fear Him unseen. Whoever transgresses after that, for him there will be a painful punishment.

95. O you who believe, do not kill game while you are on pilgrimage[66]. Whoever of you kills it deliberately should compensate by offering its equivalent - as judged by two just men among you - to be offered at the Sacred House, or by feeding the needy, or by fasting its equivalent, so that he may taste the consequence of his deed. Allah has pardoned what has passed, but whoever does it again, Allah will subject him to retribution, for Allah is All-Mighty, Capable of Retribution.

96. It is lawful for you to hunt and eat seafood, as a provision for you and for the travelers. But hunting land animals is forbidden to you as long as you are on pilgrimage. And fear Allah to Whom you will be gathered.

97. Allah has made the Ka'bah, the Sacred House, a source of stability for people, and also the sacred month, the sacrificial animals and the garlands [by which they are identified]. This is so that you may know that Allah knows all that is in the heavens and all that is on earth, and that Allah is All-Knowing of everything.

98. Know that Allah is severe in punishment and that Allah is All-Forgiving, Most Merciful.

99. The Messenger's duty is only to convey the message; Allah knows what you reveal and what you conceal.

100. Say, "Evil and good are not equal, even if the abundance of evil may impress you. So fear Allah, O people of understanding, so that you may be successful."

101. O you who believe, do not ask about things which, if they are made known to you, would only cause you hardship[67]. If you inquire about them while the Qur'an is being revealed, they will be made known to you. Allah has pardoned you for it. Allah is All-Forgiving, Most Forbearing.

102. Some people before you asked such questions, then became disbelievers as a result of that[68].

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[66] *See footnote above 5:1.*

[67] *i.e., especially contrived questions, if responded to will widen the circle of divine ordinances, which might cause difficulty for the believers to act on them.*

[68] *For not carrying out what they were commanded.*

103. Allah did not ordain any such thing as the Bahīrah, Sā'ibah, Wasīlah, and Hām [i.e., dedicated camels to idols][69]. Rather those who disbelieve fabricate lies against Allah, and most of them do not understand.

104. When it is said to them, "Come to what Allah has sent down and to the Messenger," they say, "What we have found our forefathers upon is sufficient for us." Even though their forefathers knew nothing nor were they guided?

105. O you who believe, take care of your own selves. Those who have gone astray will not harm you as long as you are guided[70]. To Allah you will all return, then He will inform you of what you used to do.

106. O you who believe, when death approaches one of you, call upon two just Muslim men as witnesses when you make a bequest, or two non-Muslims if you are afflicted with death while you are traveling. But if you have some doubt, keep them both after prayer[71] and let them swear by Allah, "We will not trade our testimony for any price, even in favor of a close relative, nor will we conceal the testimony enjoined by Allah, for then we would surely be among the sinners."

107. If they are found guilty [of false testimony], let two others take their place, nearest in kin from among those who claim a lawful right, and let them swear by Allah, "Our testimony is more truthful than their testimony, and we have not transgressed, for then we would surely be among the wrongdoers."

108. That is more likely that they will give true testimony, or else they will fear that their oaths could be refuted by the oaths of the others afterwards. Fear Allah and listen [obediently], for Allah does not guide the rebellious people.

109. On the Day when Allah will gather the messengers and say, "What response did you receive?" They will say, "We have no knowledge. You alone are the All-Knower of all unseen."

110. Then 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 - as you spoke to people in the cradle and in maturity. I taught you writing, wisdom, the Torah and the Gospel. You made something from clay in the shape of a bird by My permission and breathed into it, and it became a bird by My permission. You healed the born-blind and lepers by My permission, and you brought the dead

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[69] *Camels dedicated to idols and set free to pasture, liberated from the service of man. Bahīrah: a she-camel whose riding and milking were forbidden. Sā'ibah: a she-camel that was let loose for free pasture for their idols and nothing was allowed to be carried on it. Waṣīlah: a she-camel set free for idols for it has given birth to a she-camel at its first and second delivery. Hām: a stallion-camel freed from work for the sake of their idols, after breeding ten live births.*

[70] *After you call them to guidance, their rejection will not harm you.*

[71] *Prayers are usually attended by a congregation of people.*

to life by My permission. I restrained the Children of Israel from [killing] you when you came to them with clear signs, but the disbelievers among them said, "This is nothing but clear magic."

111. And [remember] when I inspired the disciples, "Believe in Me and in My messenger [i.e., Jesus]." They said, "We believe, and bear witness that we submit to Allah [as Muslims]."

112. And [remember] when the disciples said, "O Jesus, son of Mary, can your Lord[72] send down to us a table [spread with food] from the heaven?" He said, "Fear Allah, if you are believers."

113. They said, "We wish to eat from it and let our hearts be reassured and to know that you told us the truth, and to be witnesses to it."

114. Jesus, son of Mary, said, "O Allah, our Lord, send down to us from heaven a table as a feast for us - for our present and future generations - and as a sign from You; and grant us provision, for You are the Best of Providers."

115. Allah said, "I will send it down to you, but if anyone among you disbelieves afterward, I will subject him to a punishment that I have never punished anyone in the world."

116. When Allah will say, "O Jesus, son of Mary, did you tell people, 'Take me and my mother as gods besides Allah?' He will say, 'Glory be to You! It is not for me to say what I have no right. Had I said so, You would have surely known it. You know what is within myself, whereas I do not know what is within Yourself. Indeed, You are the All-Knower of all unseen.'"

117. I did not tell them except what You ordered me - 'Worship Allah, my Lord and your Lord.' I was witness over them as long as I was among them. But when You took me up, You Yourself were the Watcher over them, and You are a Witness over all things.

118. If You punish them, they are Your slaves; if You forgive them, You are indeed the All-Mighty, the All-Wise."

119. Allah will say, "This is the Day when the truthfulness of the truthful will benefit them; they will have gardens under which rivers flow, abiding therein forever. Allah is pleased with them and they are pleased with Him. That is the supreme triumph."

120. To Allah belongs the dominion of the heavens and earth and all that is between them, and He is Most Capable of all things.

[72] *i.e., will Allah consent to (Allah›s ability is undoubted).*

6 - Al-An'ām[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. All praise is for Allah Who created the heavens and earth, and made darkness and light; yet those who disbelieve set up equals to their Lord.

2. It is He Who created you from clay, then decreed a term [for your life], and another term [for resurrection] known only to Him - yet you still doubt.

3. He is Allah in the heavens and on earth[1]. He knows your secrets and what you reveal, and knows whatever you earn.

4. No sign ever comes to them from their Lord except that they turn away from it.

5. They rejected the truth when it came to them, but soon they will face the consequences of what they used to ridicule.

6. Have they not seen how many generations We destroyed before them? We had made them more powerful in the land than We have made you. We sent down for them abundant rain and made rivers flow beneath them. Yet We destroyed them for their sins and brought forth after them other generations.

7. Even if We had sent down to you [O Prophet] a revelation written on paper, and they were to touch it with their hands, the disbelievers would still have said, "This is nothing but clear magic!"

8. They say: Why has no angel been sent down to him[2]? If We did send down an angel, the matter would have been decided and then they would not be given any respite.

9. And if We had made him an angel, We would have surely made him [appear as] a man[3], and We would have caused them confusion just as they are confused.

10. And there were messengers before you [O Prophet] who were ridiculed, but those who mocked them were overwhelmed by what they used to ridicule.

11. Say, "Travel through the land, then see how was the end of the deniers."

12. Say, "To whom belongs all that is in the heavens and earth?" Say, "To Allah." He has taken it upon Himself to be Merciful. He will surely gather you for the Day of Resurrection about which there is no doubt. Those who have ruined themselves will not believe.

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[*] *Al-An'ām (The Cattle)*

[1] *Who is rightfully worshiped by the dwellers of these two realms.*

[2] *Testifying for his prophethood (ﷺ).*

[3] *This shows that they were not sincere in their demand.*

13. To Him belongs all that rests in the night and in the day, and He is the All-Hearing, the All-Knowing.

14. Say [O Prophet], "Should I take any guardian other than Allah, the Originator of the heavens and earth, Who feeds but is not fed?" Say, "I have been commanded to be the first to submit [to Allah] and not to be one of those who associate partners with Allah."

15. Say, "If I disobey my Lord, I fear the punishment of a momentous Day."

16. Whoever is spared the punishment on that Day is blessed with His mercy. That is the clear triumph.

17. If Allah afflicts you with harm, there is none to remove it except Him; if He grants you good, He is Most Capable of all things.

18. He is the Vanquisher over His slaves, and He is the All-Wise, the All-Aware.

19. Say, "Whose testimony is the greatest?" Say, "Allah is Witness between me and you. This Qur'an has been revealed to me so that I may warn you thereby and whomsoever it reaches[4]. Do you really bear witness that there are other gods besides Allah?" Say, "I do not bear such witness." Say, "Indeed, He is One God, and I disown all that you associate [with Him]."

20. Those to whom We gave the Scripture recognize him [i.e., Muhammad][5] just as they recognize their own sons. Those who have ruined their own souls will not believe.

21. Who does greater wrong than one who fabricates lies against Allah or rejects His verses? The wrongdoers will never succeed.

22. On the Day when We will gather them all together, then We will say to those who associated partners with Allah, "Where are your partners whom you claimed [to be equal to Allah]?"

23. Then they will have no excuse but to say, "By Allah, our Lord, we never associated any partners [with Allah][6]."

24. See how they will lie against themselves, and all what they used to fabricate will vanish from them.

25. There are some among them who listen to you[7], but We have placed covers on their hearts so that they do not understand it, and deafness in their ears. Even if they were to see every sign, they would still not believe in them. When they come to you arguing, the disbelievers say, "This is nothing but ancient fables."

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[4] *At every time and place until the Day of Judgment.*

[5] *They had an exact description of Prophet Muhammad (ﷺ) in their Scriptures.*

[6] *They will falsely swear, thinking they have something to stand on.*

[7] *When you recite the Qur'an.*

26. They prevent others from him, and they themselves keep away from him; they destroy none but themselves, but they do not realize.

27. If you could only see when they will be made to stand before the Fire, they will say, "If only we were sent back, we would not reject the verses of our Lord, and we would be among the believers."

28. But that which they used to conceal before will become apparent to them. And even if they were sent back, they would surely return to what they were forbidden, for they are indeed liars.

29. They say, "There is nothing beyond our life in this world, and we will not be resurrected."

30. If you could only see when they are made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes indeed, by our Lord." He will say, "So taste the punishment for your disbelief."

31. Losers indeed are those who deny the meeting with Allah, until when the Hour comes upon them by surprise, they will say, "Woe to us for having ignored this!" They will bear their burdens on their backs. Terrible indeed is their burden!

32. The life of this world is nothing but play and amusement, but the Home of the Hereafter is far better for those who fear Allah. Do you not then understand?

33. We know well that what they say grieves you [O Prophet]. It is not you that they doubt, rather it is the verses of Allah that the wrongdoers deny.

34. There were messengers rejected before you, but they endured patiently their rejection and persecution until Our help came to them. None can change the words of Allah. You have already received some accounts of those messengers[8].

35. If you find their denial hard to bear, then seek - if you can - a tunnel into the earth or a stairway into the sky to bring them a sign. If Allah had willed, He could have brought them all to guidance; so do not be of those who are ignorant.

36. Only those who listen will respond. As for the dead[9], Allah will resurrect them, then to Him they will be returned.

37. They say, "Why has no sign been sent down to him from his Lord?" Say, "Allah is Capable to send down a sign," but most of them do not know [the consequences].

38. There is no moving creature on earth or a bird flying with its two wings, but are communities like you. We have missed nothing in the Record[10], then to their Lord they will be gathered.

39. Those who reject Our verses are deaf and dumb in the depths of darkness.

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[8] *"We relate to you [O Prophet] the stories of the messengers to strengthen your heart." See 11:120.*

[9] *i.e., the dead of heart, meaning the disbelievers.*

[10] *i.e., the Preserved Tablet.*

Whomever Allah wills, He causes him to stray and whomever He wills, He leads him to a straight path.

40. Say, "What do you think[11], if there comes upon you the punishment of Allah or the Hour comes upon you, would you then call upon anyone other than Allah, if you are truthful?"

41. No, it is Him alone you would call upon[12]. If He willed, He could remove whatever harm made you call upon Him, and you would forget whatever partners you associate with Him."

42. We sent messengers to nations before you and seized them with poverty and hardship, so that they may humble themselves.

43. If only they had humbled themselves when Our affliction came upon them, but their hearts were hardened, and Satan made their misdeeds appealing to them.

44. When they forgot the reminder that they were given[13], We opened for them the doors of everything - until when they rejoiced in pride for what they were given, We seized them by surprise, so they fell into utter despair.

45. Then the wrongdoers were totally exterminated. And all praise be to Allah, the Lord of the worlds.

46. Say, "What do you think, if Allah were to take away your hearing and your sight, and seal up 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, "What do you think, if the punishment of Allah were to come upon you, suddenly or predictably, who would be destroyed except the wrongdoing people?"

48. We do not send the messengers except as bringers of glad tidings and as warners. Those who believe and mend their ways, they will have no fear, nor will they grieve.

49. But those who reject Our verses will be afflicted with the punishment for their evil deeds.

50. Say [O Prophet], "I do not tell you that I have the treasuries of Allah, nor do I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equal to the one who can see[14]? Do you not then contemplate?"

51. Warn with this [Qur'an] those who fear that they will be gathered before their

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[11] *i.e., "Tell me..."*

[12] *When you are touched by hardship.*

[13] *i.e., their trial by hardship or the warning of their prophets.*

[14] *The analogy of the blind and the seeing, the dead and the living, is indicating to the disbeliever who is blind of seeing the truth, and the believer who sees it and believes in it.*

Lord - having no protector or intercessor other than Him - so that they may become righteous.

52. Do not send away [O Prophet] those who invoke their Lord morning and evening, seeking His pleasure. You are not accountable for them whatsoever, nor are they accountable for you whatsoever. If you still send them away, you will be one of the wrongdoers.

53 Thus We have tested some of them by means of others, so that they may say, "Are these the ones whom Allah has favored among us[15]?" Does Allah not know best those who are grateful?

54. When those who believe in Our verses come to you, say, "Peace be upon you. Your Lord has decreed mercy upon Himself; whoever among you commits a sin out of ignorance then repents afterwards and mends his ways, then Allah is indeed All-Forgiving, Most Merciful."

55. This is how We explain the verses in detail, so that the way of the evildoers may become known.

56. Say, "I have been forbidden to worship those whom you supplicate besides Allah." Say, "I do not follow your desires[16]. If I did, I would go astray and I would not be one of those who are guided."

57. Say [O Prophet], "I am on clear evidence from my Lord, yet you have denied it. I do not have that [punishment] which you seek to hasten. The decision rests with Allah alone; He tells the truth and He is the Best of Judges."

58. Say, "If that which you seek to hasten were within my power, the matter would have already been decided between me and you. But Allah knows best the wrongdoers."

59. He alone has the keys of the unseen[17]; no one knows them except Him. He knows what is in the land and sea. Not a leaf falls without His knowledge, nor a grain in the darkness of the earth, nor anything moist or dry, but is [written] in a Clear Record[18].

60. It is He Who takes your souls by night[19] and knows what you do by day, then He raises you up therein so that an appointed term may be fulfilled[20]. Then to Him is your return, and He will inform you of what you used to do.

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[15] *The poor Muslims with the Prophet (ﷺ). The influential leaders of Quraysh disdained sitting with them.*

[16] *Following vain desires is what leads people to stray.*

[17] *Keys of the Unseen, such as the knowledge of the Hour; sending down of rain; knowledge of what is in the wombs. No one knows what one will earn for tomorrow, and where one will die. See 31:34.*

[18] *The Preserved Tablet.*

[19] *When you sleep.*

[20] *i.e., so that one's life comes to an end.*

61. He is the Subjugator over His servants and sends over you recording-angels until when death comes upon one of you, Our angels take his soul, and they never fall short in their duty.

62. Then they will be returned to Allah, their true Lord. Indeed, judgment belongs to Him alone, and He is the Swiftest Reckoner.

63. Say, "Who rescues you from the darkness of the land and sea? You invoke Him humbly and privately[21], 'If only He rescues us from this, we will certainly be among those who are grateful.'"

64. Say, "Allah rescues you from it and from every distress, yet you associate partners with Him."

65. Say, "He is Capable of sending a punishment from above you or from beneath your feet, or split you into factions, and make you suffer at the hands of one another." See how We diversify the signs, so that they may understand.

66. But your people [O Prophet] have rejected this [Qur'an] although it is the truth. Say, "I am not a keeper over you.

67. Every matter has an appointed time, and you will soon come to know.

68. When you see those who ridicule Our verses, turn away from them until they engage in another discourse. If Satan should make you forget, then as soon as you remember, do not remain with the wrongdoing people.

69. Those who fear Allah are in no way accountable for them; their duty is only to remind, so that they may abstain [from mockery].

70. Leave those who take their religion as play and amusement, and are deluded by the life of this world. But admonish them with this [Qur'an], so no soul should be ruined for its misdeeds – having no protector or intercessor other than Allah. Even if they were to offer every form of ransom, it would not be accepted. Such are the ones who will be ruined for their misdeeds. They will have scalding water to drink and a painful punishment for their disbelief.

71. Say, "Shall we invoke[22] besides Allah that which can neither benefit nor harm us, and shall we turn back to disbelief after being guided by Allah? Just like the one whom devils have tempted in the land leaving him bewildered, although he has companions inviting him to guidance[23], "Come to us." Say, "Allah's guidance is the [true] guidance, and we are commanded to submit to the Lord of the worlds,

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[21] *The Arabs of that time did not deny Allah's Lordship (tawhīd al-rubūbiyyah) Whom they turned to in times of hardship, but they denied His sole Divinity (tawhīd al-ulūhiyyah), i.e., worshiping none but Allah.*

[22] *i.e., worship.*

[23] *The example given is of one who lost his way and is further confused by evil ones, tempting him to follow various directions, all leading to destruction; although his sincere friends call him to the right direction, but he ignores them.*

72. and to establish prayer and fear Him, for it is He to Whom you will all be gathered.

73. It is He Who created the heavens and earth for a true purpose. On the Day [of Resurrection] He will say, "Be," and it will be. His word is the truth. His is the dominion on the Day the Trumpet will be blown. He is the Knower of the unseen and the seen, and He is the All-Wise, the All-Aware."

74. And [remember] when Abraham said to his father, Āzar, "Do you take idols as gods? I see that you and your people are clearly misguided."

75. Thus We showed Abraham the dominion of the heavens and earth so that he would be of those who have certain faith.

76. When the night grew dark upon him, he saw a star and said, "This is my Lord." But when it set, he said, "I do not like those that set."[24]

77. Then 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 misguided people."

78. Then when he saw the sun rising, he said, "This is my Lord; this is greater." But when it set, he said, "O my people, I disown all what you associate with Allah.

79. I turn my face towards the One Who originated the heavens and earth, inclining to true faith, and I am not one of those who associate partners with Allah."

80. His people argued with him. He said, "Do you argue with me concerning Allah when He has guided me? I do not fear what you associate with Him, [none can harm me] except what my Lord wills. My Lord encompasses everything in His knowledge. Will you not then take heed?

81. Why should I fear what you associate with Him, when you do not fear that you associate with Allah for which He has not sent down any authority? So which of the two parties has more right to feel secure, if you really know?

82. Those who believe and do not mix their faith with falsehood[25] are the ones who will be secure, and it is they who are rightly guided.

83. That was Our argument which We gave Abraham against his people. We elevate in ranks whom We will. Your Lord is All-Wise, All-Knowing.

84. We granted him Isaac and Jacob - each of them We guided as We previously guided Noah, and among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. Thus do We reward those who do good.

85. And Zachariah, John, Jesus, and Elias - each was among the righteous.

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[24] *Abraham wanted to show them futility and folly of worshiping mere idols by a logical conclusion.*

[25] *i.e., they do not worship others besides Allah.*

86. Also Ishmael, Elisha, Jonah, and Lot - each of them We preferred over all other people [of their times].

87. And some of their fathers, their descendants, and their brothers - We chose them and guided them to a straight path.

88. This is Allah's guidance with which He guides whom He wills of His slaves. If they were to associate others with Him, all their deeds would have been nullified.

89. They are those whom We gave the Scripture, wisdom and prophethood. But if these [pagans] disbelieve in it, then We have entrusted it to a people who will not disbelieve in it.

90. They are those whom Allah has guided, so follow their guidance. Say, "I do not ask you any reward for it. It is but a reminder for the worlds."

91. They did not revere Allah His true reverence when they said, "Allah has sent down nothing to human beings." Say [O Prophet], "Who then sent down the Scripture that Moses brought as a light and guidance for people, but you make it into separate sheets - revealing some and concealing much, although you have been taught [this Qur'an] which neither you nor your forefathers knew?" Say, "Allah [sent it down]." Then leave them to amuse themselves in their falsehood.

92. This is a blessed Book which We have sent down - confirming what came before it, so that you will warn the Mother of Cities [i.e., Makkah] and all those around it[26]. Those who believe in the Hereafter believe in it and are mindful of their prayers.

93. Who does greater wrong than the one who fabricates lies against Allah or says, "A revelation has come to me" - whereas nothing has been revealed to him, or the one who says, "I can send down the like of what Allah has sent down." If only you could see the wrongdoers in the throes of death while the angels are stretching out their hands[27] [saying], "Give up your souls! Today you will be recompensed with a disgracing punishment, because you used to tell lies against Allah and you arrogantly rejected His verses."

94. "Now you have come to Us alone[28] just as We created you the first time - leaving behind all that We had bestowed upon you. We do not see with you your intercessors[29] whom you claimed to be associates [with Allah]. Now all your ties have been severed[30] and all your claims have failed you."

95. It is Allah Who causes the grain and fruit-stones to sprout. He brings forth the

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[26] *i.e., all other peoples.*

[27] *Striking them, as they are not willing to give up their souls out of the fear of account.*

[28] *On the Day of Judgment.*

[29] *Whom you thought to intercede for you with Allah.*

[30] *Between you and the claimed associates and intercessors.*

living from the dead and the dead from the living. Such is Allah! So how are you being turned away?

96. It is He Who cleaves the daybreak, and made the night for rest, and the sun and the moon with a precise measurement[31]; that is the design of the All-Mighty, the All-Knowing.

97. And He made the stars as your guide through the darkness of the land and sea. We have made the signs clear for people who know.

98. It is He Who originated you from a single soul, then assigned for you a place to stay and a place to rest[32]. We have made the signs clear for people who understand.

99. It is He Who sends down water from the sky and We produce thereby vegetation of all kinds. We produce from it greenery from which We bring forth clustered grains. From the spathes of palm trees emerge clusters of dates hanging within reach and gardens of grapevines, olives, and pomegranates - similar [in shape] yet different [in taste]. Look at their fruit when they bear fruit and ripen. Indeed, there are signs in these for people who believe.

100. They regard the jinn as partners of Allah, even though He created them, and they falsely attribute to Him sons and daughters without knowledge. Glorified and Exalted is He far above what they ascribe to Him.

101. He is the Originator of the heavens and earth. How could He have a son when He never had a companion? He created all things, and He is All-Knowing of everything.

102. Such is Allah, your Lord; none has the right to be worshiped except Him, the Creator of all things. So worship Him, for He is the Maintainer of all things.

103. No vision can encompass Him[33], but He encompasses all vision, and He is the Most Subtle, the All-Aware.

104. There have come to you insights from your Lord. Whoever chooses to see [the truth], it is for his own good. But whoever turns a blind eye, it is to his own loss. And [say], "I am not a keeper over you."

105. This is how We diversify the verses, so that they may say, "You have studied [previous scriptures][34]", and so that We may make it clear for people who know.

106. Follow [O Prophet] what is revealed to you from your Lord - none has the right to be worshiped except Him - and turn away from those who associate partners with Allah.

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[31] *i.e., their precise movement.*

[32] *Mustaqarr, Mustawda': i.e., the loins of men, the wombs of women; the surface of earth, the belly of earth after death.*

[33] *The people of Paradise will be able to see Allah in the Hereafter. See 75:22-23.*

[34] *Accusing the Prophet (ﷺ) of having learned from the People of the Book.*

107. If Allah had willed, they would not have associated partners with Him. We have not made you a keeper over them, nor are you their trustee[35].

108. Do not revile those whom they supplicate besides Allah, lest they revile Allah out of spite and lack of knowledge. This is how We made the deeds of every people appealing to them. Then to their Lord is their return, and He will inform them of what they used to do.

109. They swear by Allah their most solemn oaths that if a sign came to them, they would certainly believe in it. Say [O Prophet], "Signs are only with Allah." How do you know that even if it came to them, they would still not believe?

110. We will turn their hearts and eyes away [from the truth] just as they refused to believe in it the first time, and We will leave them to wander blindly in their obstinacy.

111. Even if We did send the angels down to them, and the dead spoke to them, and We gathered before them everything, they would still not believe, unless Allah so willed, but most of them are ignorant.

112. Similarly did We make for every prophet enemies, devils from among men and jinn, whispering to one another alluring words of delusion. If Allah had willed, they would not have done so. So leave them to their fabrications,

113. so that the hearts of those who disbelieve in the Hereafter may incline towards it and be pleased with it, and may commit whatever sins they want.

114. [Say], "Should I seek a judge other than Allah when He is the One Who has sent down to you the Book explained in detail?" Those whom We gave the Book know that it has been sent down from your Lord in truth, so never be among those who doubt.

115. The Word of your Lord is perfect in truthfulness and justice; none can change His Words[36], and He is the All-Hearing, the All-Knowing.

116. If you obey most of those on earth, they will lead you away from the way of Allah. They follow nothing but assumptions and they do nothing but lie.

117. Your Lord knows best who strays from His way, and He knows best those who are guided.

118. So eat of that [meat] over which the name of Allah is mentioned[37] if you [truly] believe in his verses.

119. Why should you not eat of that over which the name of Allah is mentioned when He has expounded clearly what is forbidden to you, unless you are

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[35] *Your duty is only to deliver the message.*

[36] *Allah says: "It is We Who have sent down the Reminder [the Qur'an], and it is We Who will preserve it." See 15:9.*

[37] *Upon slaughtering it.*

compelled by necessity[38]? Indeed, many [deviants] lead others astray by their desires, without any knowledge. Your Lord knows best the transgressors.

120. Avoid committing sin, whether openly or in secret. Indeed, those who commit sin will be recompensed for what they used to do.

121. Do not eat of that [meat] over which the name of Allah is not mentioned, for this is a grave disobedience. But the devils whisper to their [human] friends to argue with you; if you were to obey them[39], you would surely become polytheists.

122. Is the one who was dead and We gave him life [by faith] and gave him a light with which he walks among people like the one in darkness from which he can never escape[40]? This is how the deeds of the disbelievers have been made appealing to them.

123. Thus We have placed in every city the most wicked ones to conspire in it, yet they only conspire against themselves, without even realizing it.

124. When a sign comes to them, they say, "We will never believe until we are given the like of what was given to the messengers of Allah." Allah knows best where to place His message. Those who are wicked will be afflicted with disgrace from Allah and a severe punishment for their plots.

125. Whoever Allah wills to guide, He opens his heart to Islam; and whoever He wills to lead astray, He makes his heart tight and constricted[41], as if he were climbing up into the sky. This is how Allah punishes those who do not believe.

126. This is the straight path of your Lord. We have made the verses clear for people who take heed.

127. They will have the Home of Peace with their Lord, and He will be their Protector because of what they used to do.

128. On the Day when He will gather them all together [saying], "O assembly of jinn, you have misled many humans." Their human friends will say, "Our Lord, we have benefited from one another[42], but now we have reached our term which You appointed for us." He will say, "The Fire is your abode, abiding therein forever, except if Allah wills otherwise." Your Lord is All-Wise, All-Knowing.

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[38] *Allah says: "But if someone is compelled by necessity - neither driven by desire nor exceeding immediate need - then there is no sin upon him." S ee 2:173.*

[39] *As obedience being the basis of worship.*

[40] *The simile given here is about someone who is guided by light of guidance and someone who is bereft of the light of guidance.*

[41] *Due to his arrogance and persistence in sin.*

[42] *The jinn enjoyed the humans by obeying and worshiping them and the humans enjoyed the jinn by fulfilling their wishes and gratifying their lusts.*

129. This is how We make the wrongdoers take control over one another[43] because of what they used to do.

130. "O assembly of jinn and humans, did there not come to you messengers from among you, reciting to you My verses and warning you of meeting this Day of yours?" They will say, "We testify against ourselves." They were deluded by the life of this world, and they will testify against themselves that they were disbelievers.

131. This is because your Lord would never destroy a town for their wrongdoing while its people are unaware [of the truth].

132. Everyone will be assigned ranks according to their deeds, for your Lord is not unaware of what they do.

133. Your Lord is the Self-Sufficient and full of Mercy. If He wills, He can take you away and replace you with whoever He wills, just as He brought you forth from the offspring of other people.

134. Indeed, what you have been promised will come to pass, and you will have no escape.

135. Say [O Prophet], "O my people, carry on in your way, and so will I; you will come to know who will have the [best] ultimate abode. Indeed, the wrongdoers will never succeed."

136. They assign to Allah a portion of the crops and livestock He created, saying, "This is for Allah" - as they claim - "and this is for our partners [i.e., idols]." But that which is assigned for their partners does not reach Allah, while that which is assigned for Allah reaches their partners[44]. How unfair their judgment is!

137. Similarly, the evil associates of the pagans have made the killing of their children[45] appealing to them, in order to lead them to destruction and confuse them in their faith. If Allah had willed, they would not have done that. So leave them to their fabrications.

138. They say, "These livestock and crops are reserved, none may eat them except those[46] whom we wish," - as they claim - and there are livestock whose backs are forbidden [from labor][47], and livestock over whom they do not mention the

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[43] *By misguiding and inciting to do evil deeds.*

[44] *It was an Arab heathen ritual to allocate two shares out of their livestock; a share for God and a share for idols. If a portion of God's share was mixed with that of their idols, they would not deduct it, saying that God is in no need of it. Yet if a portion of their idols' share fell with that of God's they would readily cut it and add it on to their idols' share.*

[45] *Out of fear of poverty.*

[46] *i.e., the servants of idols and others.*

[47] *The four categories of grazing livestock were dedicated to their idols and false deities, and they were forbidden from riding and labor. See 5:103.*

name of Allah [while slaughtering] - fabricating lies against Him[48]. He will punish them for their lies.

139. They also say, "What is in the bellies of these livestock[49] is exclusively for our males and forbidden to our females, but if it is stillborn, they all will have a share in it. He will punish them for what they attribute[50]. He is All-Wise, All-Knowing.

140. Losers indeed are those who kill their children foolishly out of ignorance and prohibit what Allah has provided for them - fabricating lies against Him. They have gone astray and are not guided.

141. It is He Who brings into being gardens - trellised and untrellised - and palm trees and crops of different flavors, and olives and pomegranates - similar [in shape] yet different [in taste]. Eat of their fruit when they bear fruit and give out its due on the day of harvest. But do not be wasteful, for He does not like those who are wasteful.

142. Among livestock are some that carry loads and others not. Eat of what Allah has provided for you, and do not follow the footsteps of Satan[51], for He is your sworn enemy.

143. [They are] eight [in four] pairs: a pair of sheep and a pair of goats. Say, "Has He forbidden the two males or the two females, or what the wombs of the two females contain? Tell me on the basis of knowledge, if you are truthful."

144. Likewise, a pair of camels and a pair of cattle. Say, "Has He forbidden the two males or the two females, or what the wombs of the two females contain? Or were you present when Allah gave you this commandment?" So who does greater wrong than the one who fabricates lies against Allah in order to mislead people without knowledge? Allah does not guide the wrongdoing people.

145. Say [O Prophet], "I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood or the swine flesh - which is impure - or a sinful offering in the name of other than Allah. However, if someone is compelled by necessity - neither driven by desire nor transgressing due limit - then your Lord is All-Forgiving, Most Merciful."

146. To the Jews We forbade every animal of undivided hooves[52], and of the cattle and sheep, We forbade their fat except what attaches to their backs or intestines, or what sticks to their bones. This is how We recompensed them for their transgression, and We are Truthful.

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[48] *i.e., false claims that these practices are part of Allah's religion.*

[49] *i.e., their milk and offspring.*

[50] *i.e., for making things lawful and unlawful as they wish.*

[51] *By falsely making some provisions lawful and others unlawful.*

[52] *i.e., clawed animals that have nails in their toes, e.g. camels, ostriches, etc.*

147. But if they reject you [O Prophet], then say, "Your Lord is the possessor of infinite mercy, but His punishment cannot be averted from the wicked people."

148. Those who associate partners with Allah will say, "If Allah had willed, neither we nor our forefathers would have associated anything with Him, nor would we have made anything forbidden[53]." Likewise, those who came before them rejected the truth until they tasted Our punishment. Say, "Do you have any knowledge that you can present to us? You follow nothing but assumption and you do nothing but lie.

149. Say, "Allah alone has the most conclusive argument. If He had willed, He could have guided you all."

150. Say [O Prophet], "Bring your witnesses who can testify that Allah has forbidden all this." If they testify, do not testify with them. Do not follow the desires of those who reject Our verses, and who disbelieve in the Hereafter, and they set up equals to their Lord.

151. Say [O Prophet], "Come, I will recite to you what your Lord has forbidden to you: do not associate any partners with Him[54], and honor your parents. Do not kill your children for fear of poverty, for We provide for you and for them. Do not approach shameful acts, whether openly or in secret. Do not kill the soul sanctified by Allah, except lawfully. This is what He commands you, so that you may understand.

152. Do not approach the orphan's property, except to improve it, until he attains maturity. Give full measure and weight with justice. We do not burden any soul beyond what it can bear. And maintain justice when you speak, even if it be about a close relative. And fulfill the covenant of Allah. This is what He commands you, so that you may take heed.

153. This is My straight path; follow it and do not follow other ways, lest they lead you away from His way. This is what He commands you, so that you may become righteous."

154. Then We gave Moses the Scripture, completing [Our favor] upon those who do good, and explaining everything in detail, and as a guidance and a mercy, so that they may believe in their meeting with their Lord.

155. This [Qur'an] is a blessed Book which We have sent down, so follow it and fear Allah, so that you may be shown mercy.

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[53] *They falsely argue by citing predestination (al-qadar), when they were given the choice of choosing the right or wrong path.*

[54] *Monotheism (tawhīd) is the fountainhead of all virtue, whereas associating others with Allah (shirk) is the source of all evil.*

156. You [pagans] may no longer say, "Scriptures were only sent down to two groups before us, and we were unaware of their teachings."

157. Or you would say, "If only the Scriptures had been sent down to us, we would have been better guided than they." Now there has come to you a clear proof from your Lord, a guidance and a mercy. Who does greater wrong than he who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst punishment, for their turning away.

158. Are they waiting for the coming of the angels, or the coming of your Lord, or the coming of some of your Lord's signs[55]? On the Day when some of your Lord's signs come, belief will be of no benefit to those who did not believe before, or those who did not do some good through their faith. Say, "Wait then; we too are waiting."

159. Those who have made divisions in their religion and turned into factions[56], you have nothing to do with them. Their case rests with Allah alone; He will inform them of what they used to do.

160. Whoever comes with a good deed will be rewarded tenfold, but whoever comes with an evil deed will only be punished with its like, and none will be wronged.

161. Say [O Prophet], "Indeed, my Lord has guided me to a straight path, an upright religion, the faith of Abraham, inclining to the true faith[57], and he was not one of those who associate partners with Allah."

162. Say, "Indeed, my prayer, my sacrifice, my living and my dying are all for Allah[58], Lord of the worlds.

163. He has no partner. This is what I have been commanded, and I am the first to submit to Allah."

164. Say [O Prophet], "Should I seek a lord other than Allah, when He is the Lord of everything?" Every soul will face the consequences of its actions. No bearer of burden will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ.

165. It is He Who has made you successors on earth and raised some of you over others in ranks, so that He may test you with that which He has given you. Your Lord is swift in punishment, and He is All-Forgiving, Most Merciful.

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[55] *These denoting the approach of the Last Hour: angel of death, Allah's judgment on the Day of Judgment, or signs of the Hour.*

[56] *The People of the Book or others.*

[57] *See 2:135.*

[58] *One should dedicate all acts of worship to Allah, and rely upon Him in every aspect of life and death.*

7 - Al-A'rāf[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Mīm Sād[1].

2. This is a Book that has been sent down to you [O Prophet], so do not let your heart be troubled by it; so that you may warn thereby and as a reminder to the believers.

3. Follow [O mankind] what has been sent down to you from your Lord, and do not follow any guardians besides Him. Little it is that you take heed!

4. How many towns We have destroyed, and Our punishment came upon them at night or while they were taking midday rest.

5. Their only cry, when Our punishment came upon them, was, "We were indeed wrongdoers."

6. So We will surely question those to whom the messengers were sent, and We will surely question the messengers themselves.

7. Then We will surely give them a full account [of their deeds] on the basis of knowledge, for We were never absent.

8. The weighing [of deeds] on that Day will be true and just. Those whose scales [of good deeds] are heavy, it is they who will be successful.

9. But those whose scales are light, it is they who have lost their own souls, because they wrongfully rejected Our verses.

10. We established you on earth and provided you with means of livelihood therein. Little do you give thanks.

11. We surely created you, then shaped you, then We said to the angels, "Prostrate before Adam," so they prostrated, except Iblīs [i.e., Satan], who was not one of those who prostrated[2].

12. Allah said, "What prevented you from prostrating when I ordered you?" He said, "I am better than him; You created me from fire and created him from clay."

13. Allah said, "Then get down from here! It is not for you to show arrogance[3] here. Get out, for you are one of the disgraced."

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[*] *Al-A'rāf (The Heights)*

[1] *See footnote 2:1.*

[2] *See 2:34.*

[3] *The Prophet (ﷺ) said: "None who has a mote's weight of arrogance in his heart shall enter Paradise." [Muslim: 91].*

14. He said, "Grant me respite until the Day they are resurrected."

15. Allah said, "You are of those who are granted respite".

16. He said, "Since You have led me astray[4], I will certainly lie in wait for them on Your straight path.

17. Then I will come against them from their front and from their back, from their right and from their left[5], and You will not find most of them grateful."

18. Allah said, "Get out of here, disgraced and expelled! I will certainly fill Hell with you and those who follow you all together."

19. "O Adam, dwell in Paradise, you and your wife, and eat from wherever you wish, but do not approach this tree, or else you will both be among the wrongdoers."

20. Then Satan whispered to them in order to expose what was hidden from them of their private parts. He said, "Your Lord has only forbidden to you this tree to prevent you from becoming angels or immortals."

21. And he swore to them, "I am indeed your sincere adviser."

22. So he deluded them both with deception. When they tasted the tree, their private parts became visible to them, so they began to put together leaves of the Garden to cover themselves. Their Lord called them, "Did I not forbid you from that tree and tell you that Satan is your sworn enemy?"

23. They said, "Our Lord, we have wronged ourselves; if You do not forgive us and have mercy upon us, we will surely be among the losers."

24. Allah said, "Get down as enemies to one another. You will find a dwelling place on earth and provision for an appointed time."

25. He said, "There you will live, and there you will die, and from there you will be raised again."

26. O children of Adam, We have given you garments that cover your private parts and as an adornment. However, the garment of piety - that is best. That is one of the signs of Allah, so that they may take heed.

27. O children of Adam, do not let Satan seduce you as he caused your parents to be expelled from the Garden, stripping them of their garments and making their private parts visible to them. He and his offspring see you from where you cannot see them. We have made devils allies to those who disbelieve.

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[4] *By citing predestination (al-qadar), Satan sets the record for being the first to use al-qadar as a pretext for not following Allah's command (al-'amr) as an excuse to justify his rebelliousness against Him.*

[5] *This shows how purposeful and determined Satan really is in his mission. Such an enemy should be guarded against with constant vigilance.*

28. When they commit a shameful act[6], they say, "We found our forefathers doing it, and Allah has enjoined it upon us." Say, "Allah never enjoins shameful acts. Do you say about Allah something of which you have no knowledge?"

29. Say [O Prophet], "My Lord has enjoined doing what is right; direct your faces [to Him alone] wherever you pray; call upon Him with sincere devotion to Him. Just as He created you first, so you will be brought back to life."

30. A group He has guided, and another group deserved to go stray. They have taken devils as their guardians instead of Allah, thinking that they are guided.

31. O children of Adam, dress well for every prayer[7]. Eat and drink, but do not waste, for He does not like the wasteful.

32. Say, "Who has forbidden the adornments and lawful provisions[8] that Allah has brought forth for His slaves?" Say, "They are for the believers in the life of this world, and they will be exclusively for them on the Day of Resurrection. This is how We make the verses clear for people who have knowledge."

33. Say, "My Lord has forbidden shameful acts[9] done openly or in secret, sinfulness, unjustified aggression, associating partners with Allah for which He has not sent down any authority, and saying about Allah that of which you have no knowledge."

34. Each nation has its appointed time. When their appointed time comes, they cannot delay it for a moment or bring it forward.

35. O children of Adam, when there come to you messengers from among you, reciting My verses to you - then whoever fears Allah and mends his ways, they will have no fear, nor will they grieve[10].

36. But those who reject Our verses and show arrogance towards them, they are the people of the Fire, they will abide therein forever.

37. Who does greater wrong than the one who fabricates lies against Allah or rejects His verses? They will receive the share that is destined for them, until when Our angel-messengers come to take their souls, saying, "Where are those whom you used to invoke besides Allah?" They will say, "They are lost from us," and they will testify against themselves that they were disbelievers.

38. Allah will say, "Enter the Fire along with nations of jinn and humans who have

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[6] *The heathen practice of the Arabs who used to associate others with Allah and circumambulate around the Ka'bah naked.*

[7] *It is obligatory to wear the clothes while praying.*

[8] *These adornments and lawful provisions may be enjoyed by both the believers and the disbelievers only in this life.*

[9] *i.e., all unlawful acts.*

[10] *They need not worry about the future or their past sins.*

passed on before you." Every time a nation enters, it will curse the preceding one until they are all gathered inside, the followers will say about their leaders, "Our Lord, they have led us astray, so give them a double punishment of the Fire." He will say, "Each will have a double punishment, but you do not know."

39. The leaders will say to their followers, "You were no better than us, so taste the punishment for what you used to do."

40. Those who reject Our verses and show arrogance towards them, the gates of heaven will not be opened for them[11], nor will they enter Paradise until a camel can pass through the eye of a needle. This is how We recompense the wicked.

41. Hell will be their resting place and above them will be coverings [of fire]. This is how We recompense the wrongdoers.

42. As for those who believe and do righteous deeds - We do not burden a soul more than what it can bear - they are the people of Paradise, they will abide therein forever.

43. We will remove all ill feelings from their hearts[12] and rivers will flow beneath them. They will say, "All praise be to Allah Who has guided us to this, for We would not have been guided to this if Allah had not guided us. The messengers of our Lord came with the truth." They will be called, "This is Paradise that you are made to inherit for what you used to do."

44. The people of Paradise will call out to the people of Hell, "We have surely found our Lord's promise to be true. Have you also found your Lord's promise to be true[13]?" They will say, "Yes." Then a caller will announce among them, "May Allah's curse be upon the wrongdoers,

45. those who prevent [people] from the way of Allah, seeking to make it crooked, and who disbelieve in the Hereafter."

46. Between them there will be a barrier[14], and on its Heights there will be men[15] who will recognize each group by their marks. They will call out to the people of Paradise, "Peace be on you." They will not have entered it, yet they will eagerly hope [to enter].

47. And when their eyes are turned towards the people of Hell, they will say, "Our Lord, do not join us with the wrongdoing people."

48. The people of the Heights will call out to some men whom they recognize by

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[11] *The doors of heaven will be shut for them.*

[12] *i.e., all ill thoughts or sense of injury they might have had during worldly life.*

[13] *After enduring ridicule from disbelievers, it is now the turn of believers to ridicule those who hurt them.*

[14] *The inhabitants of Paradise and those of Hell.*

[15] *Those whose scales of good and bad deeds are equal.*

their marks, saying, "Neither your great numbers[16] nor your arrogance were of any avail to you."

49. "Are these the ones whom you swore that Allah would never grant mercy?" "Enter Paradise; you will have no fear, nor will you grieve."

50. The people of the Fire will call out to the people of Paradise, "Send down to us some water or any provision that Allah has given you." They will say, "Allah has forbidden both to the disbelievers,

51. those who took their religion as amusement and play[17], and were deceived by the life of this world. Today We will ignore them just as they ignored their meeting of this Day and because they used to reject Our verses."

52. We have brought them a Book which We have explained in detail on the basis of knowledge, as guidance and mercy for people who believe.

53. Are they waiting except for the fulfillment [of its warning][18]? On the Day when it is fulfilled, those who ignored it before will say, "The messengers of our Lord surely came with the truth. Are there any intercessors who can intercede on our behalf? Or can we be sent back so that we may do other than what we used to do?" In fact, they will have ruined themselves and all that they used to fabricate will be lost from them.

54. Your Lord is Allah, Who created the heavens and earth in six days and then rose over [i.e., istawa] the Throne[19]. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars - all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, the Lord of the worlds.

55. Call upon your Lord humbly and privately, for He does not like the transgressors.

56. Do not spread corruption on earth after it has been set aright, but call upon Him with fear and hope[20]. Indeed, the mercy of Allah is close to those who do good.

57. It is He Who sends the winds as glad tidings ahead of His Mercy, until when they bear heavy clouds, We drive them to a lifeless land then We send down rain from it, producing thereby every kind of fruit. This is how We raise the dead, so that you may take heed.

58. Good land produces its vegetation by the Will of its Lord, but bad land only

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[16] *Or your accumulating wealth.*

[17] *"When you call for prayer, they ridicule it and make fun of it." See 5:58.*

[18] *i.e., the coming of resurrection and punishment.*

[19] *The verb 'istawa' literally means rose and ascended in a manner befitting His Majesty, unlike any of His creation.*

[20] *i.e., not to be too sure of oneself while supplicating, gloating over good deeds, or despairing of His Mercy.*

produces poor and scanty vegetation[21]. This is how We diversify the signs for people who give thanks.

59. Indeed, We sent Noah to his people. He said, "O my people, worship Allah; you have no god other than Him. I fear for you the punishment of a momentous Day."

60. The chiefs of his people said, "We certainly see that you are clearly misguided."

61. He said, "O my people, I am not misguided, but I am a messenger from the Lord of the worlds.

62. I convey to you the messages of my Lord and give you sincere advice, and I know from Allah what you do not know.

63. Are you surprised that a reminder should come to you from your Lord through a man from among yourselves, so that he may warn you and you may fear Allah, and so that you may be shown mercy?"

64. But they rejected him, so We delivered him and those who were with him in the Ark, and We drowned those who rejected Our signs[22]. They were indeed people who were blind [to the truth].

65. To the people of ʿĀd We sent their brother Hūd. He said, "O my people, worship Allah; you have no god other than Him. Will you not then fear Him?"

66. The disbelieving chiefs of his people said, "Indeed, we see you as foolish, and we think you are one of the liars."

67. He said, "O my people, there is no foolishness in me[23], but I am a messenger from the Lord of the worlds,

68. I convey to you the messages of my Lord, and I am your sincere adviser.

69. Are you surprised that a reminder should come to you from your Lord through a man from among yourselves? Remember when He made you successors after the people of Noah and increased you amply in stature. Remember Allah's favors, so that you may be successful."

70. They said, "Have you come to tell us that we should worship Allah alone and abandon what our forefathers used to worship? Bring upon us what you are threatening us with[24] if you are truthful."

71. He said, "You are definitely going to be subjected to the punishment and wrath of your Lord. Do you dispute with me concerning mere names[25] that you and your

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[21] *The 'good land' and 'evil land': The believers benefit from Allah's signs are the 'good' ones, while disbelievers do not benefit are the 'evil' ones.*

[22] *For more detail see 11:25-48.*

[23] *This calm, well-poised answer is a great example of how to deal with the ignorant.*

[24] *i.e., Allah's punishment.*

[25] *i.e., false objects of worship.*

forefathers have made up which Allah has never authorized? Then wait; I am too waiting with you."

72. Then We saved him[26] and those who were with him by Our mercy, and exterminated all those who rejected Our signs[27], for they would not believe.

73. And to the people of Thamūd [We sent] their brother, Sālih. He said, "O my people, worship Allah; you have no god other than Him. There has come to you a clear proof from your Lord: this is a she-camel[28] of Allah, as a sign to you. So leave her to graze in Allah's land, and do not harm her in any way, or else a painful punishment will seize you.

74. Remember when He made you successors after 'Ād and settled you in the land; you make palaces on its plains and carve homes in the mountains. So remember the bounties of Allah, and do not spread corruption in the land."

75. The arrogant chiefs of his people said to those believers who were oppressed, "Do you really know that Sālih has been sent by his Lord?" They said, "We surely believe in what he has been sent with."

76. Those who were arrogant said, "As for us, we surely disbelieve in what you believe."

77. Then they killed the she-camel and defied their Lord's command, and said, "Bring us what you are threatening us if you are indeed one of the messengers."

78. Then an earthquake seized them, and they fell lifeless in their homes.

79. So he turned away from them, saying, "O my people, I did convey my Lord's message to you and gave you sincere advice, but you do not like sincere advisers."

80. And [We sent] Lot, when he said to his people, "Do you commit such a shameful act[29] that nobody has ever done before you?

81. For you approach men lustfully instead of women; you are but a transgressing people[30]."

82. The only reply his people gave was to say, "Drive them out of your town, for they are people who keep themselves pure[31]!"

83. So We saved him and his family except his wife[32]; she was one of those who remained behind.

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[26] *i.e., Prophet Hūd.*

[27] *i.e., the people of 'Ād.*

[28] *For more detail see 26:155-156.*

[29] *The only messenger mentioned here did not begin his call to worship Allah alone, due to the sheer vileness they were involved in, namely, sodomy.*

[30] *Because they transgressed the limits of moderation.*

[31] *Their only charge was that they were 'pure'.*

[32] *Because she condoned the degrading behavior of her people, and she was a disbeliever.*

84. And We rained down upon them a rain [of brimstone]. So see how was the end of the evildoers.

85. And to the people of Midian [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no god other than Him. There has come to you a clear proof from your Lord. Give full measure and weight, and do not defraud people of their property[33], and do not spread corruption in the land after it has been set aright. That is best for you, if you are [truly] believers.

86. Do not lie in wait on every path, threatening and preventing from Allah's path[34] those who believe in Him, and seeking to make it crooked. Remember when you were few, then He increased you in number. See how was the end of those who spread corruption.

87. If there are some among you who believe in what I have been sent with, while others do not believe, then be patient until Allah judges between us, and He is the Best of Judges."

88. The arrogant chiefs of his people said, "O Shu'ayb, we will surely drive you and those who believe with you out of our town unless you return to our faith." He said, "Even if we detest it?

89. We would be fabricating lies against Allah if we were to return to your faith after Allah has saved us from it. We will not return to it unless Our Lord Allah so wills. Our Lord has full knowledge of everything. In Allah we put our trust. Our Lord, judge between us and our people with truth, for You are the Best of the Judges."

90. The disbelieving chiefs of his people said, "If you follow Shu'ayb, you will certainly be losers[35]."

91. Then they were seized by the earthquake and they fell lifeless in their homes.

92. Those who rejected Shu'ayb became as if they had never lived there. Those who rejected Shu'ayb were themselves the losers[36].

93. So he turned away from them and said, "O my people, I did convey to you the messages of my Lord, and gave you sincere advice. Why should I grieve for a disbelieving people?"

94. We have not sent any prophet to a town, but We seized its people with poverty and adversity, so that they may humble themselves.

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[33] *Their sin was wantonly engaging in swindling defraud in dealings.*

[34] *They were also engaged in highway robberies and preventing people from listening to Shu'ayb.*

[35] *In financial terms.*

[36] *Not the believers as they claimed, as they lost both worlds.*

95. Then We changed their adversity into prosperity until they flourished and said, "Our forefathers were also afflicted with hardship and ease." Then We seized them by surprise while they were unaware.

96. If only the people of the towns had believed and feared Allah, We would have certainly opened for them blessings from the heaven and earth. But they disbelieved, so We seized them for what they earned.

97. Do the people of the towns feel secure that Our punishment will not befall them by night while they are asleep?

98. Or do the people of the towns feel secure that Our punishment will not befall them by day while they are at play?

99. Do they feel secure from the plan of Allah? None can feel secure from the plan of Allah[37] except the loser people.

100. Is it not clear to those who inherit the land after its former people that, if We so willed, We could punish them for their sins and seal up their hearts so that they do not hear[38]?

101. These are the towns, some of whose stories We relate to you. Their messengers came to them with clear proofs, but they were not about to believe in what they had already rejected[39]. This is how Allah seals up the hearts of the disbelievers.

102. We did not find most of them committed to their covenant; rather We found most of them rebellious.

103. Then We sent after them Moses[40] with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them. See how was the end of those who spread corruption.

104. Moses said, "O Pharaoh, I am a messenger from the Lord of the worlds.

105. I am obliged to say nothing concerning Allah except the truth. I have come to you with clear proof from your Lord, so let the Children of Israel go[41] with me."

106. Pharaoh said, "If you have brought a sign, then bring it forth if you are truthful."

107. So he threw his staff, and it suddenly became a real serpent[42].

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[37] *Even the most devout believers, as hearts are between the two Fingers of Allah, He directs it wherever He wishes.*

[38] *For they do not benefit from what they hear.*

[39] *i.e., they persistently denied warnings given to them.*

[40] *Moses' story is recounted in detail in many surahs, for his mission bears the most similarities with that of the Prophet (ﷺ).*

[41] *i.e., let them emigrate.*

[42] *As a miracle from Allah. In ancient Egypt, the cobra snake, known as the uraeus, was used as a symbol of sovereignty and divine authority worn on the headdresses and crowns.*

108. And he drew out his hand, and it was shining white[43] to the beholders.

109. The chiefs among Pharaoh's people said, "This is indeed a learned magician!

110. He seeks to drive you out of your land. [Pharaoh said], "So what do you advise?"

111. They said, "Let him and his brother wait for a while and send heralds to the cities

112. to bring you every learned magician."

113. The magicians came to Pharaoh and said, "Will we have a reward if we prevail?"

114. He said, "Yes, and you will surely be of those who are close to me."

115. They said, "O Moses, will you throw first or will we be the first to throw?"

116. He said, "You throw first." So when they threw, they enchanted the eyes of the people and struck terror into them, and produced a powerful magic.

117. We inspired Moses, "Throw your staff," and it suddenly swallowed up all their illusionary devices.

118. Thus the truth prevailed, and all what they did was proven to be false.

119. They were defeated right there and were utterly humiliated.

120. The magicians fell down in prostration,

121. and said, "We believe in the Lord of the worlds,

122. the Lord of Moses and Aaron."

123. Pharaoh said, "How dare you believe in him before I give you permission! This is indeed a plot that you devised in the city to drive out its people, but you will soon come to know.

124. I will surely cut off your hands and feet on opposite sides, then I will crucify you all together."

125. They said, "We are surely returning to our Lord.

126. Your only vengeance against us is because we believed in the signs of our Lord when they came to us[44]. Our Lord, shower upon us patience and let us die as Muslims, submitting to You."

127. The chiefs among Pharaoh's people said, "Will you leave Moses and his people to spread corruption in the land, and abandon you and your gods?" He said, "We will kill their sons and spare their women, for we have full dominance over them."

128. Moses said to his people, "Seek help from Allah and be patient. The earth belongs to Allah; He gives it as an inheritance to whom He wills of His slaves, but the outcome is for those who fear Allah."

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[43] *As a miracle from Allah. The hands of the Children of Israel used to be rough and scratchy out of labor and toil for their masters, for they were bondsmen and slaves.*

[44] *It implies deriding Pharaoh for his skewed standards.*

129. They said, "We were oppressed before you came to us and after you came." He said, "It may be that your Lord will destroy your enemy and make you successors in the land to see how you will do."

130. We afflicted the people of Pharaoh with famine and poor harvests, so that they may take heed.

131. When prosperity came their way, they said, "This is what we deserve[45]," but when adversity befell them, they ascribed it to the misfortune of Moses and those who were with him. Indeed, their misfortune is decreed by Allah, but most of them do not know.

132. They said, "No matter what sign you may bring to enchant us, we are not going to believe in you."

133. So We sent upon them flood, locusts, lice, frogs and blood - as clear signs, yet they persisted in arrogance and were a wicked people.

134. When a scourge befell them, they said, "O Moses, call upon your Lord for us by virtue of the covenant He has made to you; if you remove the scourge from us, we will surely believe in you and will let the Children of Israel go with you."

135. But when We removed the scourge from them until an appointed term that they were bound to reach, they broke their promise.

136. So We subjected them to retribution and drowned them in the sea because they rejected Our signs and were heedless of them.

137. And We made the people who had been oppressed to inherit the lands of the east and west that We had blessed. The good word of your Lord was fulfilled for the Children of Israel because of what they endured patiently, and We destroyed what Pharaoh and his people used to make and what they used to construct.

138. We led the Children of Israel across the sea, then they came upon a people who were devoted to their idols. They said, "O Moses, make for us a god just as they have gods." He said, "You are indeed an ignorant people.

139. Indeed, what they follow is doomed to destruction and what they do is worthless."

140. He said, "Shall I seek for you a god[46] other than Allah when He has favored you above the worlds?"

141. And [remember] when We saved you from the people of Pharaoh, who were afflicting you with the worst punishment - killing your sons and sparing your women. That was a great trial from your Lord.

142. We appointed for Moses thirty nights and completed it with ten more, whereby

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[45] *Out of egotism and smugness, they felt they deserved all good things.*

[46] *i.e., an object of worship.*

the term of forty nights set by Allah was fulfilled. Moses said to his brother Aaron, "Take my place among my people in my absence, keep things right, and do not follow the way of those who spread corruption."

143. When Moses came at Our appointed time and his Lord spoke to him, he said, "My Lord, reveal Yourself to me so that I may look at You." Allah said, "You will not be able to see Me[47]. But look at the mountain; if it stays firm in its place, only then will you see Me." When his Lord appeared to the mountain, it was leveled to dust and Moses fell unconscious. When he recovered, he said, "Glory be to You! I repent to You and I am the first of the believers."

144. He said, "O Moses, I have chosen you above other people, by giving you My messages and speaking to you. So hold fast to what I have given you, and be of those who are grateful."

145. We inscribed for him in the Tablets admonition of all things and explanation of everything. "Hold fast to them and ask your people to follow the best of it. I will show you the home of the rebellious[48].

146. I will turn away from My signs those who are arrogant[49] in the land without any right. Even if they see every sign, they will still not believe in it; if they see the way of guidance, they will not follow it, but if they see the way of misguidance, they will follow it as their way. That is because they have rejected Our signs and were heedless of them.

147. Those who reject Our signs and the meeting of the Hereafter, their deeds will become worthless. Will they not be recompensed except for what they used to do?

148. In his absence, the people of Moses took for worship an image of calf made from their jewelry that made a lowing sound. Did they not see that it could neither speak to them nor could it guide them[50] to any [straight] way? Yet they took it for worship and they were wrongdoers.

149. When they became remorseful and realized that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will certainly be among the losers."

150. When Moses returned to his people, furious and grieved, he said, "What an evil thing you did in my absence! Did you seek to hasten the command of your

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[47] *None can see Allah in the life of this world.*

[48] *A severe warning against rebellion.*

[49] *Arrogance is pointed out as a major cause for disbelief, as the arrogant will not hearken to admonition or to advice.*

[50] *This mere body even lacked the basic attributes of being a god, as it was unable to speak to them or benefit them.*

Lord[51]?" He threw the Tablets[52] and grabbed his brother by the hair, dragging him towards himself. Aaron said, "O son of my mother, the people overpowered me and were about to kill me. Do not make my enemies rejoice over me, nor count me among the people of wrongdoing."

151. Moses said, "My Lord, forgive me and my brother[53], and admit us into Your mercy, for You are the Most Merciful of those who show mercy."

152. As for those who took the calf for worship, they will certainly be afflicted with wrath from their Lord and disgrace in the life of this world. This is how We recompense those who invent falsehood.

153. But those who commit evil deeds, then repent thereafter and [truly] believe, then your Lord is indeed All-Forgiving[54], Most Merciful.

154. When Moses' fury calmed down, he picked up the Tablets; in their inscription there was guidance and mercy for those who fear their Lord.

155. Moses chose seventy men from among his people for Our appointment. When the earthquake seized them[55], he said, "My Lord, had it been Your will, You could have destroyed them earlier, and me too; will You destroy us for what the fools among us have done? This is not but a trial from You, by which You cause to stray whom You will and guide whom You will. You are our Guardian, so forgive us and have mercy upon us, for You are the Best of Forgivers.

156. Ordain for us good in this life and in the Hereafter, for We have turned to You in repentance." Allah said, "As for my punishment, I will afflict with it whom I will[56], but My mercy encompasses everything; I will ordain it for those who fear Me, and give zakah, and those who believe in Our verses[57],

157. those who follow the Messenger - the unlettered Prophet - whose description they find in their Torah and the Gospel. He enjoins them to do what is good and forbids them from what is evil; he makes lawful for them what is pure and makes unlawful for them what is impure; he relieves them of their burden[58] and

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[51] *i.e., "Could you not have waited until I came back to you with your Lord's good guidance?".*

[52] *The Prophet (ﷺ) said: "Hearing is not like seeing. Allah told Moses of what his people did with the calf and he did not throw down the tablets. Yet, when he actually saw what they did he threw them down!" [Imām Aḥmad: 2447; Ibn Hibbān: 6213].*

[53] *He practically apologized to his brother and accepted his explanation.*

[54] *This shows that no matter how grave the sin is, Allah will forgive it if the person truly repents and believes.*

[55] *When they reached the appointed place, they said to Moses, «O Moses, we will never believe you until we see Allah openly.» (2:55) So the mountain convulsed, killing them.*

[56] *Among those who deserve punishment.*

[57] *Three conditions are necessary for earning Allah's Mercy: 1. Being Mindful of Him. 2. Giving out zakah. 3. Believing in Allah's verses and signs.*

[58] *i.e., difficulties in religious duties.*

the shackles[59] that were on them. So those who believe in him, they honor and support him, and follow the light which is sent down with him - it is they who will be successful."

158. Say [O Prophet], "O people, I am the Messenger of Allah to you all[60]. To Him belongs the dominion of the heavens and earth; none has the right to be worshiped 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, so that you may be guided.

159. Among the people of Moses there is a community which guides others with truth[61] and establishes justice therewith.

160. We divided them into twelve tribes[62], each as a community, and We inspired Moses when his people asked him for water, "Strike the rock with your staff." There gushed forth from it twelve springs; each tribe knew the place of its drinking. We shaded them with clouds and sent down to them manna and quails, "Eat of the good things We have provided for you." They did not wrong Us, but it was themselves that they wronged.

161. When it was said to them, "Live in this city [i.e., Jerusalem], and eat from wherever you please, and say, 'Absolve us,' and enter the gate bowing with humility; We will forgive you your sins, and increase the reward of those who do good."

162. But the wrongdoers among them altered the words to something other than what they were told; so We sent down upon them a scourge from the heaven for their wrongdoing.

163. Ask them [O Prophet] about the town which was by the sea and how they broke the Sabbath[63]. The fish would come to them appearing on the surface of the water on Sabbath days, but when it was not Sabbath, they would not come. This is how We tested them for their rebelliousness.

164. When a group of them said, "Why are you admonishing a people whom Allah will destroy or punish severely?" They said, "To excuse ourselves before your Lord, and perhaps they may fear Allah."

165. When they ignored the admonition they were given, We saved those who forbade evil and seized the wrongdoers with a grievous punishment for their defiant disobedience.

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[59] *i.e., extreme measures previously required for repentance and retribution without recourse to compensation.*

[60] *This call is to all people since the time of Prophet Muhammad (ﷺ), including the People of the Book and others.*

[61] *Those who followed the final prophet, Muhammad (ﷺ).*

[62] *From the twelve sons of Jacob.*

[63] *This is another act of violation some of them committed.*

166. When they persistently violated what they were forbidden to do, We said to them, "Be despised apes[64]."

167. And [remember] when your Lord declared that He would send against them those who would afflict them with a terrible punishment[65] until the Day of Resurrection. Your Lord is Swift in Punishment, but He also is All-Forgiving, Most Merciful.

168. We scattered them[66] through the land in communities – some of them were righteous and others were less so. We tested them with both prosperity and adversity, so that they would return [to Allah's Obedience].

169. They were then succeeded by other generations who inherited the Scripture, opting for the lowly gains[67], and saying, "We will be forgiven[68]." Yet if a similar gain[69] comes their way, they will seize it. Was not a covenant of the Scripture taken from them that they should not say about Allah except the truth, and they had studied its teachings? But the Home of the Hereafter is better for those who fear Allah. Do you not understand?

170. As for those who hold fast to the Scripture and establish prayer, We will not let the reward of those who seek righteousness to be lost.

171. And [remember] when We raised the mountain over them as if it were a dark cloud, and they thought that it would fall upon them, "Hold fast to what We have given you[70] and observe its teachings, so that you may fear Allah."

172. And [remember] when your Lord brought forth from the loins of the children of Adam their offspring and made them testify about themselves [asking], "Am I not your Lord?" They said, "Yes indeed; We testify[71]." [We did so] lest you should say on the Day of Resurrection, "We were unaware of this,"

173. Or that you say, "It was our forefathers before us who associated partners with Allah, and we are their offspring who came after them. Will you then destroy us for the falsehood that they invented?"

174. This is how We make the verses clear, so that they may return.

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[64] *Their deed was deceptive, only outwardly resembling observance of Allah's commands. As such, Allah turned them into apes, only outwardly resembling humans, but were actually far apart from real humans.*

[65] *This is for their constantly disparaging their pledge with Allah.*

[66] *This is an allusion to the Jewish Diaspora and their dispersion out of their lands. See 17:4-8.*

[67] *i.e., unlawful gains and pleasures.*

[68] *It demonstrates how self-justifying they were in sticking to their devious ways.*

[69] *i.e., a similar temptation.*

[70] *For their persistent rebellion and disobedience.*

[71] *This is alluding to the 'mīthāq al-fitrah' (the pledge of innate nature).*

175. And relate to them [O Prophet] the story of the one[72] whom We gave knowledge of Our revelations, but he abandoned it, so Satan took hold of him and he became one of the deviants.

176. If We had willed, We could have elevated him thereby[73], but he clung to the [life of the] earth[74] and followed his desires. His likeness is that of a dog: if you attack it, it pants with its tongue lolling, and if you leave it, it still pants[75]. Such is the example of the people who reject Our revelations. Therefore, relate the stories, so that they may reflect.

177. How evil is the likeness of people who rejected Our verses, and it is themselves that they have wronged.

178. Whoever Allah guides is rightly guided; and whoever He causes to stray[76], it is they who are the losers.

179. We have surely created for Hell many jinn and humans. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear[77]. They are like cattle[78], rather, they are more astray. It is they who are the heedless.

180. Allah has the Most Beautiful Names, so call upon Him by them, and leave those who deviate concerning His Names[79]. They will be recompensed for what they used to do.

181. And among those whom We created is a group[80] that guides others with the truth and establishes justice therewith.

182. As for those who reject Our signs, We will gradually lead them to destruction[81] without them realizing it.

183. I will give them respite, but My plan is firm.

184. Have they not reflected that their fellow [Prophet] is not insane? He is none but a clear warner.

185. Have they not observed the dominions of the heavens and earth and all that Allah

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[72] *A man from the Children of Israel at the time of Moses.*

[73] *i.e., by the knowledge of the revelations.*

[74] *i.e., its worldly pleasures.*

[75] *No matter whether they are admonished or not, they will not believe.*

[76] *Due to persistence in evil and rejecting the truth.*

[77] *As they willfully fail to use their faculties of discernment and understanding.*

[78] *They only care to satiate their animalistic drives, not about the life to come, so they are no better than livestock.*

[79] *i.e., use them improperly such as calling other gods besides Allah by them, or deny them, or distort their meanings.*

[80] *The followers of Prophet Muhammad (ﷺ).*

[81] *By giving them one favor after another which only increases them in arrogance and sin.*

has created, and that the end of their term might be near? In what message after this [Qur'an] will they then believe?

186. Whoever Allah causes to stray, there is none to guide him; He will leave them to wander blindly in their transgression.

187. They ask you [O Prophet] about the Hour, "When will it come to pass?" Say, "Its knowledge is only with my Lord. None can reveal its due time except Him. It will be heavy on the heavens and earth; it will only come to you by surprise." They ask you as if you are well-aware of it. Say, "Its knowledge is only with Allah, but most people do not know."

188. Say, "I have no power to benefit or harm myself, except what Allah wills. If I had knowledge of the unseen, I would have acquired much good, and no evil would have touched me. I am only a warner and bearer of glad tidings for people who believe."

189. It is He Who created you from a single soul, and from it He made its spouse[82], so that he may find comfort in her. When he covered her[83], she conceived a light burden carrying it with ease. Then when she grew heavy, they called upon Allah, their Lord, "If you give us a healthy child[84], we will certainly be grateful."

190. But when He gave them a healthy child, they[85] ascribed partners to Him in that which He had given them. Exalted is Allah far above what they ascribe to Him.

191. Do they ascribe to Him partners who cannot create anything, but are themselves created?

192. They cannot help them, nor can they help themselves.

193. If you call them to guidance, they will not follow you; it is the same whether you call them or remain silent.

194. Those whom you supplicate besides Allah are slaves like you; supplicate them and let them respond to you, if you are truthful.

195. Do they have feet to walk with? Or hands to grasp with? Or eyes to see with? Or ears to hear with? Say [O Prophet], "Call your idols then conspire against me and give me no respite[86]!

196. My Protector is Allah Who has sent down the Book, for it is He Who protects the righteous.

197. But those whom you supplicate besides Him cannot help you, nor can they help themselves."

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[82] *Adam and his mate, Eve.*

[83] *An allusion to sexual relation.*

[84] *Physically sound or righteous.*

[85] *The ungrateful or the polytheistic man and woman.*

[86] *This outright challenge highlights the powerlessness of their gods.*

198. If you call them to guidance, they do not hear, and you see them looking at you, but they do not see.

199. Be gracious, enjoin what is right and turn away from those who are ignorant[87].

200. If you are tempted by Satan, seek refuge with Allah[88], for He is All-Hearing, All-Knowing.

201. Those who fear Allah, when an evil whisper comes to them from Satan, they remember Him and immediately come back to their senses.

202. But the devils plunge their [human] brothers deeper into sin, sparing no effort.

203. When you do not bring them a sign[89], they say, "Why do you not improvise one?" Say, "I only follow what is revealed to me from my Lord. This [Qur'an] is an insight from your Lord, and a guidance and mercy for people who believe."

204. When the Qur'an is recited, listen to it attentively and maintain silence, so that you may receive mercy.

205. And remember your Lord within yourself with humility and fear, without raising your voice, in the morning and evening, and do not be of those who are heedless.

206. Indeed, those [angels] who are near to your Lord do not disdain to worship Him; they glorify Him, and to Him they prostrate.

[87] *i.e., turn a blind eye and pretend to take no notice of their abuse.*

[88] *From flaring up out of rage or falling into sin.*

[89] *The Qur'an is the greatest sign ever, yet they denied it blindly.*

8 - Al-Anfāl[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. They ask you [O Prophet] about the spoils of war[1]. Say, "The spoils of war belong to Allah and the Messenger. So fear Allah, settle your affairs among yourselves, and obey Allah and His Messenger, if you are [true] believers."

2. The true believers are those whose hearts are filled with awe when Allah is mentioned, and their faith increases when His verses are recited to them, and they put their trust only in their Lord;

3. those who establish prayer and spend out of what We have provided for them.

4. Such are the true believers; they will have high ranks with their Lord, and forgiveness and honorable provision.

5. Just as your Lord brought you [O Prophet] out of your home for a just cause[2], even though a group of believers were averse to it.

6. They disputed with you concerning the truth[3] after it had become clear to them as if they were being driven towards death while they were looking on.

7. And [remember, O believers], when Allah promised you one of the two parties[4], that it would fall to you, and you wished that the unarmed one would fall to you. But it was Allah's Will to establish the truth by His Words and exterminate the disbelievers,

8. so that He might establish the truth and nullify the falsehood, even though the wicked are averse to it.

9. [Remember] when you were seeking the help of your Lord [at Badr] and He responded to you, "I will reinforce you with a thousand angels[5], following one another in succession."

10. Allah granted this only as glad tidings and to reassure your hearts, for victory only comes from Allah. Indeed, Allah is All-Mighty, All-Wise.

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[*] *Al-Anfāl (The Spoils of War)*

[1] *Referring to the Companions of the Prophet (ﷺ) who asked him about the distribution of the of war booty.*

[2] *It is referring to the Battle of Badr.*

[3] *i.e., the imminent fighting.*

[4] *i.e., either the caravan of Quraysh or their army in the Battle of Badr.*

[5] *The number of Quraysh army was 1000 fighters. Allah bolstered Muslims with 1000 angels, who only numbered 319 men beforehand.*

11. [Remember] when He caused drowsiness to overcome you as an assurance from Him, and He sent down rain from the sky to purify you and to remove Satan's whispers from you, and to strengthen your hearts and to steady your footsteps.

12. [Remember] when your Lord inspired the angels, "I am with you[6], so make firm the feet of those who believe. I will cast terror into the hearts of those who disbelieve. So strike their necks and strike all their limbs[7]."

13. That is because they opposed Allah and His Messenger. Whoever opposes Allah and His Messenger, Allah is indeed severe in punishment.

14. That is for you, so taste it, and for the disbelievers, there will be the punishment of the Fire.

15. O you who believe, when you confront the disbelievers in battle, do not turn your backs to them.

16. Whoever turns his back to them on such a day - unless it is for tactical reasons or joining another group - he will incur the wrath of Allah and his abode will be Hell. What a terrible destination!

17. It was not you who killed them, but it was Allah Who killed them; and it was not you [O Prophet] who threw when you threw [a handful of sand][8] but it was Allah Who threw, so that He might test the believers with a great test. Allah is All-Hearing, All-Knowing.

18. As such, Allah undermines the plans of the disbelievers.

19. If you [disbelievers] were seeking the decision, it has come to you[9]. If you desist, it will be better for you, but if you return [to war], We too will return. And your forces - no matter how great in number they are - will not avail you anything, for Allah is with the believers.

20. O you who believe, obey Allah and His Messenger, and do not turn away from him after hearing [his command].

21. And do not be like those[10] who say, "We hear," while they do not actually listen.

22. The worst of creatures before Allah are those who are deaf and dumb, and who do not understand.

23. If Allah had known any good in them[11], He would have made them hear, but

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[6] *Allah's 'special withness' (ma'iyyah khāssah) is by His support and aid.*

[7] *i.e., "all extremities," their hands and feet.*

[8] *It filled their eyes and noses, preventing their advance.*

[9] *The disbelievers implored Allah against Prophet Muhammad (ﷺ) and Muslims (alleging that they were wrongdoers), so His decision came.*

[10] *i.e., the hypocrites and/or the disbelievers.*

[11] *i.e., real willingness and intention of good.*

even if He had made them hear, they would have turned away in aversion.

24. O you who believe, respond to Allah and the Messenger when He calls you to what gives you life[12], and know that Allah comes between a person and his heart[13], and it is to Him that you will all be gathered.

25. Beware of a trial that will not only befall the wrongdoers among you, and know that Allah is severe in punishment.

26. And remember when you were few in number and oppressed in the land[14], fearing that the people would snatch you away. Then He sheltered you[15], and strengthened you with His help, and provided you with good things, so that you may give thanks.

27. O you who believe, do not betray Allah and the Messenger, nor betray your trusts knowingly.

28. Know that your wealth and your children[16] are only a trial and that with Allah is an immense reward.

29. O you who believe, if you fear Allah, He will provide you with an insight[17] to distinguish between right and wrong, absolve you of your sins and forgive you, for Allah is the Lord of great bounty.

30. And [remember] when the disbelievers plotted against you[18], to take you as captive, kill you or expel you. They plan, and Allah also plans, but Allah is the Best of those who plan.

31. When Our verses are recited to them, they say, "We have heard. If we wished, we could say something like this. This is nothing but ancient fables."

32. And [remember] when they said, "O Allah, if this is indeed the truth from You, then rain down upon us stones from the heaven or bring upon us a painful punishment[19]."

33. But Allah would not punish them while you [O Prophet] are among them, nor would Allah punish them as long as they seek forgiveness.

34. Why should Allah not punish them when they prevent [people] from the Sacred

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[12] *A better life with faith both in this life and in the Hereafter.*

[13] *Beware of rejecting the command of Allah when it comes to you, for Allah may not enable you to respond to his command afterward, as the hearts are between the two Fingers of Allah Who changes it as He wishes.*

[14] *In Makkah.*

[15] *In Madinah.*

[16] *Due to your love for both of them, you may violate Allah's commands concerning them.*

[17] *Or a way out of difficulties.*

[18] *They plotted against the Messenger (ﷺ) in Makkah.*

[19] *Abu Jahl and other disbelievers invoked this supplication.*

Mosque, although they are not its rightful guardians? Its rightful guardians are only those who fear Allah, but most of them do not know.

35. Their prayer at the Sacred House was nothing but whistling and clapping. So taste the punishment[20] for your disbelief.

36. The disbelievers spend their wealth to prevent [people] from the way of Allah. They will continue to spend it, then it will be a source of regret for them, then they will be defeated, and those who disbelieve will be gathered into Hell,

37. so that Allah may separate the wicked from the good, and pile up the wicked all together and then cast them into Hell. It is they who are the losers.

38. Say to those who disbelieve that if they desist[21], their past will be forgiven, but if they persist, then they have a precedent in those who have passed before them.

39. Fight them until there is no more persecution[22] and the religion is entirely for Allah; but if they desist, then Allah is All-Seeing of what they do.

40. But if they turn away, then know that Allah is your Protector. What an excellent Protector and an excellent Helper!

41. Know that whatever spoils you obtain, one-fifth belongs to Allah[23] and the Messenger[24], to his close relatives, the orphans, the needy and the [stranded] travelers - if you truly believe in Allah and in what We sent down to Our slave[25] on the day of Criterion[26] - the day when the two armies met [at Badr]. And Allah is Most Capable of all things.

42. [Remember] when you were on the near side of the valley [of Badr], and they were on the far side, and the caravan was on the lower ground beneath you. If you had made prior arrangements to encounter, you would have failed to keep that appointment. But [it happened] so that Allah might accomplish what had already been decreed, and so that those who chose to perish would perish after seeing clear evidence, and those who chose to survive would survive after seeing clear evidence. Indeed, Allah is All-Hearing, All-Knowing.

43. [Remember] when Allah showed them to you in your dream as few in number; if He had shown them to you as many, you [believers] would have lost courage and

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[20] *Their degrading defeat, killing and captivation at Badr.*

[21] *From disbelief and disobedience.*

[22] *Among the meanings of fitnah"are: disbelief and its imposition on others, dissension, trial, and torment. See 2:191.*

[23] *To be spent in the cause of Allah.*

[24] *The tribes of Banu Hāshim and Banu Abdul Muṭṭalib, who were not eligible for zakah. The remaining four-fifths are divided among the soldiers.*

[25] *Prophet Muhammad (ﷺ).*

[26] *The Battle of Badr.*

disputed in the matter. But Allah spared you [of that], for He is All-Knowing of what is in the hearts.

44. And [remember] when you met, He made them appear as few in your eyes, and made you appear as few in their eyes, so that Allah may accomplish what was already decreed. And to Allah will return all matters.

45. O you who believe, when you encounter a group [in battle], stand firm and remember Allah much, so that you may triumph[27].

46. Obey Allah and His Messenger, and do not dispute with one another, or else you will lose courage and your strength will weaken. And be steadfast, for Allah is with those who are steadfast.

47. Do not be like those[28] who came out of their homes insolently, showing off to people, and preventing others from Allah's way, for Allah is All-Encompassing of what they do.

48. And [remember] when Satan made their misdeeds appealing to them, and said, "No one can overcome you today, and I am your protector." But when the two armies faced each other, he turned on his heels and said, "I have nothing to do with you, for I see what you do not see. I surely fear Allah, for Allah is severe in punishment."

49. And [remember] when the hypocrites and those who have sickness in their hearts said, "These [believers] are deluded by their religion." But whoever puts his trust in Allah[29], Allah is indeed All-Mighty, All-Wise.

50. If only you could see when the angels take the souls of the disbelievers, beating their faces and their backs, "Taste the punishment of the scorching fire!

51. This is because of what your hands have sent forth, for Allah is never unjust to [His] slaves."

52. Their case is like the people of Pharaoh and those who came before them[30]. They disbelieved in the signs of Allah, so Allah seized them for their sins. Indeed, Allah is All-Powerful and Severe in Punishment.

53. This is because Allah would never change the blessings He has bestowed upon a people until they change their own attitude and conduct. Indeed, Allah is All-Hearing, All-Knowing.

54. Their case is like the people of Pharaoh and those who came before them. They rejected the signs of their Lord, so We destroyed them[31] for their sins and drowned the people of Pharaoh; they were all wrongdoers.

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[27] *How to win a victory: 1. To stand firm. 2. To mention Allah profusely and seek His help.*

[28] *The Quraysh army.*

[29] *Victory is not achieved by mere worldly measures; it only comes from Allah for those who really put their trust in Him.*

[30] *The people of 'Ād, Thamūd and others met the same fate.*

[31] *Repetition of the example of the earlier nations is to emphasize the inevitable fate of those who disbelieve or disobey Allah.*

55. The worst of moving creatures[32] before Allah are those who persist in disbelief, so they do not believe,

56. those with whom you [O Prophet] made a treaty, but they break their treaty every time, and they do not fear Allah.

57. If you encounter them in battle, make a fearsome example of them[33] for those who are behind them, so that they may be deterred.

58. If you fear betrayal from any people, throw their treaty back at them openly[34], for Allah does not like the treacherous.

59. The disbelievers should not think that they are unreachable; they cannot escape.

60. Prepare against them whatever force[35] you can and cavalry, to deter Allah's enemies and your enemies[36], and others besides them whom you do not know[37], but Allah knows them. Whatever you spend[38] in the cause of Allah will be repaid to you in full, and you will not be wronged.

61. If they incline to peace, then incline to it, and put your trust in Allah, for He is the All-Hearing, the All-Knowing.

62. But if they intend to deceive you, then Allah is sufficient for you; it is He Who supported you with His help and with that of the believers.

63. He brought their hearts together[39], even if you had spent all that is on earth, you could not have brought their hearts together, but Allah has brought them together, for He is All-Mighty, All-Wise.

64. O Prophet, Allah is sufficient for you[40] and for the believers who follow you.

65. O Prophet, urge the believers to fight. If there are twenty steadfast among you, they will overcome two hundred; and if there are a hundred of you, they will overcome a thousand of the disbelievers, for they are a people who do not understand.

66. Now Allah has lightened your burden, for He knew that there is weakness in you. So if there are a hundred steadfast men among you, they will overcome

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[32] *See 8:22-23.*

[33] *i.e., Treat the treacherous who betray their pledges with due severity.*

[34] *i.e., announce to them its dissolution so that you both be on the same footing.*

[35] *All types of power: physical, mental as well as weapons.*

[36] *To make them think twice before invading or fighting them.*

[37] *i.e., lurking enemies.*

[38] *Funds are necessary for preparing the force.*

[39] *The joining of the hearts was indeed a great favour, as the extent of enmity among them in the pre-Islamic era was rampant.*

[40] *See 3:173.*

two hundred; and if there are a thousand, they will overcome two thousand, by Allah's permission. And Allah is with those who are steadfast.

67. It is not befitting for a prophet to take captives[41] until he thoroughly subdues [the enemy] in the land. You desire the gains of this world[42], but Allah desires [for you] the Hereafter. And Allah is All-Mighty, All-Wise.

68. Were it not for a prior decree[43] from Allah, you would have surely been afflicted with a great punishment for what you have taken [of ransom].

69. So consume what you have gained in war, for it is lawful[44] and good, but fear Allah. Allah is indeed All-Forgiving, Most Merciful.

70. O Prophet, tell those captives who are in your custody, "If Allah knows of any good[45] in your hearts, He will give you something better than what has been taken from you, and will forgive you, for Allah is All-Forgiving, Most Merciful."

71. But if they intend to betray you, they have already betrayed Allah before, so He empowered you over them. And Allah is All-Knowing, All-Wise.

72. Those who believed, migrated, and fought with their wealth and their lives in the cause of Allah, and those who provided [the migrants] with shelter and help - they are allies of one another. As for those who believed but did not migrate, you have no obligation to protect them until they migrate. But if they seek your help in religion, it is your obligation to help, except against people with whom you have a treaty. And Allah is All-Seeing of what you do.

73. Those who disbelieve are protectors of one another[46]. Unless you do likewise, there will be persecution in the land and great corruption.

74. Those who believed, migrated and fought in the cause of Allah, as well as those who gave them refuge and help - it is they who are the true believers; they will have forgiveness and an honorable provision.

75. And those who believed afterwards, migrated and fought along with you - they belong to you. But blood relatives are more entitled to inherit[47] from one another according to the Book of Allah. Indeed, Allah is All-Knowing of everything.

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[41] *It is referring to the disbelievers of Quraysh who were taken as captives by the Prophet (ﷺ) in the wake of Badr.*

[42] *i.e., material benefits, such as the ransom paid by prisoners.*

[43] *This "decree": 1) that He would make spoils and ransom lawful, 2) that He would not punish for a matter not explained previously, 3) and that He would not punish the Companions who attended Badr.*

[44] *When Allah saw the destitution and helplessness of the Muslims, He made gains of war lawful for them.*

[45] *i.e., a sincere will to embrace Islam.*

[46] *i.e., taking one another as allies and abandoning all bonds with the disbelievers.*

[47] *This applies only to Muslim relatives; others may be given by bequest. See 4:11.*

9 - At-Tawbah[*]

1. [This is] a declaration of disassociation[1] by Allah and His Messenger to those polytheists with whom you have made a treaty.

2. "Therefore move freely in the land[2] for four months, but know that you cannot escape Allah and that Allah will humiliate the disbelievers."

3. A declaration from Allah and His Messenger to the people on the day of the greater pilgrimage[3], that Allah and His Messenger are free from obligation to the polytheists. If you repent, it is better for you, but if you turn away, then know that you cannot escape Allah[4]. And give the disbelievers tidings of a painful punishment.

4. Except those polytheists with whom you have a treaty and who have not broken it in the least, nor have backed up anyone against you - so fulfill your treaty with them until the end of their term[5]. Indeed, Allah loves those who fear Him.

5. Then when the [four] sacred months[6] are over, kill the polytheists wherever you find them, seize them, besiege them and lie in wait for them on every route[7]. But if they repent, establish prayers and give zakah, then set them free, for Allah is All-Forgiving, Most Merciful[8].

6. If any of the polytheists asks you for protection, give it to him, so that he may hear the Word of Allah[9], then escort him to his place of safety; that is because they are a people who do not know.

7. How can the polytheists have a treaty with Allah and with His Messenger, except those whom you made a treaty with at the Sacred Mosque[10]? Should they fulfill their pledge to you, fulfill your pledge to them[11], for Allah loves those who fear Him.

8. How [can there be a treaty] - if they were to overcome you, they would neither

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[*] *At-Tawbah (The Repentance)*

[1] *This surah, unlike all surahs of the Qur'an, is not preceded by al-basmalah (the usual opening statement).*

[2] *They were encouraged to repent or find a safe place to depart to.*

[3] *Hajj; 'Umrah is a minor pilgrimage.*

[4] *i.e., you cannot escape His punishment.*

[5] *This is an exception from the four months reprieve.*

[6] *i.e., Muharram, Rajab, Dhul-Qa'dah and Dhul-Hijjah.*

[7] *Some prominent scholars of Islam are of the opinion that this applies especially to combatant disbelievers who pose a threat to Muslims.*

[8] *The next few verses reveal who these really are and why they deserve such retaliatory measures.*

[9] *Because their belligerence and animosity stem from their ignorance about Islam.*

[10] *The Treaty of Hudaybiyah made in the environs of the Sacred Mosque.*

[11] *i.e., maintain the terms of the treaty.*

respect ties of kinship nor treaty[12]? They please you with their tongues, while their hearts are averse to it, and most of them are wicked.

9. They have sold the verses of Allah for a small price and prevented [people] from His way[13]. Terrible is indeed what they have done!

10. They do not honor the ties of kinship or treaties with regard to the believers. It is they who are the transgressors.

11. Yet if they repent, establish prayer and give zakah, then they are your brothers in faith. We explain the verses in detail for people who know.

12. But if they break their oaths after making a pledge and revile your religion, then fight the leaders of disbelief - whose oaths mean nothing to them - so that they may desist.

13. Will you not fight people who broke their oaths, conspired to expel the Messenger[14], and initiated the war against you first[15]? Do you fear them? Rather it is Allah Whom you should fear, if you are [truly] believers.

14. Fight them, Allah will punish them at your hands, and will disgrace them, and give you victory over them, and will soothe the hearts of people who believe,

15. and He will remove rage from their hearts. Allah turns in forgiveness to whom He wills. Allah is All-Knowing, All-Wise.

16. Do you think that you will be left untested, when Allah has not yet proven who among you strove [in His cause] and did not take any trusted allies other than Allah, His Messenger and the believers? Allah is All-Aware of what you do.

17. It is not for the polytheists to maintain Allah's mosques[16] while openly displaying their disbelief. Their deeds have become worthless, and they will abide in the Fire forever.

18. The mosques of Allah are only to be maintained by those who believe in Allah[17] and the Last Day, establish prayer, give zakah and fear none but Allah. It is they who are expected to be rightly guided.

19. Do you consider giving water to the pilgrims and maintaining the Sacred Mosque as equal to believing in Allah and the Last Day and striving for Allah's cause? They are not equal before Allah, and Allah does not guide the wrongdoing people.

20. Those who believed, emigrated, and strove in Allah's cause with their wealth and their lives are of a higher rank before Allah; it is they who will triumph.

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[12] *They cannot be trusted because they constantly renege on their pledges and break their promises.*

[13] *In order to maintain their source of income, they barred their people from embracing Islam.*

[14] *From Makkah.*

[15] *By helping the clan of Bakr to kill mercilessly the clan of Khuza'ah, the allies of the Prophet (ﷺ).*

[16] *i.e., building them and taking care of them, or performing acts of devotional worship.*

[17] *Not associating anyone or anything with Allah in worship.*

21. Their Lord gives them glad tidings of mercy from Him and His pleasure, and of gardens in which they will have everlasting bliss,

22. abiding therein forever. Indeed, with Allah is a great reward.

23. O you who believe, do not take your parents and brothers as allies if they choose disbelief over belief; whoever among you takes them as allies, it is they who are the wrongdoers.

24. Say, "If your parents, your children, your brothers, your spouses, your clan, the wealth you have acquired, the trade you fear to decline, and the homes you cherish - [if these] are dearer to you than Allah and His Messenger[18], and striving in His cause, then wait until Allah executes His decree[19]. For Allah does not guide disobedient people."

25. Allah has given you victory in many battlefields, and on the day of Hunayn[20] when you took pride in your great number, but they were of no use to you; the earth, despite its vastness, became constricted to you, then you turned back running away.

26. Then Allah sent down His tranquility upon His Messenger and upon the believers[21], and sent down soldiers that you did not see[22], and chastised those who disbelieved. Such was the recompense of the disbelievers.

27. Then afterward, Allah will accept the repentance of whom He wills, for Allah is All-Forgiving, Most Merciful.

28. O you who believe, the polytheists are impure[23], so do not let them come near the Sacred Mosque after this year. If you fear poverty, Allah will enrich you out of His bounty[24], if He wills. Indeed, Allah is All-Knowing, All-Wise.

29. Fight those of the People of the Book who do not believe in Allah and the Last Day, nor do they consider forbidden what Allah and His Messenger have forbidden, nor adopt the religion of truth [i.e., Islam], until they pay the protection tax[25] willingly while they are humbled.

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[18] *The Prophet (ﷺ) said: "There are three traits, whoever has them will taste the sweetness of Faith by their virtue: that Allah and His Messenger are dearer to him than anything else..." [Al-Bukhārī: 16, Muslim: 43].*

[19] *His punishment.*

[20] *In the battle of Hunayn, the Prophet (ﷺ) fought along with his noble Companions, when they were certain of victory due to their number and said: "We shall not be defeated today because of our number", so they were made to suffer retreat.*

[21] *When they realized humbly how much they were in need of Allah, He came to their aid.*

[22] *The angels.*

[23] *Impurity here means: disbelief, vile manners and unholy character.*

[24] *Because the pilgrimage site was the major trading season in Arabia at that time.*

[25] *Jizyah: is a tax levied from the people of the Book (Jews and Christians). It is only taken from those who can afford it; to enjoy privileges such as protection, freedom of religion, and fair treatment. Furthermore, they are exempted from military service as well as zakah is not taken from them, which are only due upon Muslims.*

30. The Jews say, "Ezra[26] is the son of Allah," and the Christians say, "The Messiah is the son of Allah[27]." These are mere words that they utter, imitating the words of the disbelievers before them[28]. May Allah ruin them; how can they be deluded?

31. They have taken their rabbis and monks as lords[29] besides Allah, as well as the Messiah, son of Mary, even though they were commanded to worship only One God; none has the right to be worshiped except Him, glorified is He far above what they associate with Him[30].

32. They seek to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, even if the disbelievers hate it.

33. It is He Who has sent His Messenger with guidance and the religion of truth, so that He may make it prevail over all other religions, even though the polytheists dislike it.

34. O you who believe, there are many rabbis and monks who consume people's wealth unlawfully and prevent people from Allah's way. Those who hoard gold and silver and do not spend it in the way of Allah, give them tidings of a painful punishment.

35. On the Day when their treasures[31] will be heated up in the Fire of Hell, and their foreheads, sides and backs will be branded therewith. [They will be told], "This is what you hoarded for yourselves; so taste [the punishment of] what you used to hoard."

36. The number of months with Allah is twelve, in the Record of Allah[32] since the day He created the heavens and earth; of which four are sacred. This is the straight way, so do not wrong yourselves during these months[33], and fight the polytheists all together[34], just as they fight you all together. And know that Allah is with those who fear Him.

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[26] *'Uzayr or Ezra: It was he who restored and codified the Torah after it had been lost during the Babylonian Exile, and edited it in more or less in the form which it is today.*

[27] *See 2:116.*

[28] *In saying that Allah has taken to Himself a son, as polytheists before them said that angels are Allah's daughters.*

[29] *By obeying them rather than obeying Allah's commandments.*

[30] *'Adiyy ibn Hātim al-Tā'iyy (ﷺ), who was Christian before embracing Islam, narrated that he came to the Messenger (ﷺ) while he was reciting this verse, and he said to the Messenger: "We do not worship them!" He asked: "Do they not deem unlawful what Allah allowed and you follow them making it unlawful, and declare lawful what Allah forbade and you follow them making it lawful?" 'Adiyy said: "Indeed!" then he (ﷺ) said: "That is their worship!" [At-Tirmidhī: 3095; also see: Matthew 15:19-, Isaiah 29:13, Jeremiah 8:8].*

[31] *The hoarded gold and silver whose zakah was not paid.*

[32] *i.e., the Preserved Tablet.*

[33] *i.e., do not violate the sacred months or commit aggression therein; they are: 1st, 7th, 11th, 12th months of the lunar calendar.*

[34] *See 2:193, 8:73.*

37. The postponement of [Sacred Months] is an act of disbelief[35], which leads them further astray. They declare a month lawful in one year and sacred the next year, in order to match the number of months that Allah has declared as sacred, thus making lawful what Allah has made forbidden[36]; their evil deeds have been made appealing to them, and Allah does not guide the disbelieving people.

38. O you who believe, what is the matter with you that when you are asked to march forth in the cause of Allah, you cling heavily to the earth[37]? Are you content with the life of this world instead of the Hereafter? But the enjoyment of the life of this world is insignificant compared to that of the Hereafter.

39. Unless you march forth, He will chastise you with a painful punishment and replace you with other people, and you cannot harm Him in the least, for Allah is Most Capable of all things.

40. If you do not support the Prophet, Allah has already supported him when the disbelievers forced him out; when he was second of the two[38][38] in the cave - saying to his companion, "Do not grieve; Allah is with us." Thereupon Allah sent down His tranquility upon him, supported him with soldiers that you did not see[39], and rendered the word of the disbelievers[40] the lowest, whereas the Word of Allah[41] is supreme. And Allah is All-Mighty, All-Wise.

41. March forth, whether lightly or heavily armed[42], and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew.

42. If it had been an easy win within reach and a short journey, those [hypocrites] would have followed you, but the distance seemed too far for them. They will swear by Allah[43], "If we had been able, we would have surely joined you," destroying themselves [through false oaths], and Allah knows that they are liars.

43. May Allah pardon you [O Prophet]! Why did you give them permission [to stay behind] before it became clear to you as to who were telling the truth, and who were liars[44]?

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[35] *Fighting during a sacred month.*

[36] *If they found it advantageous to violate a sacred month, they would do so, designating another month sacrosanct instead to observe the restrictions of fighting.*

[37] *i.e., inclining toward the comforts of the worldly life.*

[38] *The second was his companion, Abu Bakr.*

[39] *Angels came to the Prophet's aid in the small cave.*

[40] *i.e., their claims and slogans of disbelief.*

[41] *i.e., «La ilaha illa Allah» (There is no true deity except Allah).*

[42] *i.e., young or old, riding or walking, in ease or in hardship - in all circumstances; those who are exempted is mentioned in the verse 91 below.*

[43] *When you return from the Tabūk expedition in which the hypocrites did not participate.*

[44] *None should have been given permission, so as to see who would set out with the Muslim army, the truthful; and who would not, the liars.*

44. Those who believe in Allah and the Last Day will not ask you to be exempted from striving with their wealth and their lives in Allah's cause. Allah is All-Knowing of those who fear Him.

45. Only those who do not believe in Allah and the Last Day ask permission to be exempted; they have doubts in their hearts, so they will continue to waver in their doubts.

46. If they had truly intended to march forth, they would have made necessary preparations for it. But Allah disliked their going forth, so He made them lag behind, and they were told, "Stay behind with those who are staying behind[45]."

47. If they had gone forth with you, they would have only increased you in disorder and would have scurried around, sowing discord among you, and some of you would have listened to them. And Allah is All-Knowing of the wrongdoers.

48. They had surely sought to sow discord before and devised plots against you [O Prophet][46] until the truth [i.e., victory] came and Allah's decree [i.e., religion] prevailed, even though they were averse.

49. There are some among them who say, "Exempt me and do not expose me to temptation." They have already fallen into temptation[47]. Hell will certainly encompass the disbelievers.

50. If something good happens to you, it grieves them, but if a disaster befalls you, they say, "We have taken our precautions beforehand[48]," and they turn away rejoicing.

51. Say, "Nothing will ever befall us except that which Allah has decreed for us; He is our Protector." And in Allah alone let the believers put their trust.

52. Say, "Are you awaiting to befall us except one of the two fine things [i.e., victory or martyrdom][49]? But we are awaiting that Allah will afflict you with punishment from Himself or at our hands. So wait; we too are waiting with you."

53. Say, "Whether you spend willingly or unwillingly, it will never be accepted from you, for you have been a wicked people."

54. Nothing prevents the acceptance of their spending except that they disbelieve in

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[45] *i.e., the terminally weak, women and children.*

[46] *They spared no effort to put their insidious artifice into action against the Prophet (ﷺ) and the believers.*

[47] *By avoiding their obligations, they fell into destruction.*

[48] *The hypocrites claim to have protected themselves by not setting out on the campaign.*

[49] *The Prophet (ﷺ) said: "When your brothers were struck down in the Battle of Badr, Allah placed their souls in the abdominal cavities of green fowls, they drink from the rivers of Paradise, eat from its fruits and come back at the end of the day to repose in chandeliers hung in the Shadow of the Majestic Throne..." [Abū Dāwūd: 2520, Ahmad: 2388].*

Allah and His Messenger, they do not come to prayer but lazily[50], and they do not spend but reluctantly.

55. So do not let their wealth or their children impress you; Allah only intends to punish them through these things in the life of this world and to let their souls depart while they are still disbelievers.

56. They swear by Allah that they belong to you[51], but they do not belong to you; rather they are a people who are afraid [of you].

57. If they could find a refuge, caves, or a place to hide, they would rush headlong to it[52].

58. There are some among them who criticize you [O Prophet] concerning alms[53]; if they are given something thereof, they are pleased, but if they are not given, they are enraged.

59. If only they had been pleased with that which Allah and His Messenger gave them, and said, "Allah is sufficient for us; Allah will give us out of His bounty, and so will His Messenger; to Allah alone we turn with hope."

60. Alms [i.e., zakah] is only for the poor and the needy; those in charge of it; those whose hearts may be attracted [to Islam]; for freeing those in bondage; for those in debt; for the cause of Allah; and for [the stranded] traveler[54] - as ordained by Allah, for Allah is All-Knowing, All-Wise.

61. Among those [hypocrites] are some who offend the Prophet and say, "He listens to everyone[55]." Say [O Prophet], "He listens to what is best for you[56]; he believes in Allah, trusts the believers, and is a mercy for those of you who believe." But for those who offend the Messenger of Allah, there will be a painful punishment.

62. They swear by Allah to you [O Muslims] to please you, but it is Allah and His Messenger whose pleasure they should seek, if they are true believers.

63. Do they not know that whoever opposes Allah and His Messenger will dwell in the Fire of Hell forever? That is the ultimate disgrace.

64. The hypocrites fear that a chapter should be sent down about them, informing

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[50] *The Prophet (ﷺ) said: «No prayer is heavier for the hypocrites than the Fajr and the 'Isha' prayers; but if they knew the reward for these prayers at their respective times, they would certainly attend even if they had to crawl...» [Sahih al-Bukhāri: 626].*

[51] *In their precarious situation, they lie as a line of defence.*

[52] *A vividly depiction of their life of constant distress and anguish.*

[53] *The hypocrites would insinuate that the noble Messenger (ﷺ) was not fair in dividing zakah revenues.*

[54] *See 2:83, 2:273.*

[55] *i.e., he believes everything he hears.*

[56] *i.e., he listens but to what is good and not to evil; he listens and overlooks; he turns a blind eye when you come with fabrications.*

[the believers] of what is in their hearts[57]. Say [O Prophet], "Keep on mocking! Allah will certainly expose what you fear."

65. If you question them, they will surely say, "We were only indulging in idle talk and playing." Say, "Was it Allah, His verses and His Messenger that you were mocking[58]?"

66. Make no excuses; you have disbelieved after having believed[59]. If We pardon some of you, We will punish others because they are wicked.

67. The hypocrites, both men and women, are all alike; they enjoin what is evil and forbid what is good, and they withhold their hands [from giving][60]. They forgot Allah, so He forgot them. Indeed, the hypocrites are the rebellious.

68. Allah has promised the hypocrites, both men and women, and the disbelievers the Fire of Hell, abiding therein forever - it is sufficient for them. Allah has cursed them, and for them there will be an everlasting punishment.

69. [O hypocrites, you are] like those who came before you, who were more powerful than you and more abundant in wealth and children. They enjoyed their share, and you too have enjoyed your share just as those who came before you enjoyed their share; and you have indulged in idle talk just as they did. Such are those whose deeds have become worthless in this world and in the Hereafter; it is they who are the losers.

70. Have they not received the stories of those who came before them: the people of Noah, ʻĀd, Thamūd, the people of Abraham, the dwellers of Midian, and the overturned cities [of Lot]? Their messengers came to them with clear signs. It was not Allah who wronged them, but it was they who wronged themselves.

71. The believers, both men and women, are allies of one another; they enjoin what is good and forbid what is evil, they establish prayer, give zakah and obey Allah and His Messenger. It is they who will receive Allah's mercy, for Allah is All-Mighty, All-Wise.

72. Allah has promised the believers, both men and women, gardens under which rivers

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[57] *i.e., exposing their disbelief.*

[58] *'Abdullāh ibn 'Umar (ﷺ) reported: "During the Tabuk Expedition a man said in a gathering: "I have not seen anyone who is more gluttonous, lying and cowardly than these reciters of ours!" A man in the same gathering replied to him: "Liar! You are indeed a hypocrite! I shall tell the Messenger of Allah (ﷺ)!" When the news reached the Messenger (ﷺ), verses from the Qur'an came down regarding the incident." The narrator continues: "I saw him clinging to the belly strap of the Messenger's (ﷺ) she-camel, saying: "Messenger of Allah! We were only chit-chatting and passing time!" While the Messenger of Allah (ﷺ) was reciting: "Were you mocking of Allah, His Signs, and His Messenger". [cf. Ibn Abī Hātim, al-Tabarī, al-Shinqītī].*

[59] *However, the door of repentance is still open for them.*

[60] *i.e., from spending in the way of Allah.*

flow, abiding therein forever, and splendid dwellings in the Gardens of Eternity, and Allah's pleasure, which is the greatest of all; that is the supreme triumph.

73. O Prophet, strive against the disbelievers and the hypocrites, and be harsh with them. Their abode is Hell. What a terrible destination!

74. They swear by Allah that they said nothing [blasphemous], while they indeed uttered a word of blasphemy[61], and disbelieved after accepting Islam, and plotted what they could not achieve[62]. They are spiteful [against believers] for no reason except that Allah and His Messenger have enriched them out of His bounty. If they repent, it will be better for them, but if they turn away, Allah will chastise them with a painful punishment in this world and in the Hereafter, and they will have on earth no protector or helper.

75. There are some among them who made a covenant with Allah: "If He gives us out of His bounty, we will surely spend in charity and be among the righteous."

76. But when He did give them out of His bounty, they grew stingy and turned away in aversion.

77. So as a consequence, He caused hypocrisy to take root in their hearts until the Day they meet Him, because of breaking their promise to Allah, and because of their persistent lying.

78. Do they not know that Allah knows their secret and private conversations and that Allah is the All-Knower of all unseen?

79. Those who disparage the believers who voluntarily give charities and ridicule them for having nothing to give except their effort[63]. Allah will ridicule them, and for them there will be a painful punishment.

80. Whether you [O Prophet] seek forgiveness for them or not, even if you seek forgiveness for them seventy times[64], Allah will never forgive them[65]; that is

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[61] *such as insulting the Messenger (ﷺ) and attacking the religion.*

[62] *They devised to assassinate the Prophet (ﷺ) upon his return from the Tabuk Expedition, but their plot was foiled.*

[63] *They hurtle sneering comments on both the well-off who give generously, saying that they do so out of show off, and those who can only help with the very little they have, and deride them for it.*

[64] *The number 70 is not meant, but is rather used to denote numerousness per se.*

[65] *'Umar ibn al-Khaṭṭāb (رضي الله عنه) reported: "When 'Abdullāh ibn 'Ubayy ibn Salūl died, the Messenger of Allah (ﷺ) was summoned to Pray for him. As He (ﷺ) stood up, I sprang to him and said: "Messenger of Allah, will you pray over Ibn 'Ubayy, in spite of him saying so and so on the day of so and so!" I recounted to him (ﷺ) what he said. The Messenger (ﷺ) smiled and said: "Move away from me 'Umar." When I had argued a great deal with him, he said: "I was given a choice and I made my choice. Had I known that if I were to seek forgiveness for him more than seventy times he would be forgiven, I would have sought it more!" The Messenger (ﷺ) prayed and then left. It was just a short while after that the two verses in Barā'ah (al-Tawbah) came down: "Do not ever pray over anyone of them who dies ... died while in a state of contravention" " [Al-Bukhārī: 1366].*

because they disbelieved in Allah and His Messenger. Allah does not guide the rebellious people.

81. Those who remained behind rejoiced for doing so in defiance of the Messenger of Allah, and disliked to strive in the cause of Allah with their wealth and their lives[66], and said, "Do not march forth in this heat[67]." Say, "The Fire of Hell is more intense in heat." - If only they could understand!

82. Let them laugh a little and weep a lot as a recompense for what they used to do.

83. If Allah brings you back to a group of them and they ask your permission to go forth with you, say, "You will never go forth with me, nor will you ever fight an enemy with me. You were content to remain behind the first time, so now stay with those who remained behind[68]."

84. Never offer the funeral prayer for any of them who dies, nor stand by his grave, for they have disbelieved in Allah and His Messenger, and died as evildoers.

85. Do not let their wealth or their children impress you; Allah only intends to punish them with these things in this world, and to let their souls depart while they are disbelievers[69].

86. Whenever a Chapter is sent down [saying], "Believe in Allah and fight along with His Messenger," the affluent among them would ask you to excuse them, saying, "Let us remain with those who stay behind[70]."

87. They are content to be with those helpless who stay behind[71]; their hearts have been sealed, so that they do not understand.

88. But the Messenger and those who believe with him strive with their wealth and their lives. It is they who will have all kinds of good, and it is they who are successful.

89. Allah has prepared for them gardens under which rivers flow, abiding therein forever; that is the supreme triumph.

90. Some of the Bedouins came with excuses, seeking to be exempted, while others who lied to Allah and His Messenger stayed behind. Those who disbelieved among them will be afflicted with a painful punishment.

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[66] *While in reality, Allah had prevented their participation knowing of their hypocrisy and evil intent.*

[67] *In the Tabuk Expedition.*

[68] *It is used here to impart a derogatory sense because of their incapacity.*

[69] *The wording of this verse is almost identical to verse 55 above, reiterating its message.*

[70] *i.e., the weak, the terminally ill and the incapacitated.*

[71] *They are mainly women.*

91. There is no blame on the weak, the sick, or those who have nothing to spend, as long as they are sincere to Allah and His Messenger. There is no blame on those who do good, and Allah is All-Forgiving, Most Merciful.

92. Nor is there any blame on those who came to you asking you for mounts to take them along, and you said, "I can find no mounts for you;" they turned away with their eyes overflowing with tears out of grief that they had nothing to spend.

93. Blame is only on those who ask you for exemption even though they are affluent. They are content to stay behind with the helpless[72], and Allah has sealed their hearts so they do not know.

94. They will make excuses to you when you return to them. Say, "Make no excuses; we will never believe you[73]. Allah has already informed us about your affairs. Allah and His Messenger will see your deeds, then you will be brought back to the Knower of the unseen and the seen, and He will inform you of what you used to do."

95. When you return to them, they will swear to you by Allah so that you may leave them alone. So leave them alone, for they are evil. Their abode is Hell, as a recompense for what they used to do.

96. They will swear to you in order to please you. Even if you are pleased with them, Allah will not be pleased with the rebellious people.

97. The Bedouins are worse in disbelief and hypocrisy, and less likely to know the limits sent down by Allah to His Messenger. And Allah is All-Knowing, All-Wise.

98. Among the Bedouins are some who consider what they spend as a loss and await some misfortune to befall you. May ill fortune befall them! And Allah is All-Hearing, All-Knowing.

99. However, there are some among the Bedouins who believe in Allah and the Last Day, and consider what they spend as a means of drawing closer to Allah, and of deserving the invocations of the Messenger. It is certainly a means of drawing closer for them. Allah will admit them to His mercy, for Allah is All-Forgiving, Most Merciful.

100. As for the first forerunners of the Emigrants[74] and the Helpers[75], and those who followed them in righteous deeds, Allah is pleased with them and they are pleased with Him. He has prepared for them gardens under which rivers flow, abiding therein forever. That is the supreme triumph.

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[72] *i.e., women who stayed home.*

[73] *What really matters are deeds not mere words.*

[74] *Those who emigrated from Makkah to Madīnah.*

[75] *The Muslims of Madīnah who helped the Prophet (ﷺ) and other Muslims.*

101. Among the Bedouins around you are some hypocrites, as are from the people of Madinah; they are obstinate in their hypocrisy[76]. You do not know them; We know them. We will punish them twice[77], and then they will be brought back to a great punishment[78].

102. And there are others who admitted their sins; they have mixed righteous deeds with others that were evil[79]. It is likely that Allah will turn to them in mercy, for Allah is All-Forgiving, Most Merciful.

103. Take charity from their wealth [O Prophet] to cleanse and purify them, and pray for them. Your prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing.

104. Do they not know that it is Allah Who accepts the repentance of His slaves and accepts their charities, and that it is Allah Who is the Accepter of Repentance, Most Merciful?

105. And say, "Do as you will; Allah will see your deeds, and so will His Messenger and the believers, then you will be brought back to the Knower of the unseen and the seen, and He will inform you of what you used to do."

106. And there are yet others who await Allah's decision; either He will punish them or turn to them in mercy. And Allah is All-Knowing, All-Wise.

107. There are those [hypocrites] who built a mosque to cause harm[80], promote disbelief and create division among the believers, and as a base for those who had previously fought against Allah and His Messenger. They will surely swear, "We intend nothing but good," but Allah testifies that they are indeed liars.

108. Never pray therein [O Prophet]. A mosque that was founded on piety[81] from the first day is more deserving for you to pray therein. In it are men who love to keep themselves pure, and Allah loves those who keep themselves pure.

109. Who is better - one who laid the foundation of his building on piety and seeking Allah's pleasure; or one who laid the foundation of his building on the edge of a crumbling precipice, so it tumbled down with him into the Fire of Hell? And Allah does not guide the wrongdoing people.

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[76] *These are society's worst elements.*

[77] *Twice: once in this life and then in their graves.*

[78] *In the lowest depths of the Hellfire. See 4:145.*

[79] *i.e., their previous participation in jihād but abstaining on the occasion of Tabūk.*

[80] *The most conniving hypocrites in Madinah built a mosque 'masjid al-dirār' (the mosque of harm) to cause dissension and discord among Muslims.*

[81] *This is the description of the Qubā' mosque.*

110. This building which they built will not cease to be a source of unrest in their hearts until their hearts are cut into pieces. And Allah is All-Knowing, All-Wise.

111. Allah has purchased from the believers their lives and their wealth, and in return they will have Paradise[82]; they fight in the cause of Allah and they kill or are killed. This is a true promise, given by Him in the Torah, the Gospel and the Qur'an. Who is more faithful to his promise than Allah? Rejoice then in the transaction you have made with Him; that is the supreme triumph.

112. [Those believers] are the ones who repent, who constantly worship, who praise Him, who fast, who bow down and prostrate, who enjoin what is right and forbid what is wrong, and who observe the limits set by Allah; give glad tidings to the believers.

113. It is not fitting for the Prophet and those who believe to seek forgiveness for the polytheists[83], even if they are close relatives, after becoming clear to them that they are the people of Blazing Fire.

114. As for the prayer of Abraham for his father's forgiveness, it was only because of a promise he had made to him. However, when it became clear to him that he was an enemy of Allah, he dissociated himself from him[84][84]. Indeed, Abraham was tender-hearted and forbearing.

115. Allah will not cause a people to go astray after He has guided them until He makes clear to them what they should avoid[85]. Indeed, Allah is All-Knowing of everything.

116. Indeed, to Allah belongs the dominion of the heavens and earth. He gives life and causes death. You have no protector or helper besides Allah.

117. Indeed, Allah has turned in mercy to the Prophet, the Emigrants and the Helpers who followed him in the hour of hardship [at Tabūk], after some of them were about to lose heart. Then He turned to them in mercy, for He is All-Gracious, Most Merciful to them.

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[82] *Jābir ibn 'Abdullah (ﷺ) reported: «On the day of the battle of Uhud, a man came to the Prophet (ﷺ) and said: «Can you tell me where I will be if I am martyred?» The Prophet (ﷺ) replied: «In Paradise.» The man threw away some dates he was carrying in his hand, and fought till he was martyred.» [Sahih al-Bukhāri: 377].*

[83] *When Abu Tālib, the Prophet's uncle, died as a disbeliever, the Prophet (ﷺ) said: "By Allah, I shall keep on asking for forgiveness for you, unless I am told to cease!" Then this verse was revealed. [Al-Bukhārī: 3884, Muslim: 24].*

[84] *This prohibition is not exclusive to Islam as it has been in effect since the time of Abraham (عليه السلام).*

[85] *'Abdullah ibn 'Umar (ﷺ) reported regarding al-Haruriyah (the kharijites) that the Prophet (ﷺ) said: «They will go out of Islam as an arrow darts out of the game's body.» [Sahih al-Bukhāri: 66].*

118. [And Allah also turned in mercy to] the three who stayed behind[86], until the earth became constrained to them, despite its vastness, and their souls became a burden to them, and they realized that there was no refuge from Allah except in Him. Then He turned to them in mercy, so that they might repent, for Allah is the Accepter of Repentance, the Most Merciful.

119. O you who believe, fear Allah and be with those who are truthful[87].

120. It was not for the people of Madinah and the Bedouins around them to stay behind the Messenger of Allah[88] or to prefer their own lives to his. That is because whenever they suffer any thirst, weariness or hunger in the cause of Allah, or tread a place which enrages the disbelievers, or inflict any loss upon an enemy, a righteous deed is recorded for them. Allah does not let the reward of those who do good to go to waste.

121. Nor do they spend anything [for Allah's cause], small or large, or cross a valley, but it is recorded for them, so that Allah may give them the best reward for what they used to do.

122. It is not right for the believers to march forth all at once; a group should go forth to acquire deeper knowledge of the religion, in order to admonish their people when they return to them, so that they may be cautious.

123. O you who believe, fight those disbelievers who are around you[89], and let them find harshness in you; and know that Allah is with those who fear Him.

124. Whenever a Chapter is sent down, some of those [hypocrites] say, "Which of you has had his Faith increased by it[90]?" As for those who believe, it does increase them in faith and they rejoice.

125. But as for those in whose hearts is sickness, it only increases them in wickedness[91] to their wickedness, and they will die while they are disbelievers.

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[86] *Or whose cases were deferred. They were: Ka'b ibn Mālik, Hilāl ibn 'Umayyah and Murārah ibn al-Rabī', who were sincere Companions but failed to join the Messenger's (ﷺ) campaign in Tabūk Expedition. When he came back, unlike the hypocrites, they told the truth that they had no excuse. So, the Messenger (ﷺ) imposed a ban on them and forbade people to talk to them. This lasted for fifty nights until this verse was revealed. During this time, they endured huge mental anguish for being ostracized by the whole society. [For further details see: Al-Bukhārī: 4418, and Muslim: 2769].*

[87] *The Prophet (ﷺ) said: "...A man speaks the truth and heeds it until he is recorded with Allah as an affirmer of the truth (siddīq)..." [Al-Bukhārī: 6094, Muslim: 2607].*

[88] *In times of hardship, they should have endured sufferings along with the Prophet (ﷺ) instead of staying behind.*

[89] *Ensuring that the borders are secure and the enemy does not think of attacking Muslims.*

[90] *They flippantly did so to ridicule the believers.*

[91] *Lit, «filth,» i.e., hypocrisy and disbelief.*

126. Do they not see that they are put to trial once or twice every year? Yet they neither repent nor do they take heed.

127. Whenever a Chapter is revealed, they look at one another [saying], "Is anyone watching you?" Then they slip away[92]. Allah has turned their hearts away because they are a people who do not understand.

128. There has come to you a Messenger from among yourselves; he is grieved by your suffering, and is concerned for you, and is gracious and merciful towards the believers[93].

129. But if they turn away, then say, "Allah is sufficient for me; none has the right to be worshiped except Him[94]; in Him I put my trust, and He is the Lord of the Mighty Throne."

[92] *They would exchange glances as if saying to one another: "Who is this person who sees you while you plot in secret and tells Muhammad (ﷺ) about it?" Instead of paying heed, they would turn away reverting to their ways.*

[93] *The Messenger (ﷺ) was keen on guiding people and teaching them all that is good, particularly the believers.*

[94] *The surah ends with a comforting note to the Messenger (ﷺ) in the face of all stiff opposition and resistance, to seek support in Allah and find solace in these words.*

10 - Yūnus[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Ra[1]. These are the verses of the Book of wisdom.

2. Is it surprising to people that We have sent revelation to a man from among themselves to warn people[2] and give glad tidings to those who believe, that they will have a noble position with their Lord? But the disbelievers say, "This man is a clear magician![3]"

3. Allah is your Lord Who created the heavens and earth in six Days and then rose over the Throne[4], governing all affairs[5]. None can intercede except by His permission[6]. Such is Allah your Lord, so worship Him. Will you not then take heed?

4. To Him is your return altogether. Allah's promise will surely come true. He originates the creation then brings it back, so that He may justly reward those who believe and do righteous deeds. But for those who disbelieve, there will be a drink of scalding water and a painful punishment because of their disbelief.

5. It is He Who made the sun a radiant light[7] and the moon a reflected light[8], and precisely determined its phases, so that you may know the number of years and account [of time][9]. Allah has not created all of this except for a true purpose[10]. He makes the signs clear for people who know.

6. Indeed, in the alternation of the night and day, and in what Allah has created in the heavens and earth, there are signs[11] for people who fear Him.

7. Those who do not expect to meet Us, and are pleased and content with the life of this world[12], and those who are heedless of Our signs,

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[*] *Yūnus Jonah (A Prophet's name)*

[1] *See footnote 2:1.*

[2] *i.e., Quraysh disbelievers.*

[3] *They could only rationalize the bewildering effect of the Message by saying that it bewitches people.*

[4] *See footnote 7:54.*

[5] *This is a manifest sign of Allah's omnipotence, and thus He alone is worthy of worship.*

[6] *He is not like any sovereign whose inner circle of close aides and relatives dare to intercede, relying on his need for them.*

[7] *Diyā' is glowing with glaring light.*

[8] *Nūr is reflected light.*

[9] *It provides concrete signs of Allah's Lordship.*

[10] *The wisdom is to lead people to realize the Oneness of Allah.*

[11] *These are cosmic signs (āyāt kawniyyah).*

[12] *They do not give a second's thought to resurrection and reckoning; their current life is all that matters to them.*

8. their abode will be the Fire, for what they used to earn.

9. As for those who believe and do righteous deeds[13], their Lord will guide them by virtue of their faith. Rivers will flow beneath them in the Gardens of Bliss.

10. Their prayer will be, "Glorify be to You, O Allah," and their greeting will be, "Peace," and the closing of their prayer will be, "All praise be to Allah, the Lord of the worlds."

11. If Allah were to hasten evil[14] to the people, just as they seek to hasten good[15], they would have been ruined. But We leave those who do not expect to meet Us to wander blindly in their transgression.

12. When hardship befalls man, he calls upon Us, whether lying on his side, sitting or standing. But when We remove his hardship, he turns a blind eye as though he had never called upon Us to remove his hardship[16]. This is how the misdeeds of the transgressors are made appealing to them.

13. We destroyed the generations[17] before you when they indulged in wrongdoing, and their messengers came to them with clear proofs, but they would not believe. This is how We recompense the wicked people.

14. Then We made you their successors in the land to see how you would behave[18].

15. When Our verses are recited to them clearly, those who do not expect to meet Us say, "Bring us a different Qur'an, or make changes in it[19]." Say, "It is not for me to change it on my own accord; I only follow what is revealed to me. If I were to disobey my Lord, I fear the punishment of a momentous Day."

16. Say, "If Allah had willed, I would not have recited it to you, nor would He have made it known to you. I have spent a lifetime[20] among you before this. Do you not then understand?"

17 Who does greater wrong than he who fabricates lies against Allah or rejects His verses? Indeed, the wicked will never succeed.

18. They worship besides Allah those who can neither harm nor benefit them,

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[13] *Sincere Faith and good deeds lead to Paradise.*

[14] *i.e., invoking against oneself or one's children in anger.*

[15] *"Man prays for evil as he prays for good, for man is ever hasty." See 17:11.*

[16] *"When We bestow favor upon man, he turns away and distances himself [from Us]; but when evil touches him, he is full of prolonged supplication." See 41:51.*

[17] *i.e., the people of Noah, 'Ād, Thamūd, the people of Abraham, the dwellers of Midian, and the overturned cities [of Lot]" See 9:70.*

[18] *The Messenger (ﷺ) said: "Life is alluringly lush green. Allah will make you successors in it to see what you do" [Muslim: 2742].*

[19] *They hated those parts of the Qur'an that did not conform to their erroneous way of life, such as resurrection.*

[20] *i.e., forty years before receiving revelation.*

saying, "These are our intercessors with Allah." Say, "Do you inform Allah of what He does not know in the heavens or on the earth? Glorified and Exalted is He far above what they associate [with Him]!"

19. The whole of mankind was but a single community, then they differed[21]. If it had not been for a prior decree from your Lord, a decisive judgment would have been passed between them concerning their differences[22].

20. They say, "Why has no sign[23] been sent down to him from his Lord?" Say [O Prophet], "The unseen belongs to Allah alone. Wait then; I too am waiting with you."

21. When We give people a taste of mercy after being afflicted with adversity, they start plotting against Our verses. Say, "Allah is swifter in planning [retribution]. Our angel-messengers record whatever you plot."

22. It is He Who enables you to travel through the land and sea, until when you are in the ships and they sail with those on board and rejoicing in a favorable wind, then suddenly a stormy wind comes, with waves crashing into them on all sides, and they feel that there is no escape. Then they cry out to Allah[24] with sincere devotion to Him, "If You save us from this, we will surely be among those who are grateful."

23. However, when He saves them, they start transgressing in the land unjustly[25]. O people, your transgression is against your own souls. Take your little enjoyment in this life; then to Us is your return, and We will inform you of what you used to do.

24. The likeness of the life of this world is that of the rain that We send down from the sky, and it mixes with the plants of the earth, from which both humans and livestock eat. Then when the earth is in its splendor and its fairest appearance, and its owners feel that they have full control over it, Our command comes to it, by night or by day, and We reduce it to stubble, as if it had not flourished the day before[26]. This is how We make the signs clear for people who reflect.

25. Allah invites to the Home of Peace[27] and guides whom He wills to a straight path.

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[21] *Ibn 'Abbās (ﷺ) reported: "The time between Adam and Noah was ten centuries. Throughout these, people were on the right path of Allah, but then they started disputing [over matters of Faith, i.e., idol worshiping]. So, Allah sent prophets bearing glad tiding and warning". [Al-Hākim, Al-Mustadrak: 2:546, cf. Al-Tabarī].*

[22] *i.e., not to punish anyone before evidence has come to him, or not to judge between them in this life.*

[23] *i.e., a miracle.*

[24] *The journey of life is vulnerable and precarious, which is analogous to a sea voyage, where people ride and are not sure when the tide will turn against them. It is out of Allah's grace that keeps them safe from the woes and perils of life.*

[25] *By disbelief, associating false deities with Allah and committing sins.*

[26] *The precariousness of life and its transient nature has been depicted beautifully here through potent analogy, so that people may realize that life is nothing but an illusory enjoyment, which will soon come to an abrupt end by death, but the Hereafter is the real and everlasting life.*

[27] *i.e., Paradise.*

26. For those who do good, there will be the best reward and more[28] - neither gloom nor humiliation will cover their faces[29]. It is they who are the people of Paradise, they will abide therein forever.

27. As for those who commit evil deeds, the recompense of an evil deed is the like thereof, and humiliation will cover them[30] - there will be none to protect them from Allah - as if their faces were covered with patches of the darkest night. It is they who are the people of the Fire, they will abide therein forever.

28. On the Day when We gather them all together, then We will say to those who associated partners with Us, "Stay where you are, you and your [so-called] partners!" Then We will separate them, and their partners[31] will say, "It was not us that you used to worship!

29. Allah is sufficient as a Witness between us and you that we were completely unaware of your worship."

30. Thereupon, every soul will realize what it did in the past. They will be brought back to Allah, their True Guardian, and all [false gods] that they fabricated will vanish from them.

31. Say, "Who provides for you from the heaven and earth? Or who owns [your] hearing and sight? Who brings forth the living from the dead and the dead from the living? Who controls all things?" They will say, "Allah[32]." Say, "Do you not then fear Him?

32. Such is Allah, your True Lord. What is beyond the truth except falsehood? So how could you be averted [from the truth]?"

33. Thus the decree of your Lord has come true against the wicked, that they will never believe[33].

34. Say, "Can any of your [so-called] partners originate creation and then repeat it[34]?" Say, "Allah originates creation and then repeats it. How are you then deluded [from the truth]?"

35. Say, "Can any of your [so-called] partners guide to the truth[35]?" Say, "Allah guides to the truth." Who is then more worthy to be followed: the One Who

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[28] *Paradise and they will be able to see Allah Almighty. [cf. Sahih Muslim:181].*

[29] *"On that Day some faces will be bright, looking at their Lord" See 75:22-23.*

[30] *"On the Day of Resurrection, you will see those who lied against Allah with their faces darkened" See 39:60.*

[31] *i.e., with Allah.*

[32] *These are some of the most potent signs of Allah's Lordship, Who is the sole rightful to worship.*

[33] *That is the predestined decree that the ardently rebellious will never be guided.*

[34] *It proves utter inability and unworthiness of false gods to worship.*

[35] *Failure of idols is further exposed that they are unable to guide to the straight path.*

guides to the truth, or he who has no guidance unless he himself is guided? What is the matter with you, that you judge so[36]?

36. Most of them follow nothing but assumptions. However, assumptions are of no avail against the truth. Indeed, Allah is All-Knowing of what they do.

37. This Qur'an could not possibly have been produced by anyone other than Allah. It is a confirmation of what came before it and an explanation of the Scripture and is undoubtedly from the Lord of the worlds.

38. Or do they say, "He fabricated it?" Say, "Produce then one chapter like it[37], and call upon whoever you can other than Allah, if you are truthful!"

39. But they rejected that which they did not comprehend, and its warning has not yet been fulfilled against them. Similarly, those who came before them refused to believe. Then see how was the end of the wrongdoers!

40. There are some among them who will believe in it and others will not. And your Lord knows best those who spread corruption.

41. If they reject you, then say, "My deeds are mine and your deeds are yours[38]. You are not responsible for what I do, nor am I responsible for what you do."

42. Among them are some who listen to you, but can you make the deaf hear, even though they have no understanding?

43. And among them are some who look at you, but can you guide the blind even though they have no sight[39]?

44. Allah does not wrong people in the least, but it is people who wrong themselves.

45. On the Day when He will gather them, it will be as if they had not stayed [in this world] except for an hour of a day, they will recognize one another[40]. Those who denied the meeting of Allah will be losers, for they did not follow guidance.

46. Whether We show you [O Prophet] some of that [punishment] of which We warn them, or We cause you to die, to Us is their return, and Allah is a Witness to all what they do.

47. For every people there is a messenger. When their messenger comes, it will be judged[41] between them with justice, and they will not be wronged.

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[36] *How errantly you judge and equate between Allah and your idols?!*

[37] *"Say: "If all humans and jinn were to come together to produce something similar to this Qur'an, they would not be able to produce the like of it, even if they collaborated with one another." See 17:88.*

[38] *When argument is of no great use, there is no need for further debate.*

[39] *"It is not the eyes that turn blind, but it is the hearts within the breasts that turn blind." See 22:46.*

[40] *Only then they will realize their fatal error, and their interaction will only be one of mutual reproach.*

[41] *By his coming, wheat is sorted out from the chaff: Those who believe are saved but those who deny are doomed.*

48. They say, "When will this warning[42] come to pass, if you are truthful?"

49. Say, "I have no power to harm or benefit myself, except by the Will of Allah." For every people there is an appointed term; when their time comes, they can neither delay it for a moment nor can they bring it forward.

50. Say, "What do you think, if His punishment were to overtake you by night or by day, what part of it would the wicked seek to hasten[43]?

51. Will you believe in it only after it befalls you[44]? Now! While you used to seek its hastening[45]?"

52. Then the wrongdoers will be told, "Taste the everlasting punishment! Are you being recompensed except for what you used to earn?"

53. They ask you, "Is it true?" Say, "Yes, by my Lord. It is certainly true, and you cannot escape it."

54. If every wrongdoer were to possess all that is on earth, he would surely offer it to ransom himself. They will hide their remorse[46] when they see the punishment. They will be judged in all fairness, and they will not be wronged.

55. Indeed, to Allah belongs all that is in the heavens and earth. Allah's promise is certainly true, but most of them do not know.

56. It is He Who gives life and causes death, and to Him you will all be returned.

57. O people, there has come to you an exhortation from your Lord, a cure for [illness] of the hearts, a guidance and mercy for the believers.

58. Say, "By Allah's grace and His mercy let them therefore rejoice. It is much better than what they accumulate[47]."

59. Say [to the pagans], "What do you think about the provision that Allah has sent down to you, of which you made some unlawful and some lawful[48]." Say, "Has Allah given you permission or are you fabricating lies against Allah?"

60. What do those who fabricate lies against Allah think of it on the Day of Judgment[49]? Indeed, Allah is bountiful to people, yet most of them are ungrateful.

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[42] *i.e., their due punishment in this life or the coming of the Hour.*

[43] *They flippantly seek Allah's punishment as proof of the Prophet's (ﷺ) truthfulness.*

[44] *i.e., it is too late to benefit from belief.*

[45] *Challenging those who sought to bring it immediately.*

[46] *Profound remorse and sorrow is a type of self-punishment, which is not less severe than imposed punishment.*

[47] *"The mercy of your Lord is better than what they accumulate" See 43:32.*

[48] *See 6:138-139.*

[49] *"On the Day of Resurrection, you will see those who lied against Allah with their faces darkened. Is there not in Hell an abode for the arrogant?" See 39:60.*

61. Whatever matter you [O Prophet] may be engaged in, and whatever portion of the Qur'an you may recite, and whatever deed you [O people] may do, We are a Witness over you when you are engaged in it. Nothing is hidden from your Lord, not even an atom's weight on earth nor in heaven, nor anything smaller or greater than that, except that it is [written] in a clear Record[50].

62. Indeed, the allies of Allah will have no fear, nor will they grieve.

63. Those who believe and fear Allah.

64. For them are glad tidings in the life of this world[51] and in the Hereafter; there is no change in Allah's words. That is the supreme triumph.

65. Do not let their words grieve you. Indeed, all power belongs to Allah. He is the All-Hearing, the All-Knowing.

66. Indeed, to Allah belongs all those who are in the heavens and all those who are on earth. Those who invoke [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.

67. It is He Who made the night for you to rest therein and the day bright. Indeed, there are signs in this for people who listen.

68. They say, "Allah has taken a son." Glory be to Him! He is the Self-Sufficient. To Him belongs all that is in the heavens and all that is on earth. You have no proof for this. Do you[52] say about Allah something that you do not know?

69. Say, "Those who fabricate lies against Allah will never succeed."

70. A short enjoyment in this life, then to Us is their return, then We will make them taste the severe punishment because of their disbelief.

71. Relate to them the story of Noah when he said to his people, "O my People, if my presence among you and my reminding you of Allah's signs have become unbearable to you, then in Allah I have put my trust. So gather all your schemes, you and your [so-called] partners, leaving no room for uncertainty, then carry it out against me, and give me no respite[53].

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[50] *It soothes and assuages the believing community; that their deeds are recorded and that they are more successful side.*

[51] *i.e., good dream; people's good mention of them; glad tidings from the angels while dying and after death. The Messenger (ﷺ) said: «The good dream of a believer is a part of the forty-six parts of prophethood.» [Sahih al-Bukhāri:117]*

[52] *The Jews, Christians and Arab pagans.*

[53] *Prophet Noah's (عليه السلام) mission lasted for 950 long years of argumentation with his people and is described in much detail in the Qur'an: "They said: "O Noah, you have argued with us and argued much, so bring us what you have promised us if you are telling the truth!" (11:32); "They said: "If you cease not, O Noah, you will indeed be among the stoned!" (26:116). He finally challenged them in a manner fully trusting in Allah that no one could cause him harm unless Allah willed it so.*

72. But if you turn away, then I have not asked you for any reward. My reward is only with Allah, and I have been commanded to be among those who submit to Allah [as Muslims]."

73. But they rejected him, so We saved him and those who were with him in the Ark, and made them successors[54], and We drowned those who rejected Our signs. Then see how was the end of those who were warned.

74. Then We sent after him messengers to their [own] peoples; they came to them with clear proofs, but they would not believe in what they had already rejected beforehand[55]. This is how We seal the hearts of the transgressors.

75. Then We sent after them Moses and Aaron with Our signs to Pharaoh and his chiefs, but they showed arrogance and were wicked people.

76. So when the truth came to them from Us, they said, "This is indeed a clear magic!"

77. Moses said, "Do you say this about the truth after it has come to you? Can this be magic? But magicians will never succeed."

78. They said, "Have you come to turn us away from what we found our forefathers following, so that you two might become supreme in the land? We will never believe in you[56]!"

79. Pharaoh said, "Bring me all learned magicians."

80. When the magicians came, Moses said to them, "Cast whatever you have to cast."

81. When they did, Moses said, "All what you have brought is mere magic; Allah will surely make it useless, for Allah does not let the work of the mischief-makers thrive.

82. And Allah establishes the truth by His Words, even though the wicked abhor it."

83. But none believed in Moses except some youth of his own people, despite their fear that Pharaoh and their own chiefs might persecute them[57]. Pharaoh was indeed a tyrant in the land and he was truly one of the transgressors.

84. Moses said, "O my people, if you have faith in Allah, then put your trust in Him, if you have truly submitted."

85. They said, "In Allah we put our trust. Our Lord, do not subject us to the persecution of the oppressive people[58],

86. and save us by Your mercy from the disbelieving people."

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[54] *Allah Almighty made the people who followed Noah the ones whose posterity was to last in the land.*

[55] *i.e., the succeeding generations were persistent in disbelief.*

[56] *"They said: "No matter what sign you may bring to enchant us, we are not going to believe in you." See 7:132.*

[57] *i.e., to drive them away from following the truth by inflicting hardship on them.*

[58] *By overpowering them and making them revert from the right path to disbelief.*

87. We inspired Moses and his brother, "Provide houses for your people in Egypt, and make your houses face the qiblah direction, establish prayer, and give glad tidings to the believers."

88. Moses said, "Our Lord, You have given Pharaoh and his chiefs splendor and wealth in the life of this world. Our Lord, they may lead people astray from Your way. Our Lord, destroy their wealth and harden their hearts[59], so that they may not believe until they see the painful punishment."

89. Allah said [to Moses and Aaron], "Your prayer is answered, so be steadfast on the straight path, and do not follow the way of those who do not know."

90. We led the Children of Israel across the sea, then Pharaoh and his soldiers pursued them out of transgression and tyranny, until when he was drowning, he said, "I believe that none has the right to be worshiped except He in whom the Children of Israel believe, and I am one of those who submit to Allah."

91. [He was told], "Now [you believe]? You had always been disobedient, and were one of the mischief-makers!

92. So today We will preserve your body, so that you will be an example[60] for those who come after you, yet most people are heedless of Our signs."

93. We settled the Children of Israel in a blessed land and provided good things for their sustenance[61]. They did not differ until after knowledge had come to them[62]. Your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

94. If you are in doubt about what We have sent down to you [O Prophet], then ask those who read the Scripture[63] before you. The truth has surely come to you from your Lord, so never be of those who doubt,

95. and never be of those who reject the signs of Allah, for then you would be among the losers.

96. Indeed, those upon whom the decree of Allah is passed will not believe[64],

97. even if every sign were to come to them until they see the painful punishment.

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[59] *Moses did the same as Noah (ﷺ) did when Allah told him that none of his people will believe besides those who already did so (cf. 11:36), so he prayed for them to be utterly wiped out (cf. 71:27).*

[60] *i.e., his dead body will be preserved, so that people could see that he had actually died and a lesson for later generations.*

[61] *"We shaded you with clouds and sent down to you manna and quails, [saying], "Eat of the good things We have provided for you" See 2:57.*

[62] *After the Torah came to them.*

[63] *i.e., the Torah and the Gospel.*

[64] *i.e., those who persist in disbelief.*

98. There had never been any town that believed [after seeing the punishment] and benefited from its faith except the people of Jonah[65]. When they believed, We removed from them the punishment of disgrace in the life of this world, and let them enjoy themselves for a while.

99. Had your Lord willed, all those on earth would have believed altogether. Will you then compel people to become believers?

100. No soul can believe except by Allah's will, and He will bring disgrace upon those who do not use their intellect.

101. Say, "Look at what is in the heavens and earth." But the signs and warnings are of no avail to those who do not believe.

102. Are they waiting except for the same punishment that befell those who came before them? Say, "Then wait. I too am waiting with you."

103. Then We will save Our messengers and those who believe. For We took it upon Us to save the believers.

104. Say [O Prophet], "O people, if you are in doubt about my religion, then I do not worship those whom you worship besides Allah. But I worship Allah, Who causes you to die, and I have been commanded to be one of the believers.

105. And be steadfast and exclusively devoted to true faith, and never be of those who associate partners with Allah.

106. Do not supplicate[66] besides Allah that which can neither benefit nor harm you, for if you do so, you will be one of the wrongdoers.

107. If Allah afflicts you with harm, none can remove it except Him; if He wants good for you, none can withhold His bounty. He grants it to whom He wills of His slaves, and He is the All-Forgiving, the Most Merciful."

108. Say, "O people, the truth has come to you from your Lord. So whoever accepts guidance, it is only for his own good; and whoever goes astray, it is only for his own loss. I am not a keeper over you."

109. Follow what is revealed to you, and be patient until Allah passes His judgment, for He is the Best of Judges.

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[65] *An exception to this law was given to the people of Jonah (ﷺ); their sincere faith delivered them at the very last moment.*

[66] *i.e., worship.*

11 - Hūd[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Ra[1]. This is a Book whose verses are perfected, then fully explained[2], from One Who is All-Wise, All-Aware.

2. [Say O Prophet], "Worship none except Allah[3]. Indeed, I am sent to you from Him, as a warner and bearer of glad tidings.

3. And seek your Lord's forgiveness and turn to Him in repentance, He will grant you good enjoyment of life for an appointed term and graciously reward the doers of good. But if you turn away, I truly fear for you the punishment of a great Day.

4. To Allah is your return, and He is Most Capable of all things."

5. Indeed, they lean forward to conceal their feelings from Him, but even when they cover themselves with their clothes, He knows what they conceal and what they reveal, for He is All-Knowing of what is in the hearts.

6. There is no moving creature on earth but upon Allah is its provision. He knows its place of dwelling and its place of rest[4]; everything is [written] in a clear Record.

7. It is He Who created the heavens and earth in six Days - and His Throne was upon the water - so that He may test you as to which of you is best in deed. But if you say to them, "You will certainly be raised after death," the disbelievers will surely say, "This is nothing but clear magic!"

8. If We delay their punishment for a limited time, they will surely say[5], "What is holding it back?" Indeed, the day when it comes upon them, it will not be averted from them, and they will be encompassed by what they used to ridicule.

9. If We give man a taste of Our mercy, then take it away from him, he becomes utterly despaired and ungrateful.

10. But if We give him a taste of prosperity after being afflicted with hardship, he will surely say, "All my ills are gone," and he becomes exultant and boastful,

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[*] *Hūd (A Prophet's name)*

[1] *See footnote 2:1.*

[2] *i.e., the Qur'an's verses were made to perfection with neither deficiencies nor contradictions. They were then detailed and explained with truthful news and just rulings.*

[3] *This passage succinctly captures the general purport of the Message: people should worship Allah Almighty alone.*

[4] *Before birth and after death.*

[5] *In ridicule and disbelief.*

11. except those who are patient and do righteous deeds; it is they who will have forgiveness and a great reward.

12. Perhaps you may disregard some of what is revealed to you [O Prophet][6], and may feel distressed because they say, "Why has not a treasure been sent down to him, or why has not an angel come with him?" You are only a warner[7], and Allah is in charge of all things.

13. Or do they say, "He has fabricated it"? Say, "Then produce ten fabricated Chapters like it and seek help from whoever you can besides Allah, if you are truthful!"

14. But if they do not respond to you[8], then know that it has been revealed with the knowledge of Allah and that none has the right to be worshiped except Him. Will you then submit to Him [as Muslims]?

15. Those who seek the life of this world and its splendor, We will repay them in full in this life for their deeds, and nothing will be diminished from them therein.

16. It is they who will have nothing in the Hereafter but the Fire. All their efforts will be worthless, and all their deeds will be futile.

17. Can they be like those who are upon clear proof from their Lord, backed by a witness [i.e., Gabriel] from Him, and before it was the Book of Moses a guide and mercy? Such people believe in it. But whoever of the factions[9] disbelieves in it, the Fire will be their promised end. So have no doubt about it, for it is the truth from your Lord, but most people do not believe.

18. Who does greater wrong than he who fabricates lies against Allah[10]? Such people will be presented before their Lord[11], and the witnesses[12] will say, "These are the ones who lied against their Lord." Indeed, Allah's curse is upon the wrongdoers,

19. those who hinder [people] from the way of Allah, seeking to make it crooked, and they disbelieve in the Hereafter."

20. They will have no escape on earth, nor will they have any protector besides Allah. Their punishment will be doubled, for they failed to hear or see [the truth][13].

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[6] *i.e., things that they may find arduous to act upon.*

[7] *The Prophet (ﷺ) is tasked only to deliver the message, not to fulfill their whimsical wishes.*

[8] *By accepting the challenge.*

[9] *i.e., Jews, Christians and all other non-Muslim nations.*

[10] *That Allah has a child or associate, or ascribed the Qur'an to the Prophet (ﷺ), or claiming prophethood for themselves.*

[11] *On the Day of Judgment.*

[12] *i.e., the Prophets, the angels and the believers.*

[13] *i.e., they refused to listen to the truth or perceive it.*

21. It is they who destroyed themselves, and all what they fabricated will be lost from them.

22. There is no doubt that they will be the worst losers in the Hereafter.

23. Those who believe, do righteous deeds and humble themselves before their Lord, it is they who are the people of Paradise, they will abide therein forever.

24. The similitude of the two parties is that of the blind and deaf, compared to the seeing and hearing. Are they equal? Will you not then take heed?

25. We sent Noah to his people [and he said], "I am indeed a clear warner to you,

26. that you worship none except Allah. I truly fear for you the punishment of a painful Day[14]."

27. But the chiefs of his people who disbelieved said, "We only see you as a human being like ourselves, and we do not see those who follow you except the lowest among us apparently. We do not see you superior to us, rather, we think that you are liars."

28. He said, "O my people, what do you think, if I should have a clear proof from my Lord, and He has bestowed mercy upon me from Himself, but you fail to see it, can we force you to accept it despite your aversion to it?

29. O my people, I do not ask you for any wealth in return for it; my reward is only with Allah. I will not dismiss those who believe[15]; they will surely meet their Lord, but I see that you are ignorant people.

30. O my people, who would protect me from Allah if I were to dismiss them? Will you not then take heed?

31. I do not tell you that I have Allah's treasures or that I know the unseen, nor do I say that I am an angel. Nor do I say about those whom you look down upon, that Allah will never grant them any good, for Allah knows best what is in their hearts. If I did so, I would surely be one of the wrongdoers."

32. They said, "O Noah, you have argued far too much with us, so bring what you are threatening us with, if you are one of the truthful."

33. He said, "It is only Allah Who can bring it upon you if He wills, then you will have no escape.

34. Nor will my advice benefit you - no matter how hard I try - if Allah wills to leave you astray. He is your Lord, and to Him you will be returned."

35. Or do they say that he has fabricated it"? Say [O Prophet], "If I did fabricate it, then I am responsible for my sin, but I am innocent of the sins you commit."

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[14] *i.e., the Day of Judgment.*

[15] *The upper echelons of society, out of sheer egotism, despised the underprivileged believers and asked Prophet Noah (ﷺ) to dismiss them, as happened with Prophet Muhammad (ﷺ) too.*

36. It was revealed to Noah, "None of your people will ever believe except those who have already believed. So do not grieve over what they do[16].

37. Construct the Ark under Our [watchful] Eyes[17] and Our direction, and do not plead with Me for those who did wrong, for they will surely be drowned."

38. So he started constructing the Ark, and every time some chiefs of his people passed by him, they ridiculed him. He said, "If you ridicule us now, we will soon ridicule you as you are ridiculing us.

39. You will come to know who will be afflicted with a disgracing punishment[18], and upon whom will descend an everlasting punishment[19]."

40. When Our command came and the oven overflowed, We said, "Take on board a pair from every species and your family[20] - except those who have already been decreed [to drown][21] - and those who believe." But none believed with him except a few.

41. Noah said, "Board it; in the name of Allah it sails and anchors. My Lord is All-Forgiving, Most Merciful."

42. As it sailed with them through waves like mountains, Noah called out to his son[22], who had kept himself apart, "O my son, come aboard with us, and do not be with the disbelievers."

43. He said, "I will take shelter on a mountain which will save me from the water." Noah said, "Today no one will be saved from Allah's punishment except those on whom He may have mercy." Thereupon the waves came between them, and he was among those who were drowned.

44. And it was said, "O earth, swallow up your water. O sky, withhold [your rain]!" The water subsided and the command was fulfilled, and the Ark settled on Mount Judi, and it was said, "Away with the wrongdoing people!"

45. Noah called out to his Lord, saying, "My Lord, my son is one of my family[23], and Your promise is true and You are the Most Just of all judges!"

46. Allah said, "O Noah, he is not of your family, for he was not righteous in his conduct. So do not ask Me of what you have no knowledge. I admonish you, so you do not be among the ignorant."

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[16] *i.e., rejecting the message and mockery.*

[17] *Being seen, cared for and protected by Allah Almighty.*

[18] *In this life.*

[19] *In the Hereafter.*

[20] *i.e., Noah's family.*

[21] *Such as his son.*

[22] *Who was a disbeliever.*

[23] *To save his family members from drowning.*

47. Noah said, "My Lord, I seek refuge with You from asking You that of which I have no knowledge. Unless You forgive me and have mercy upon me, I will be among the losers."

48. It was said, "O Noah, disembark with peace from Us, and with blessings upon you and upon some nations [descending] from those who are with you. As for other nations, We will grant them enjoyment for a while, then they will be afflicted with a painful punishment from Us."

49. This is one of the stories of the unseen that we reveal to you [O Prophet]; neither you nor your people knew it before this. So be patient; the outcome is for the righteous.

50. To the people of ʿĀd[24] We sent their brother Hūd. He said, "O my people, worship Allah; you have no god other than Him. You are but fabricators[25].

51. O my people, I ask you no reward for it. My reward is only with the One Who created me. Do you not then understand?

52. O my people, seek forgiveness of your Lord and turn to Him in repentance; He will send down upon you abundant rain from the sky and will add strength to your strength. So do not turn away in wickedness."

53. They said, "O Hūd, you have not brought us any clear evidence, and we will not forsake our gods on account of what you say, nor will we believe in you.

54. All we can say is that some of our gods have afflicted you with madness[26]." He said, "I take Allah as a Witness, and you too be witnesses, that I disown whatever you associate

55. with Him. So plot against me all together, then give me no respite.

56. I put my trust in Allah, my Lord and your Lord. There is no moving creature but He holds it by its forelock[27]. My Lord is on a straight path[28].

57. But if you turn away, I have conveyed to you what I have been sent with. My Lord will replace you with other people, and you cannot harm Him in the least. My Lord watches over all things[29]."

58. When Our command came, We saved Hūd and those who believed with him by Our mercy, and We saved them from a harsh punishment.

59. Such were the people of ʿĀd, who denied the signs of their Lord, disobeyed His Messengers and followed the command of every obstinate oppressor.

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[24] *An Arabian tribe who rebelled against their Messenger, so Allah destroyed them.*

[25] *Their claim to worship others besides Allah was a groundless lie.*

[26] *They superstitiously believed that a god of them afflicted Hūd with madness for he was speaking ill of them.*

[27] *i.e., Allah is in full control over all His creatures.*

[28] *The path of Truth and Justice, as He Almighty does not deal anyone wrongfully.*

[29] *He keeps records of the deeds of His servants, and protects him from harm should they intend him evil.*

60. They were overtaken by a curse in this world and again on the Day of Resurrection. Indeed, ʻĀd denied their Lord; so away with ʻĀd, the people of Hūd!

61. To the people of Thamūd[30], We sent their brother Sālih. He said, "O my people, worship Allah; you have no god except Him. It is He Who brought you into being from the earth and settled you therein. So seek His forgiveness then turn to Him in repentance, for My Lord is Ever Near, All-Responsive."

62. They said, "O Sālih, we truly had hopes in you before this[31]. Do you forbid us to worship what our fathers used to worship? We are in disturbing doubt about what you are calling us to."

63. He said, "O my people, what do you think, if I should have clear proof from my Lord, and He has bestowed mercy upon me from Himself, who could protect me from Allah if I were to disobey Him? You would only increase me in loss.

64. O my people, this she-camel[32] of Allah is a sign to you; so leave her to graze in Allah's land, and do not touch her with harm, or else an imminent punishment will overtake you."

65. But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That is an unfailing promise!"

66. So when Our command came, We saved Sālih and those who believed with him, by Our mercy, and from the disgrace of that day. Your Lord is the All-Powerful, the All-Mighty[33].

67. The huge blast[34] seized those who did wrong, and they fell dead in their homes,

68. as though they had never lived there. Indeed, Thamūd denied their Lord; so away with Thamūd!

69. Our messengers[35] came to Abraham with glad tidings[36]. They said, "Peace." He said, "Peace." And in a short while he brought a roasted calf.

70. When he saw their hands not reaching the food[37], he became suspicious and felt scared of them. They said, "Do not be scared. We have been sent to the people of Lot."

71. His wife[38] was standing by and laughed after We gave her glad tidings of [the birth of] Isaac and Jacob after Isaac.

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[30] *Another Arabian tribe who rebelled against their Messenger, so they were destroyed.*

[31] *This shows their strong disapproval of his call.*

[32] *See 7:73-79, 26:155-156.*

[33] *i.e., Allah is Able to destroy your people, O Prophet Muhammad, as He destroyed the people of Sālih.*

[34] *i.e., a piercing cry.*

[35] *i.e., angels.*

[36] *That he was about to have his own child.*

[37] *Traditionally, if a guest turned down a good gesture, it meant he harbored ill will toward the host.*

[38] *Sarah who had no children of her own.*

72. She said, "Alas for me![39] How can I bear a child while I am an old woman, and this is my husband, an old man? This is a strange thing indeed!"

73. They said, "Are you amazed at the decree of Allah? May Allah's mercy and blessings be upon you, O people of the house[40]. He is Praiseworthy, All-Glorious."

74. When the shock of fear left Abraham and the glad tidings [of Isaac's birth] came to him, he started pleading with Us[41] concerning the people of Lot.

75. Abraham was indeed forbearing, tenderhearted[42], and constantly returning in repentance.

76. [The angels said], "O Abraham, leave this[43], for indeed the command of your Lord has already come to pass, and there will come upon them a punishment that cannot be averted."

77. When Our messengers[44] came to Lot, he was perturbed and felt troubled on their account[45], and said, "This is a distressing day."

78. His people came rushing to him, and they were accustomed to committing evil deeds[46]. He said, "O my people, here are my daughters[47] [for marriage]; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not a right-minded man among you?"

79. They said, "You already know that we have no need for your daughters, and you surely know what we want!"

80. He said, "Would that I had some strength [to stop you] or could rely on a mighty support!"

81. [The angels said], "O Lot, we are messengers of your Lord; they can never reach you. So set out with your family in the dark part of the night, and none of you should look back, except your wife; she will suffer the same fate as the others. Their appointed time is the morning; is not the morning near?"

82. When Our command came, We turned their cities upside down and rained down upon them clustered stones of baked clay,

83. marked by your Lord; this is not far from the evildoers[48].

84. And to the people of Midian We sent their brother Shu'ayb. He said, "O my

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[39] *An expression of astonishment and amazement.*

[40] *i.e., Abraham's (ﷺ) household.*

[41] *i.e., with Our angels.*

[42] *i.e., supplicating with humility out of fear of Allah.*

[43] *Abraham was to intercede on their behalf.*

[44] *i.e., angels.*

[45] *He feared for the safety and honor of his guests.*

[46] *i.e., sodomy and homosexual rape of males.*

[47] *Or the women of his community.*

[48] *This is a direct warning, especially for the Quraysh who tormented the believers.*

people, worship Allah; you have no god besides Him. Do not give short measure or weight[49]. I see that you are in prosperity, but I fear for you the punishment of an encompassing Day.

85. O my people, give full measure and weight with justice and do not defraud people of their dues, nor go about spreading corruption on earth.

86. What remains from the provision of Allah is far better[50], if you are [true] believers; I am not a keeper over you."

87. They said, "O Shu'ayb, does your prayer command you that we should forsake what our forefathers worshiped, or that we should give up dealing with our wealth as we please? Indeed, you are such a forbearing and right-minded man![51]"

88. He said, "O my people, what do you think, if I should have a clear proof from my Lord, and He has given me good provision from Himself. I do not want to go against what I am forbidding you. I only want to put things right to the best of my ability. My success only comes through Allah; in Him I put my trust and to Him I turn.

89. O my people, do not let your opposition to me cause you to suffer a punishment similar to that of the people of Noah, the people of Hūd or the people of Sālih. And the people of Lot are not far away from you.

90. Seek forgiveness of your Lord and turn to Him in repentance. Indeed, My Lord is Most Merciful, Most Affectionate."

91. They said, "O Shu'ayb, we do not understand much of what you say, and we surely see you weak among us. Were it not for your clan, we would have surely stoned you, for you have no standing among us."

92. He said, "O my people, does my clan have a higher status to you than Allah? And you have abandoned Him behind your backs. Indeed, my Lord encompasses all what you do.

93. O my people, do whatever you can; I will do mine. You will come to know who will receive a disgracing punishment, and who is a liar. Wait; I too am waiting with you."

94. When Our command came, We saved Shu'ayb and those who believed with him by Our mercy. But the huge blast seized the wrongdoers, so they fell dead in their homes,

95. as if they had never dwelt there. Behold, away with Midian just as it was with Thamūd!

96. And We sent Moses with Our signs[52] and compelling proof

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[49] *The cardinal sin of Lot's people was lust, whereas the people of Shu'ayb's major sin was greed, for not being fair in trade.*

[50] *Whatever is left after giving full measure is better and purer than what is fraudulently gained.*

[51] *A sarcastic description implying the opposite (antiphrasis).*

[52] *The nine signs that Moses came with. (cf. 17:101, 27:12).*

97. to Pharaoh and his courtiers, but they followed the command of Pharaoh, even though the command of Pharaoh was misguided.

98. He will be at the forefront of his people on the Day of Resurrection, leading them into the Fire. What a terrible place to be led to!

99. They were pursued by a curse[53] in this world as well as on the Day of Resurrection. What a terrible gift to receive!

100. These are some of the stories of the towns that We relate to you; some are still standing, while others have been mowed down[54].

101. We did not wrong them, rather they wronged themselves. Their gods whom they invoked besides Allah were of no avail to them in the least when the command of your Lord came, and they only added to their destruction.

102. Such is the seizing of your Lord when He seizes the towns that are given to wrongdoing; His seizing is surely painful and severe.

103. Indeed, there is a sign in this for those who fear the punishment of the Hereafter. That is a Day for which people will be gathered and a Day that will be witnessed.

104. We only delay it until a fixed term.

105. When that Day comes, no one will speak except by His permission. Some among them will be wretched and others blissful.

106. As for those who are wretched, they will be in the Fire, wherein they will be moaning and gasping,

107. they will abide therein for as long as the heavens and earth exist, except what your Lord wills; your Lord does what He wills.

108. As for those who are destined for bliss, they will be in Paradise abiding therein as long as the heavens and earth exist, except what your Lord wills[55] - an unceasing gift.

109. Have no doubt about what they worship; they only worship what their forefathers worshiped. We will surely give them their full share undiminished.

110. We gave Moses the Scripture, but a dispute arose about it. If it had not been for a prior decree from your Lord, the matter would have been decided between them[56]. They are indeed in a disquieting doubt about it.

111. Your Lord will surely pay everyone in full for their deeds, for He is All-Aware of what they do.

112. So stay on a straight path as you have been commanded, along with those

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[53] *After their drowning.*

[54] *i.e., the remains of some towns are still standing while others are completely destroyed.*

[55] *i.e., except those sinners among the believers who will enter Hellfire before admitting to Paradise.*

[56] *Not to hasten the punishment for them.*

who repented with you, and do not cross the limits[57]. Indeed, He is All-Seeing of what you do.

113. Do not incline to the wrongdoers, or else the Fire will seize you. Then you will have no protectors besides Allah, nor will you be helped.

114. Establish prayer at the two ends of the day and at some hours of the night. Indeed, good deeds wipe out evil deeds[58]. This is a reminder for those who are mindful.

115. And be patient, for indeed Allah does not let the reward of those who do good to go to waste.

116. If only there had been among the generations before you righteous people who would forbid others from spreading corruption in the land, except a few of them whom We saved. But the wrongdoers pursued their luxury[59] which they were given therein, and they were wicked.

117. Your Lord would never destroy the towns unjustly while their people were acting righteously.

118. If your Lord had willed, He could have made mankind a single community, but they will not cease to differ[60],

119. except those whom Allah has given mercy[61], and for this He created them[62], and the word of your Lord will be fulfilled: "I will certainly fill Hell with jinn and humans all together."

120. We relate to you [O Prophet] the stories of the messengers to strengthen your heart. And there has come to you in this the truth, an admonition and a reminder to the believers.

121. Say to those who do not believe, "Carry on in your ways; so will we do.

122. And wait; we too are waiting."

123. To Allah belongs the unseen of the heavens and earth, and to Him will return all matters. So worship Him and put your trust in Him, for your Lord is not unaware of what you do.

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[57] *By committing sins.*

[58] *the Prophet (ﷺ) used to say: "The five Prayers, the Jumu'ah prayer to the Jumu'ah prayer and the fasting of a Ramadan to the next Ramadan are an atonement for [the sins committed] between them; given that the major sins are avoided." [Muslim: 233].*

[59] *They preferred life's luxuriant findings over the Hereafter.*

[60] *They will ever be followers of different religions, ways of life and opinions.*

[61] *By guiding them to Islam.*

[62] *To test people as to who purses the way of guidance and who purses the way of misguidance.*

12 - Yūsuf[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Ra[1]. These are the verses of the clear Book.

2. We have sent it down as an Arabic Qur'an so that you may understand.

3. We relate to you [O Prophet] the best of stories through Our revelation of this Qur'an, although before this you were unaware of them.

4. [Remember] when Joseph said to his father[2], "O my father, I saw [in a dream] eleven stars, 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, lest they devise a plot against you, for Satan is a sworn enemy to mankind.

6. Thus your Lord will choose you and teach you the interpretation of dreams, and He will complete His favor upon you and upon the house of Jacob, just as He completed it upon your forefathers Abraham and Isaac before. Indeed, your Lord is All-Knowing, All-Wise."

7. In the story of Joseph and his brothers there are lessons for those who seek [them].

8. When they said, "Joseph and his brother[3] are dearer to our father than we are, although we are a group of so many. Indeed, our father is clearly mistaken.

9. Kill Joseph or cast him out to another land, so that your father's attention will only be to you; then you will become righteous people[4]."

10. One of them said, "Do not kill Joseph; but if you must do something, then throw him into the bottom of the well, so that some travelers may pick him up."

11. They said, "O our father, why do you not trust us with Joseph[5], although we truly care for him?

12. Send him with us tomorrow so that he may enjoy himself and play; we will surely keep him safe."

13. He said, "It truly saddens me that you should take him away, and I fear that a wolf may eat him when you are negligent of him."

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[*] *Joseph (A Prophet's name)*

[1] *See footnote 2:1.*

[2] *Prophet Jacob (ﷺ).*

[3] *His sibling brother Benjamin, while others were his half-brothers from another mother.*

[4] *By repenting thereafter.*

[5] *They formulated their challenging scheme carefully, in order to throw their father off guard.*

14. They said, "If a wolf were to eat him, despite our strong group, then we would surely be losers!"

15. Then when they took him away and they agreed to cast him into the bottom of the well, We inspired him: "You will surely inform them of this affair of theirs when they will not realize [who you are]."

16. At night they came to their father, crying.

17. They said, "O our father, we went off racing one another and left Joseph with our belongings, and a wolf ate him. But you will never believe us, no matter how truthful we may be."

18. They brought his shirt, stained with false blood[6]. He said, "Nay; rather your souls have enticed you to commit something. But I will bear it with beautiful patience. It is Allah's help that I seek against what you claim."

19. Some travelers came and sent their water fetcher, who lowered his bucket into the well. He cried out, "Oh, what good news; here is a boy!" They kept him hidden as merchandise[7], but Allah is All-Knowing of what they did.

20. They sold him for a meager price, a few silver coins; they were quite indifferent about him[8].

21. The man[9] in Egypt who bought him said to his wife, "Make his stay comfortable; perhaps he will benefit us or we may adopt him as a son." This is how We established Joseph in the land, so that We may teach him the interpretation of dreams. Allah's decree always prevails, but most people do not know.

22. When he reached his prime, We gave him wisdom[10] and knowledge. This is how We reward those who do good.

23. But the woman[11] in whose house he was living tried to seduce him. She bolted the doors and said, "Come here to me!" He said, "I seek refuge with Allah! My master has made my stay good. Indeed, the wrongdoers will never succeed."

24. She advanced towards him, and he would have advanced towards her, had he not seen a sign from his Lord. This is how We kept evil and shameful acts away from him. Indeed, he was one of Our chosen slaves.

25. They both rushed to the door and she tore his shirt from behind, and they found her husband at the door. She said, "What is the punishment for someone who

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[6] *They had stained Joseph's shirt with the blood of a lamb but had forgotten to tear it; a sure sign of their lying.*

[7] *To be sold as a slave.*

[8] *i.e., his brothers sold him to the caravan for a pittance, or the wayfarers sold him in Egypt and were unaware of his true worth.*

[9] *The minister whose title was al-'Azīz.*

[10] *i.e., sound judgment or prophethood.*

[11] *i.e., the wife of the minister.*

tried to dishonor your wife, except to be imprisoned or a painful punishment?"

26. Joseph said, "It was she who tried to seduce me." A witness from her own household suggested: "If his shirt is torn from the front, then she is telling the truth and he is a liar.

27. But if his shirt is torn from the back, then she is lying and he is truthful."

28. When he saw that his shirt was torn from the back, he said, "This is your guile [O women]; your guile is great indeed!

29. O Joseph, forget about this; but you [O wife], seek forgiveness for your sin, for it was you who have done wrong."

30. Some women in the city said, "The chief minister's wife is trying to seduce her slave-boy; his love has overwhelmed her heart. We see that she is clearly mistaken."

31. When she heard of their gossip, she invited them and arranged for them a banquet, gave each one of them a knife, and said [to Joseph], "Come out before them." When they saw him, they were so stunned[12] that they cut their hands, and said, "Great God! This cannot be human; this must be a noble angel."

32. She said, "This is the one for whose love you reproached me. I did try to seduce him but he abstained. If he does not follow my order, he will surely be imprisoned and will be fully humiliated."

33. Joseph said, "My Lord, I would rather be in prison than that to which they are calling me. Unless you protect me from their guile, I may succumb to them and fall into ignorance."

34. So his Lord answered his prayer and protected him from their guile. He is the All-Hearing, the All-Knowing.

35. Then it occurred to them after they saw the signs [of his innocence] that they should imprison him for some time[13].

36. Two young men went to prison with him. One of them said, "I dreamt that I was pressing wine." The other said, "I dreamt that I was carrying bread on my head of which birds were eating. Tell us their interpretation[14], for we see you as one of those who do good."

37. Joseph said, "Before there comes to you the meal which you will be given, I will inform you of their interpretation. This is part of what my Lord has taught me.

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[12] *In the long Hadith of the Nocturnal Journey and Ascension (al-isrā' wa al-mi'rāj), Prophet Muhammad (ﷺ) described Prophet Joseph (عليه السلام) when he met him as a man who is "Endowed with half of all human handsomeness." [cf. Muslim: 162].*

[13] *so that the scandal be forgotten.*

[14] *Interpretation of the dreams of his jail mates was the reason behind his victorious release and appointment as Chief Minister.*

I have renounced the faith of people who do not believe in Allah and who deny the Hereafter.

38. I follow the faith of my fathers - Abraham, Isaac and Jacob; it is not right for us to associate any partner with Allah. This is from Allah's favor upon us and upon people, but most people are ungrateful.

39. O my two fellow prisoners, which is better: many different lords or Allah, the One, the Subjugator?

40. You worship none besides Him except names that you and your forefathers have made up, for which Allah has not sent down any authority. All power belongs to Allah alone; He has commanded that you should worship none except Him[15]. This is the right religion, but most people do not know."

41. "O my two fellow prisoners, as for one of you, he will serve wine to his master[16]; as for the other, he will be crucified and the birds will eat from his head. The matter you are asking about has been decreed."

42. Then he said to the one he knew would be saved, "Mention me to your master." But Satan made him forget to mention this to his master, so he remained in prison for several years.

43. The King said, "I dreamt of seven fat cows eaten up by seven lean ones, and seven green ears of grain and [seven] others withered. O chiefs, explain my dream to me if you can interpret dreams."

44. They said, "These are jumbled dreams, and we do not know the interpretation of such dreams."

45. The freed prisoner remembered after a long time had passed, and said, "I will inform you of its interpretation, so send me forth."

46. [He said], "Joseph, O man of truth, tell us about seven fat cows eaten up by seven lean ones, and seven green ears of grain and [seven] others withered, so that I may return to the people and that they may know."

47. Joseph said, "You will grow crops for seven consecutive years. But whatever you harvest, leave it in its ear, except for a little that you may eat.

48. Then after that will come seven years of hardship which will devour all what you had stored, except for a little that you may set aside[17].

49. Then after that will come a year in which people will have abundant rain, and in which they will press [grapes and olives]."

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[15] *Peoples' sheer ignorance leads to associating partners with Allah.*

[16] *i.e., the king.*

[17] *In their granaries.*

50. The King said, "Bring him to me[18]." But when the messenger came to him, he said, "Go back to your master and ask him, 'What was the case of the women who cut their hands?' Indeed, my Lord is All-Knowing of their guile."

51. The king said, "What happened when you [O women] tried to seduce Joseph?" They said, "Allah forbid; we know nothing bad about him." The chief minister's wife said, "Now the truth has come to light. It was I who tried to seduce him, and he is surely the truthful.

52. That is because he [i.e., the chief] should know that I did not betray him in his absence, for Allah does not lead the guile of the betrayers to succeed."

53. I[19] do not absolve myself of blame, for Indeed the soul prompts one to evil, except those to whom my Lord may show mercy. Indeed, my Lord is All-Forgiving, Most Merciful."

54. The King said, "Bring him to me; I will appoint him [as an adviser] exclusively to myself." Then when he spoke to him, he said, "You are today in a highly-esteemed position and fully trusted by us."

55. Joseph said, "Put me in charge of the storehouses of the land[20]; I am indeed a good keeper and knowledgeable[21]."

56. This is how We established Joseph in the land[22] so that he may settle wherever he wished. We extend Our mercy to whom We will, and We do not let the reward of those who do good to go to waste.

57. But the reward of the Hereafter is better for those who believe and fear Allah.

58. The brothers of Joseph came and presented themselves before him; he recognized them but they did not know him.

59. When he prepared for them their rations, he said, "Bring me your step-brother[23]; do you not see that I give full measure and I am the best host?

60. If you do not bring him to me, you will never receive any measure [of grain] from me, nor will you even come close to me."

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[18] *To underline Joseph's fortitude, Prophet Muhammad (ﷺ) said: "Had I stayed in jail as long as Yūsuf did, I would have answered the caller!" [Al-Bukhārī:3372, Muslim:151]. Understandably, any person in Yūsuf's most desperate position would have rushed out at the first opportunity. Yet he wanted the end of his imprisonment on favorable grounds and to prove his innocence.*

[19] *i.e., the wife of al-'Azeez.*

[20] *He found himself in a better position than anyone else for those difficult days ahead, so he offered his services.*

[21] *The two most needed traits in a treasurer.*

[22] *This is the final episode in Joseph's journey to greatness. The first was becoming a member of the Chief Minister's household in his tender years (verse 21 above).*

[23] *i.e., Benjamin.*

61. They said, "We will persuade his father to send him[24], and we will surely do our best."

62. Joseph said to his servants, "Put their trading goods back in their saddlebags so that they may find them when they go back to their family; perhaps they will return."

63. When they returned to their father, they said, "O our father, we have been denied any further measure [of grain]; send our brother with us so that we may receive our measure, and we will surely protect him."

64. He said, "Should I trust you with him as I trusted you earlier with his brother[25]? But Allah is the best Protector, and He is the Most Merciful of those who show mercy."

65. When they opened their baggage, they found that their merchandise had been returned to them. They said, "O our father, what more could we ask for? Here are our trading goods returned to us. We can bring more food to our family, protect our brother, and obtain an extra camel-load of grain[26]. That measure is easily secured."

66. He said, "I will never send him with you unless you give me a pledge by Allah that you will surely bring him back to me, unless you are completely overpowered." Then when they gave him their pledge, he said, "Allah is Witness to what we say."

67. And he said, "O my sons, do not enter all from one gate, but enter from different gates[27]. I cannot avail you anything against [the decree of] Allah; the decision belongs to Allah alone. In Him I put my trust, and in Him let the faithful put their trust."

68. When they entered as their father had instructed them, it could not avail them against [the decree of] Allah whatsoever, yet a need in Jacob's heart was satisfied. He was indeed a man of knowledge because of what We had taught him, but most people do not know.

69. When they came into Joseph's presence, he called his brother [Benjamin] aside, and said, "I am indeed your brother, so do not be saddened by their past actions."

70. When he prepared for them their rations, he placed the [royal] drinking vessel in his brother's saddlebag. Then an announcer called out, "O people of the caravan, you must be thieves!"

71. They said as they turned back, "What are you missing?"

72. They said, "We are missing the king's measuring cup. Whoever brings it will have a camel-load [of grain]; and I guarantee it."

73. They said, "By Allah, you know well that we did not come to spread corruption in the land, nor are we thieves."

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[24] *They knew its difficulty, but they still made a promise.*

[25] *Saying this is an indication of a softer position taken by Jacob on the issue.*

[26] *They mentioned this to cajole their father of their good intentions.*

[27] *There is an edifying note here. Besides putting trust in Allah, one needs to take precautions.*

74. They said, "What should the punishment be[28], if you are liars?"

75. They said, "The punishment is that the one in whose saddlebag it is found should be enslaved in recompense. This is how we punish the wrongdoers."

76. So he began searching their bags before his brother's bag[29], then he brought it out of his brother's bag. This is how We planned for Joseph; he could not have detained his brother under the King's law, unless Allah so willed. We raise in ranks whom We will, but above each one who possesses knowledge is the All-Knowing One.

77. They said, "If he steals, then it was his brother [Joseph] who stole before." Joseph kept it to himself and did not reveal it to them, and said [in his heart], "You are in a far worse position; and Allah knows best the truth of what you say."

78. They said, "O chief minister, he has an elderly and vulnerable father, so take one of us instead of him, for we see that you are a kind man."

79. Joseph said, "Allah forbid that we should take except the one with whom we found our property, for we would then be unjust."

80. When they lost hope in him, they conferred privately. The eldest of them said, "Do you not know that your father has taken from you a solemn pledge by Allah, and before this you failed with regard to Joseph? Therefore, I will never leave this land until my father gives me permission[30] or Allah decides for me, for He is the Best of Judges.

81. Go back to your father and say, 'O our father, your son has committed theft, and we did not tell you except what we saw, and we had no knowledge of the unseen[31].

82. Ask [the people of] the town where we were and the caravan we came with, and we are surely telling the truth."

83. He said, "No, but your souls have enticed you to commit something. But I will bear this with beautiful patience; perhaps Allah will bring them all[32] back to me, for He is the All-Knowing, the All-Wise."

84. He turned away from them and said, "O my sorrow for Joseph!" And his eyes turned white[33] because of suppressing his grief.

85. They said, "By Allah, you will not cease to remember Joseph until your health is ruined or you die."

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[28] *The punishment for theft.*

[29] *To avert suspicion.*

[30] *Alluding to their father that this situation was different from Joseph's.*

[31] *i.e., we had not known that he would steal when we gave you the oath.*

[32] *i.e., his three missing sons.*

[33] *i.e., he lost his sight.*

86. He said, "I only complain of my anguish and sorrow to Allah, and I know from Allah what you do not know.

87. O my sons, go and find out[34] about Joseph and his brother, and do not despair of Allah's mercy. Indeed, no one despairs of Allah's mercy except the disbelieving people."

88. When they came into Joseph's presence, they said, "O chief minister, we and our family have been struck with adversity, and we have brought some goods of scanty worth. So give us full measure [of grain] and be charitable to us, for Allah rewards those who are charitable."

89. He said, "Do you know what you did to Joseph and his brother when you were ignorant[35]?"

90. They said, "Are you really Joseph?" He said, "I am Joseph, and this is my brother. Allah has surely been gracious to us[36]. Whoever fears Allah and remains patient, Allah will not let the reward of those who do good to go to waste."

91. They said, "By Allah, Allah has favored you[37] over us, and we have surely been sinful."

92. He said, "There is no blame on you today. May Allah forgive you, for He is the Most Merciful of those who show mercy.

93. Take this shirt of mine and throw it over my father's face; he will recover his sight. Then come back to me with all of your family."

94. When the caravan set out [from Egypt], their father said, "I certainly sense the fragrance of Joseph, even though you might think that I am senile."

95. They said, "By Allah, you are still lost in your old delusion."

96. Then when the bearer of the glad tidings came, he threw it[38] over his face, and he immediately recovered his sight. He said, "Did I not tell you that I know from Allah what you do not know?"

97. They said, "O our father, pray to Allah to forgive us our sins; we were certainly mistaken."

98. He said, "I will ask my Lord to forgive you, for He is the All-Forgiving, the Most Merciful."

99. When they came into Joseph's presence, he embraced his parents and said, "Enter Egypt, if Allah wills, safe and secure.

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[34] *Tahassasū (lit. grope): to be extra vigilant in the search for them.*

[35] *He provided them with a face-saving excuse by saying that they were ignorant for what they did.*

[36] *Joseph made the point that he and also his brother underwent a good turn of fortune after oppression.*

[37] *Finally, they admitted that he was the 'favored one'.*

[38] *i.e., Joseph's shirt.*

100. He took his parents to the throne, and they all fell down in prostration[39] before him. He said, "O my father, this is the interpretation of my old dream. My Lord has made it come true. He was kind to me when He freed me from prison and brought you all here from the wilderness after Satan caused a rift between me and my brothers. My Lord is gracious to whom He wills. Indeed, He is the All-Knowing, the All-Wise."

101. "My Lord, You have given me authority and taught me something of the interpretation of dreams. O Originator of the heavens and earth, You are my Protector in this world and in the Hereafter. Cause me to die as a Muslim [submitting to You], and join me with the righteous[40]."

102. That is from the stories of the unseen which We reveal to you [O Prophet]; you were not with them when they agreed upon their plan as they were plotting.

103. But most people will not believe, no matter how eager you may be.

104. You are not asking them for any reward. It is only a reminder to the worlds.

105. How many signs there are in the heavens and earth which they pass by without paying them any heed!

106. And most of them do not believe in Allah except that they associate partners with Him.

107. Do they feel secure that an overwhelming punishment from Allah will not overtake them, or that the Hour will not come upon them by surprise when they least expect it?

108. Say [O Prophet], "This is my way. I call to Allah with clear evidence - I and those who follow me. Glory be to Allah, and I am not one of those who associate partners with Him."

109. We did not send before you[41] except men whom We gave a revelation, from the people of each society. Have they not traveled through the land to see how was the end of those who came before them? But the home of the Hereafter is far better for those who fear Allah. Do you not then understand?

110. Until when the messengers lost all hope and realized that they were dismissed as liars, Our help came to them, so We saved whom We willed, and Our punishment cannot be averted from the wicked people.

111. In their stories there is truly a lesson for people of understanding. This [Qur'an] is not a fabricated tale, rather a confirmation of what came before it, a detailed explanation of everything, a guidance and mercy for people who believe.

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[39] *That of greeting and respect, not of worship, which was permissible before the time of Prophet Muhammad (ﷺ).*

[40] *By the 'righteous' ones Joseph meant his forefathers Isaac and Abraham and all other prophets and messengers.*

[41] *i.e., Prophet Muhammad (ﷺ).*

13 - Ar-Ra'd[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Mīm Ra[1]. These are the verses of the Book. That which has been sent down to you [O Prophet] from your Lord is the truth, but most people do not believe.

2. It is Allah Who raised the heavens without any pillars that you can see, and then He rose over the Throne[2]. He subjected the sun and the moon, each running its course for an appointed term. He governs all affairs, and explains the signs in detail, so that you may be certain of the meeting with your Lord.

3. It is He Who spread out the earth and placed therein firm mountains and rivers, and created therein fruits of every kind in pairs. He causes the night to cover the day. Indeed, there are signs in this for people who reflect.

4. And on the earth there are neighboring [yet different] tracts of land, and gardens of grapevines, grains and palm trees - some growing in clusters from one root or standing alone. They are all irrigated with the same water, yet We cause some of them to excel others in taste. Indeed, there are signs in this for people of understanding.

5. If you wonder, then wondrous is their saying, "What! When we become dust, will we be created anew?" They are the ones who disbelieve in their Lord, and they are the ones who will have shackles around their necks. Such are the people of the Fire; they will abide therein forever.

6. They ask you [O Prophet] to hasten the punishment before the good[3], even though there have already been similar punishments before them. But your Lord is indeed forgiving to people despite their wrongdoing, and your Lord is indeed severe in punishment.

7. The disbelievers say, "Why has no sign[4] been sent down to him from his Lord?" You are only a warner, and for every people there is a guide.

8. Allah knows what every female bears[5], and what the wombs may fall short or increase[6]. With Him everything is precisely measured.

9. He is the Knower of the unseen and the seen, the All-Great, the Most Exalted.

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[*] *Ar-Ra'd (The Thunder)*

[1] *See footnote 2:1.*

[2] *See footnote 7:54.*

[3] *This shows the utter disregard towards the Message.*

[4] *i.e., a miracle.*

[5] *Human and otherwise, during pregnancy.*

[6] *Decrease and increase in the duration of pregnancy and/or the number of fetuses therein.*

10. It is the same [to Him] whether one of you speaks secretly or in public, and whether one is hidden in the darkness of the night or walks about openly in the daylight.

11. For each person there are successive angels[7] in front of him and behind him, guarding him by the command of Allah. Allah does not change the condition of a people until they change their own attitude and conduct[8]. But if Allah intends punishment for a people[9], then it cannot be averted, nor will there be any protector for them besides Him.

12. It is He Who shows you lightening [causing] fear and hope[10] and forms heavy clouds[11].

13. The thunder glorifies His praise, and so do the angels in awe of Him. He sends thunderbolts, striking therewith whom He wills, yet they dispute about Allah, Who is severe in might.

14. To Him alone should all supplication be addressed[12]. But those whom they supplicate besides Him do not respond to them in any way, except like one who stretches out his hands for water to reach his mouth, but it will never reach it[13]. The supplication of the disbelievers is all in vain.

15. To Allah prostrates[14] whoever is in the heavens and on earth, willingly or unwillingly, and so do their shadows in the morning and evening.

16. Say, "Who is the Lord of the heavens and earth?" Say, "Allah." Say, "Have you taken besides Him protectors, those who have no power to benefit or harm themselves[15]?" Say, "Can the blind person be equal to the seeing[16], or can the darkness be equal to the light?" Or do they ascribe to Allah partners who created the like of His creation[17], so they are confused between two creations? Say, "Allah is the Creator of all things, and He is the One, the Subjugator."

17. He sends down rain from the sky, causing the valleys to flow, each according to its capacity, and the torrent carries along rising foam, similar to the slag

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[7] *Angels tasked with each human; they alternate and take day and night shifts.*

[8] *As long as people acknowledge Allah's grace on them and are grateful to Him, He will not show them other than mercy, and vice versa. If they persist in disobedience, then let them not be fooled by the respite they are given, for Allah's command can come at any moment.*

[9] *Because of their sins.*

[10] *"Fear" of being hit by thunderbolt and "hope" for getting rain.*

[11] *The fluffy clouds floating above our heads like balloons are in fact extremely heavy.*

[12] *i.e., the testimony of faith (There is no true god but Allah).*

[13] *The analogy indicates that false deities will never respond to them.*

[14] *There are two types of prostrations: sujūd shar'i (Intentional prostration) and sujūd qadari (Unintentional prostration). See also 3:83.*

[15] *The claimed partners cannot be compared to Allah in any way.*

[16] *Disbelievers are 'blind' to the Truth and the believers can see the Truth plainly as it is.*

[17] *Their so-called 'gods' could not answer their prayers or do them good or harm, let alone perform such a great act as that of creation.*

produced from metal that people melt in the fire to make ornaments or tools. This is how Allah compares truth to falsehood: as for the residue, it is then cast away, but that which benefits people remains on the earth[18]. This is how Allah sets forth comparisons.

18. Those who respond to their Lord will have the best reward[19]. As for those who do not respond to Him, even if they were to possess all that is on earth and the likes thereof, they would surely offer it to ransom themselves; they will have the worst reckoning[20], and their abode will be Hell. What a terrible resting place!

19. Is the one who knows that what has been sent down from your Lord is the truth like the one who is blind[21]? None will take heed except the people of understanding,

20. those who fulfill the covenant of Allah and do not break the pledge,

21. and those who maintain [the ties] which Allah has ordered to be maintained[22], and fear their Lord, and are afraid of a terrible reckoning,

22. and those who observe patience, seeking the pleasure of their Lord, and establish prayer, and spend from what We have provided for them, secretly and in public, and repel evil with good - it is they who will have the final abode[23],

23. Gardens of Eternity, which they will enter together with their righteous parents, their spouses and their offspring. Angels will enter upon them from every gate,

24. "Peace be on you, for what you have patiently endured. How excellent is the final abode!"

25. As for those who break the covenant of Allah after it has been ratified, and sever the ties that Allah has commanded to be maintained, and spread corruption in the land - it is they who are cursed, and for them there will be the worst abode[24].

26. Allah extends provision to whom He wills or restricts it. They rejoice in the life of this world, although the life of this world, compared to the Hereafter, is nothing but a fleeting pleasure.

27. Those who disbelieve say, "Why has no sign been sent down to him from his Lord?" Say, "Allah causes to stray whom He wills and guides to Himself who turns to Him,

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[18] *Truth is the water that stays and people benefit from it, whereas falsehood is the scum that soon dissolves and disappears; likewise is the slag of minerals.*

[19] *al-Husnā (lit. the best reward) is a good reward in this life and Paradise in the Hereafter.*

[20] *Their good deeds will not be accepted from them and they will be asked about their minute misdeeds.*

[21] *i.e., a believer and a disbeliever.*

[22] *i.e., the ties of kinship.*

[23] *i.e., Paradise.*

[24] *i.e., Hell.*

28. those who believe and whose hearts find tranquility in the remembrance of Allah, for indeed in the remembrance of Allah do hearts find tranquility.

29. Those who believe and do righteous deeds, for them there will be bliss[25] and a good return."

30. Thus did We send you to a community before which other communities had passed away, so that you may recite to them what We have revealed to you, yet they disbelieve in the Most Compassionate. Say, "He is my Lord; none has the right to be worshiped except Him. In Him I put my trust, and to Him is my return."

31. Even if there were a Qur'an that could cause mountains to move[26], or split the earth, or cause the dead to speak, [they would still not believe]. To Allah belongs all matters. Do the believers not know that if Allah had willed, He could have guided all humans? Calamities will continue to befall the disbelievers or strike close to their homes because of their deeds, until the promise of Allah comes to pass, for Allah does not fail in His promise.

32. There were messengers before you who were ridiculed, but I gave respite to those who disbelieved, then I seized them[27]. How [terrible] was My chastisement!

33. Is He Who watches every soul in whatever it does [like others]? Yet they ascribe partners to Allah. Say, "Name them! Or do you presume to inform Him of something that He does not know on earth, or it is just a show of words?" No, but the falsehood of the disbelievers is made appealing to them, and they are hindered from the [straight] path. Whoever Allah causes to stray, he will have none to guide.

34. They will be punished in this life, but the punishment of the Hereafter is more severe, and they will have no protector against Allah.

35. The likeness of Paradise, which is promised to the righteous is that under it rivers flow; its fruit is eternal, so is its shade. Such is the end of those who fear Allah, but the end of the disbelievers is Fire!

36. Those whom We gave the Scripture[28] rejoice at that which is sent down to you [O Prophet], but there are some factions who deny part of it. Say, "I have only been commanded to worship Allah, and associate none with Him. To Him I call and to Him is my return."

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[25] *Tūbā: all that is good and comely in Paradise.*

[26] *"Had We sent down this Qur'an upon a mountain, you would have seen it humbled and break asunder out of awe of Allah!" See 59:21.*

[27] *This is a comforting note to the Prophet (ﷺ) .*

[28] *From the Jews and the Christians.*

37. Thus We have sent it down as a commandment in Arabic. If you were to follow their[29] desires after the knowledge that has come to you, you would have no supporter or protector against Allah.

38. We have sent messengers before you and gave them wives and offspring[30]. It was not for any messenger to bring a sign except with Allah's permission. Every matter has a destined time.

39. Allah eliminates what He wills or affirms it[31], and with Him is the Master Book[32].

40. Whether We show you [O Prophet] part of what We warn them or cause you to die [before that], your duty is only to convey the message, and the reckoning is for Us.

41. Do they not see that We advance to the land, diminishing it from its sides[33]? It is Allah Who decrees; there is none to reverse His decree, and He is swift in reckoning.

42. Those who came before them did devise plans, but Allah has the ultimate plan. He knows what every soul does, and the disbelievers will come to know who will have the final abode.

43. Those who disbelieve say, "You are not a messenger." Say, "Allah is sufficient as a Witness between me and you, as well as those who have knowledge of the Scripture[34]."

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[29] *i.e., the People of the Book.*

[30] *These are the basic human needs, for Messengers are human beings, not angelic beings.*

[31] *Although everything is set in the Record, He decrees whatever He wishes and the angels erase or affirm in the scrolls whatever He dictates.*

[32] *The Preserved Tablet.*

[33] *Referring to the spread of Islam by diminishing the lands controlled by the disbelievers.*

[34] *As he is clearly mentioned in their Scripture.*

14 - Ibrāhīm[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Ra[1]. This is a book that We have sent down to you, so that you may bring people out of the depths of darkness into the light, by their Lord's permission, to the path of the All-Mighty, the Praiseworthy.

2. Allah, to Whom belongs all that is in the heavens and all that is on earth. And woe to the disbelievers from a severe punishment!

3. Those who prefer the life of this world to the Hereafter and prevent [people] from Allah's way, seeking to make it crooked[2]; it is they who have gone far astray.

4. We did not send any messenger but in the language of his people to make things clear for them. Allah causes to stray whom He wills[3] and guides whom He wills, and He is the All-Mighty, the All-Wise.

5. We sent Moses with Our signs [saying], "Bring your people out of the depths of darkness into the light, and remind them of Allah's days[4]. Indeed, there are signs in this for every patient and grateful person.

6. And [remember] when Moses said to his people, "Remember Allah's favor upon you when He saved you from Pharaoh's people who were inflicting upon you the worst torment, slaughtering your sons and keeping your women alive; that was a great trial from your Lord.

7. And [remember] when your Lord declared, 'If you are grateful, I will surely give you more; but if you are ungrateful, My punishment is severe indeed.'"

8. And Moses said, "If you and all those who are on earth were to disbelieve, indeed Allah is Self-Sufficient, Praiseworthy."

9. Have there not come to you the stories of those who came before you - the people of Noah, 'Ād and Thamūd, and those who came after them? No one knows them except Allah. Their messengers came to them with clear proofs, but they shoved their hands into their mouths[5] and said, "We disbelieve in what you are sent with, and we surely doubt what you are calling us to."

10. Their messengers said, "Can there be any doubt about Allah, the Creator of the

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[*] *Abraham (A Prophet's name)*

[1] *See footnote 2:1.*

[2] *i.e., showing it as defective and imperfect.*

[3] *i.e., those who refuse His guidance.*

[4] *i.e., days of favors upon the Children of Israel, or days of destruction of the former nations.*

[5] *as a gesture of denial and rejection.*

heavens and earth? He calls you so that He may forgive some of your sins, and give you respite for an appointed term." They said, "You are but humans like us! You want to turn us away from what our forefathers used to worship; then bring us a clear proof."

11. Their messengers said to them, "We are no more than human beings like you, but it is Allah Who bestows His favor upon whom He wills of His slaves. It is not for us to bring you proof except with Allah's permission, and in Allah let the believers put their trust.

12. Why should we not put our trust in Allah, and it is He Who has guided us to our ways? We will surely be patient against whatever harm you cause us. And in Allah let the faithful put their trust."

13. The disbelievers said to their messengers, "We will surely drive you out of our land unless you return to our religion." Their Lord then inspired them, "We will certainly destroy the wrongdoers,

14. and We will make you dwell in the land after them. This is for those who fear standing before Me[6], and who fear My warning."

15. [The messengers] sought victory, and every obstinate tyrant was doomed.

16. Hell awaits him, and he will be made to drink of oozing pus,

17. which he will arduously sip but can hardly swallow it, and death will come to him from every direction, yet he will not die. And ahead of him will be a harsh punishment.

18. The deeds of those who disbelieve[7] in their Lord are like ashes that are blown away by the wind on a stormy day. They will gain nothing from what they did; that is the farthest misguidance.

19. Do you not see that Allah has created the heavens and earth for a true purpose? If He wills, He can take you away and replace you with a new creation[8].

20. That is not difficult for Allah.

21. All will appear before Allah, then those who were weak will say to those who were arrogant, "We were your followers; 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 cry or suffer patiently, we have no escape[9]."

22. Satan will say when the matter is finally decided, "Allah gave you a true promise; I also gave you a promise, but I betrayed you[10]. I had no authority over you,

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[6] *i.e., for account.*

[7] *i.e., their good deeds, as they were not based on solid ground of faith.*

[8] *"If you turn away, He will replace you with other people, then they will not be like you." See 47:38.*

[9] *The pain of these disbelievers is not only physical, but also psychological.*

[10] *"Satan makes no promises to them except delusion!" See 4:120.*

except that I called you and you responded to me[11]. So do not blame me, but blame yourselves. I cannot rescue you, nor can you rescue me. I deny your previous association of me with Allah. Indeed, for the wrongdoers there will be a painful punishment."

23. Those who believe and do righteous deeds will be admitted to gardens under which rivers flow, abiding therein forever, by the permission of their Lord. Their greeting therein will be, "Peace!"

24. Do you not see how Allah compares a good word[12] to a good tree[13]? Its root is firm and its branches reach the sky[14],

25. yielding its fruit all the times[15], by the permission of its Lord. Allah makes such comparisons for people, so that they may take heed.

26. But an evil word[16] is like an evil tree[17], uprooted from the surface of the earth, having no stability.

27. Allah keeps those who believe steadfast with the firm Word [of faith] in the life of this world[18] and in the Hereafter. But Allah causes to stray the wrongdoers[19]; Allah does whatever He wills.

28. Did you not see those who exchanged Allah's blessings with disbelief[20], and led their people to the abode of ruin[21]?

29. In Hell they will burn; what an evil place to settle in!

30. They set up rivals to Allah to mislead people from His way. Say, "Enjoy yourselves for a while! Your destination will be the Fire."

31. Tell My slaves who believe to establish prayer and spend from what We have

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[11] *By obeying me instead of Him during life on earth.*

[12] *i.e., the testimony of faith.*

[13] *i.e., the palm tree.*

[14] *i.e., Its foundation is firm in the heart and its branches, the good deeds, are high up in the sky, being constantly raised to Allah.*

[15] *i.e., day and night, summer and winter; likewise is the testimony of faith, it never ceases to yield good deeds all the time.*

[16] *i.e., the word of disbelief and polytheism.*

[17] *i.e., the tree of colocynth; it has no stable root and its stalks are so feeble; such is disbelief which is shaky in the heart, and their deeds are not raised to benefit them in the Hereafter.*

[18] *When questioned in their graves by the angels.*

[19] *For doing wrong to themselves and others, Allah casts doubts and blindness in their hearts and does not guide them to say what is truthful in this life or in the grave.*

[20] *They met Allah's blessings with denial instead of gratitude.*

[21] *i.e., the Hellfire.*

provided for them, secretly and openly, before there comes a Day when there will be no bargaining or friendship[22].

32. It is Allah Who has created the heavens and earth and sent down rain from the sky, producing therewith fruits as provision for you. He has made the ships for your service to sail through the sea by His command and has made for you the rivers.

33. He has made the sun and the moon for your service, both constant in their courses, and has made for you the night and the day[23].

34. And He gave you of all that you have asked for[24]. If you try to count the blessings of Allah, you cannot count them[25]. Indeed, mankind is truly unjust and ungrateful.

35. And [remember] when Abraham said, "My Lord, make this city [of Makkah] secure and save me and my children from worshiping idols.

36. My Lord, they[26] have led many people astray. So whoever follows me, he belongs to me; and whoever disobeys me, then You are All-Forgiving, Most Merciful.

37. Our Lord, I have settled some of my offspring in a barren valley near Your Sacred House, our Lord, so that they may establish prayer[27]. So make the people's hearts incline towards them, and provide for them fruits, so that they may be grateful.

38. Our Lord, You know what we conceal and what we reveal. Nothing is hidden from Allah on earth or in heaven.

39. All praise be to Allah Who has granted me in old age Ishmael and Isaac[28]. Indeed, my Lord is the All-Hearing of prayers.

40. My Lord, make me steadfast in prayer and those of my offspring. Our Lord, accept my supplication.

41. Our Lord, forgive me, my parents, and the believers on the Day when the reckoning will take place."

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[22] *As everyone will have enough affairs and busied away with their own record; nothing will avail a person except his good deeds.*

[23] *i.e., the day in which people go about their living and the night during which they get rest.*

[24] *It is not only these grand favors that Allah grants people, but their prayers are also answered, be they uttered or merely wished for.*

[25] *If a person were to ever try to count Allah's blessings on him, he would never be able to count them, let alone be duly grateful for them.*

[26] *i.e., idols.*

[27] *Prayer is specifically mentioned here because it is the best, most comprehensive act of worship and that it is key to all good.*

[28] *This is a practical demonstration of Abraham's gratitude to Allah for His blessings.*

42. Never think that Allah is unaware of what the wrongdoers do[29]; He only delays them for a Day when eyes will stare [in horror[30]] -

43. rushing forward with their heads raised up, eyes not blinking[31] and hearts void[32].

44. Warn people of the Day when the punishment will come upon them, and the wrongdoers will say, "Our Lord, give us a little more time, so that we may respond to Your call and follow the messengers!" [They will be told], "Did you not swear before that you would never cease to exist?"

45. You lived[33] in the dwellings of those who wronged themselves, and it became clear to you how We dealt with them, and We gave you examples."

46. They hatched their plot[34], but their plot was known to Allah; even if their plot were such that would move mountains[35].

47. Never think that Allah will fail in His promise to His messengers[36]. Allah is All-Mighty, Capable of Retribution.

48. The Day when the earth will be changed to another earth and so will the heavens[37], and all will appear before Allah, the One, the Subjugator[38].

49. On that Day you will see the wicked bound together in chains[39],

50. their garments will be of pitch and their faces covered with Fire.

51. So that Allah may recompense every soul for what it did. Allah is swift in reckoning.

52. This [Qur'an] is a message for all mankind, so that they may be warned thereby and know that He is One God, and so that the people of understanding may take heed.

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[29] *It serves both as comfort to the oppressed and as a warning to the oppressors.*

[30] *Because of the horrifying sights they see, they will be unblinkingly staring upwards in horror.*

[31] *This is their state at the time of resurrection from the graves.*

[32] *Their terror-struck hearts are empty; perceiving nothing.*

[33] *As Qurayshites would pass by the ruined dwellings of the destroyed nations; on their way to Yemen, they would pass by the dwellings of the 'Ād tribe, and on their way to the Levant, they would pass by the dwellings of the Thamūd tribe, using them as resting posts.*

[34] *i.e., to kill the Prophet (ﷺ).*

[35] *But due to its feebleness, their plotting was never to remove mountains.*

[36] *i.e., that they would be given victory both in this life and in the Hereafter.*

[37] *Many exegetes who talk about what befalls the heavens and earth on that Day, opines that the replacement here is of the characteristics (al-sifāt), not of the quintessence (al-dhāt).*

[38] *Allah's revenge will be on the Day of Judgment.*

[39] *i.e., their hands and feet will be chained to their necks. See 40:70-72.*

15 - Al-Hijr[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Ra[1]. These are the verses of the Book and a clear Qur'an.

2. The disbelievers will soon[2] wish that they were Muslims.

3. Let them eat and enjoy themselves and be diverted with false hope; they will come to know.

4. We never destroyed any town except that it had a destined time.

5. No nation can advance its appointed time, nor can they delay it.

6. They say, "O you to whom the Reminder has been sent down, You are surely insane[3]!

7. Why do you not bring us the angels, if you are truthful?"

8. We do not send down the angels except for a just cause, and then they [i.e., the disbelievers] would be granted no respite[4].

9. It is We Who have sent down the Reminder[5], and it is We Who will preserve it[6].

10. We did send messengers before you among the factions of early peoples.

11. No messenger came to them except that they ridiculed him.

12. This is how We let this [denial] enter the hearts of the wicked[7].

13. They will not believe in it, although the examples of the earlier people are well established.

14. Even if We were to open for them a gateway to the heaven, through which they kept ascending,

15. they would still say, "Our eyes have been dazzled; rather, we have been bewitched."

16. We have placed constellations in the heaven and adorned it for the onlookers,

17. and We have guarded it from every accursed devil,

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[*] *Al-Hijr (The Rocky Tract)*

[1] *See footnote 2:1.*

[2] *On the Judgment Day or upon their death.*

[3] *These deriding remarks were very hard on the Prophet (ﷺ), and Allah consoles him in this surah.*

[4] *i.e., then they would be destroyed on the spot.*

[5] *As a reminder for people.*

[6] *From distortion, alteration, addition, and omission. More than 1400 years have elapsed and not a single word of this Qur'an has been changed, although enemies have tried their utmost.*

[7] *For they rebelled against the Truth and did not submit to it.*

18. except the one who manages to eavesdrop, he will then be pursued by a visible burning flame.

19. As for the earth, We have spread it out and placed therein firm mountains, and caused to grow therein everything in due proportion.

20. And We have made therein for you means of sustenance and for those[8] whom you do not provide.

21. There is nothing except that We have its treasuries, and We do not send it down except in a determined measure.

22. And We send fertilizing winds[9], and send down rain from the sky for you to drink, and it is not you who could store it.

23. Indeed, it is We Who give life and cause death, and We are the Inheritors [of all things].

24. We surely know those of you who have gone before and those who are yet to come.

25. It is your Lord Who will gather them together. He is All-Wise, All-Knowing.

26. We have created man from sounding clay, made of aging mud[10].

27. And the jinn[11] We created before that, from smokeless fire.

28. And [remember] when your Lord said to the angels, "I am going to create a human being from sounding clay, made of aging mud.

29. When I have shaped him and breathed into him of My spirit[12], then fall down before him in prostration."

30. Thereupon, all of the angels fell down in prostration,

31. except for Iblīs, who refused to be with those who prostrated[13].

32. Allah said, "O Iblīs, what is the matter with you that you were not with those who prostrated?"

33. He said, "I am not such to prostrate before a human whom You created from sounding clay, made of aging mud.[14]"

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[8] *i.e., the children, servants, and livestock that one is blessed with.*

[9] *Causing precipitation in rainclouds or carrying pollen.*

[10] *Salsāl: clay left to ferment and turn hard so that it clinks when tapped on. Hama': transformed or blackened clay. Masnūn: the smell of which has turned foul or left for some time.*

[11] *The jinn: They are the creatures of Allah, who are different from humans. There are some among them who are righteous, while others are wicked. They are not humans or a species of humans.*

[12] *The spirit which Allah created for that body, not His own Spirit (as some mistakenly believe). Allah attributed it to Himself as a sign of honoring him, as in nāqat Allah (the she-camel of Allah).*

[13] *See 18:50.*

[14] *He said: "I am better than him; You created me from fire and created him from clay." See 7:12.*

34. He said, "Then get out of here[15], for you are accursed,

35. and the curse will be upon you until the Day of Judgment."

36. Iblīs said, "My Lord, then grant me respite until the Day they are resurrected."

37. Allah said, "You are of those who are granted respite[16],

38. until the Day of the Appointed Time[17]."

39. He said, "My Lord, since You have sent me astray[18], I will surely make [sins] alluring to them on earth and mislead them all,

40. except for Your chosen slaves among them."

41. Allah said, "This is a straight path leading to Me.

42. You will have no authority over My slaves, except the deviants who follow you.

43. And Hell is certainly the promised place for them, all together.

44. It has seven gates[19]; each gate will have its allotted share of them."

45. The righteous will be in gardens and springs.

46. "Enter in peace and safety[20]!"

47. We will remove all ill feelings from their hearts[21]; like brothers, seated on couches facing one another.

48. No fatigue will ever touch them therein[22], nor will they ever be made to leave.

49. Inform My slaves that I am indeed the All-Forgiving, the Most Merciful,

50. and that My punishment is the most painful punishment.

51. And inform them about the guests of Abraham.

52. When they entered upon him and said, "Peace!" He said, "We are afraid of you[23]."

53. They said, "Do not be afraid; We give you glad tidings of a knowledgeable boy[24]."

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[15] *i.e., from the heaven.*

[16] *As a trial; to sift out His obedient servants from those who obey Iblīs.*

[17] *i.e., the Day of Judgment.*

[18] *Satan set the record for being the first to use predestination (al-qadar) as a pretext for disobeying Allah's command (al-'amr).*

[19] *The doors of Hell are plenty; according to the crime.*

[20] *i.e., safe from all ills, troubles, and all that might put a dent in their happiness.*

[21] *This is in perfection of their bliss, by having no ill-will whatsoever.*

[22] *i.e., untainted by drawbacks of toil or uneasiness about the future.*

[23] *When he saw that their hands did not reach the roasted calf he presented to them.*

[24] *i.e., Isaac; of great religious knowledge.*

54. He said, "Do you give me glad tidings despite my old age? What glad tidings are you giving me?"

55. They said, "We have given you glad tidings in truth, so do not be of those who despair[25]."

56. He said, "Who would despair of his Lord's mercy except those who are misguided[26]?"

57. He said, "So, what is your mission, O messengers?"

58. They said, "We have been sent to a wicked people[27],

59. except the household of Lot; we will surely save them all,

60. except his wife[28]; We have decreed that she will be among those who stay behind."

61. When the messengers came to the household of Lot[29],

62. he said, "You are unfamiliar people."

63. They said, "We have come to you with that [punishment][30] which they have doubted.

64. We have come to you with the truth, and we are certainly truthful.

65. So travel with your household in the dark of night and go behind them; none of you should look back[31], and keep going to where you are commanded."

66. We conveyed this decree to him that these [people] will be exterminated by early morning."

67. The people of the city came [to Lot] rejoicing[32].

68. Lot said, "These are my guests, so do not bring shame on me.

69. Fear Allah and do not disgrace me."

70. They said, "Did we not forbid you from [protecting] people?"

71. He said, "These are my daughters [to marry], if you must[33]."

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[25] *Abraham (ﷺ) might have shown signs of doubt at believing such news.*

[26] *Abraham's (ﷺ) reply disproves the assumption that he was despondent of Allah's Mercy.*

[27] *i.e., the people of the prophet Lot (ﷺ).*

[28] *For she has collaborated with the evildoers.*

[29] *Details of the first three nations destroyed are given in this and the following verses, which were en route of the famous trading journeys of the Qurayshites: the people of Prophet Lot, those of the thicket (the people of Shu'ayb), and those of Hegra (Madā'in Sālih).*

[30] *i.e., the divine punishment.*

[31] *To be more persistent in their walk and strike some distance before dawn, or not to be frightened and traumatized by catching sight of the horrific punishment of their folks.*

[32] *At the news of his visitors.*

[33] *i.e., the women of my community or my own daughters in a lawful marriage.*

72. By your life [O prophet], they were wandering blindly in their intoxication [of lust][34].

73. So they were seized by the blast at sunrise,

74. and We turned their cities upside down[35] and rained down on them stones of baked clay.

75. Indeed, there are signs in this for those who discern[36].

76. And their place is located by a known route[37].

77. Indeed, there are signs in this for the believers.

78. And the people of the Forest[38] were wrongdoers.

79. So We punished them in retribution, and both [places][39] are by a clear highway.

80. Surely the people of Al-Hijr[40] also rejected the messengers.

81. We gave them Our signs, but they kept turning away from them.

82. They carved houses in the mountains, feeling secure[41].

83. So they were seized by the blast early in the morning.

84. Nothing of what they earned was of any avail to them.

85. We have not created the heavens and earth and all that is between them except for a true purpose. The Hour is certainly coming, so bear with them graciously[42].

86. Indeed, your Lord is the Absolute Creator, the All-Knowing.

87. We have surely given you the seven oft-repeated verses[43] and the great Qur'an.

88. Do not look longingly at the pleasures We have given certain classes[44] of them[45],

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[34] *Admonition is of no use, no matter how reasonable it is, when someone is drunk in their lust.*

[35] *Their nature was twisted, so their punishment was of its like.*

[36] *i.e., those who look deeply into signifying signs.*

[37] *i.e., on the highway to the Levant, where the Dead Sea is now.*

[38] *i.e., the people of the thicket, i.e. the people of Prophet Shu'ayb (ﷺ) who lived in Madian, not far from the people of Lot.*

[39] *i.e., both the dwellings of the people of Prophet Lot (ﷺ) and Prophet Shu'ayb (ﷺ).*

[40] *i.e., Thamūd: the people of Prophet Sālih (ﷺ).*

[41] *These mountainous strongholds gave them a false sense of security against any consequences.*

[42] *This final passage puts things into perspective, addressing the Prophet (ﷺ) - that all people, including those who tormented him, will be justly held accountable for their deeds, and asking him to overlook their taunts and not censure them for it.*

[43] *i.e., Seven of al-Mathāni (seven repeatedly recited verses), referring to Surat al-Fātihah.*

[44] *Azwāj: literally means pairs; here it means those who are alike in prosperity, as not all of them were rich and prosperous.*

[45] *So as to test them therein.*

nor grieve over them[46], but lower your wing [in humility] to the believers[47].

89. And say, "I am indeed a clear warner." -

90. just as We sent down [punishment] upon those who divided [their religion][48],

91. those who split the Qur'an into different portions[49].

92. By your Lord, We will surely question them all

93. concerning what they used to do.

94. Then proclaim what you are commanded, and turn away from those who associate partners with Allah.

95. We will surely suffice you against the mockers[50],

96. those who set up beside Allah another god; they will come to know.

97. We know that you are distressed by what they say.

98. So glorify your Lord with praise and be among those who prostrate [to Him][51],

99. and worship your Lord until the certainty [of death] comes to you.

[46] *The Prophet (ﷺ) felt sad that they would not believe and save themselves from Hellfire.*

[47] *The favor of the Qur'an far surpasses all other favors and worldly gains.*

[48] *i.e., the People of the Book, who accepted some portions of the Torah and rejected some.*

[49] *i.e., calling it magic, divination, or poetry.*

[50] *For this command will be tough, Allah gave him assurance.*

[51] *The remedy is in resorting to Allah Almighty.*

16 - An-Nahl[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Allah's decree is coming[1], so do not seek to hasten it. Glorified and Exalted is He far above what they associate with Him[2]!

2. He sends down the angels with revelation by His command to whom He wills of His slaves, [saying], "Warn that none has the right to be worshiped except Me, so fear Me."

3. He created the heavens and earth for a true purpose. Exalted is He far above what they associate with Him!

4. He created man from a sperm-drop, and then he becomes a clear adversary[3].

5. And He has created the livestock for you as a source of warmth and other benefits[4], and from them you eat.

6. There is beauty for you in them when you bring them home to rest and when you take them out to graze[5].

7. And they carry your heavy loads to lands that you could not reach without great hardship. Indeed, your Lord is Most Gracious, Most Merciful.

8. And [He created] the horses, mules and donkeys for you to ride and for adornment, and He creates other things that you do not know.

9. It is upon Allah to show the straight path, while other ways are deviant. If He had willed, He could have guided you all.

10. It is He Who sends down rain from the sky, from it you drink, and by it plants thrive on which you pasture your livestock.

11. He causes to grow therewith crops, olives, palm trees, grapevines and all kinds of fruits[6] for you. Indeed, there is a sign in this for people who reflect.

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[*] *An-Nahl (The Bees)*

[1] *Allah's punishment is imminent and certain, as the Hour is approaching.*

[2] *Shirk (associating partners with Allah) is the most egregious of all sins, as He warned against it right after mentioning the imminence of the Hour. Allah stresses against Shirk or calls for pure Tawhīd (monotheism) in the two subsequent verses as well.*

[3] *As soon as he becomes strong and independent. The ones who are meant here are, especially, the disbelievers who deny resurrection, argue against the Truth, and are ungrateful to Allah's favors.*

[4] *i.e., in clothing, tents, furnishings, etc.*

[5] *Their bringing back is mentioned before their setting off to pasture because that is when their udders and waists are full and thus more pleasing to the beholder.*

[6] *It highlight the great wonder that although all these are irrigated with the same water, yet they come in different kinds, tastes, colors and shapes.*

12. And He has subjected for you the night and day, the sun and moon, and the stars[7] are made subservient by His command. Indeed, there are signs in this for people of understanding.

13. And He has created for you various kinds of things on earth[8]. Indeed, there are signs in this for people who take heed.

14. It is He Who has subjected the sea, so that you may eat from it tender meat and extract ornaments to wear. And you see the ships cleaving their way through its waves[9], so that you may seek His bounty and so that you may give thanks.

15. And He has placed into the earth firm mountains, so it does not tremor with you, and there are rivers[10] and pathways so that you may find your way,

16. and landmarks and the stars by which they find their way[11].

17. Is then He Who creates equal to one who cannot create? Will you not then take heed?

18. If you try to count Allah's favors, you will not be able to enumerate them. Indeed, Allah is All-Forgiving, Most Merciful.

19. Allah knows all that you conceal and all that you reveal.

20. But those whom they invoke besides Allah do not create anything; rather, they themselves are created.

21. They are dead, not living[12]; not even knowing when they will be resurrected.

22. Your God is One God. But those who do not believe in the Hereafter, their hearts refuse to know, and they are arrogant[13].

23. Undoubtedly, Allah knows what they conceal and what they reveal[14]. Indeed, He does not like those who are arrogant.

24. When it is said to them, "What has your Lord sent down?" They say, "Ancient fables!"

25. They will bear their burdens in full on the Day of Resurrection and some burdens of those whom they misled without knowledge[15]. How terrible is what they will bear!

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[7] *Stars are crucial for knowing the directions in the darkness of the sea and the land.*

[8] *Such as animals, minerals, plants and inanimate objects.*

[9] *Another great sign of Allah, that heavy ships and vessels run smoothly on the surface of water without sinking.*

[10] *Rivers are like bloodlines spreading life in the land; people drink from them along with their livestock, grow crops, and travel through them.*

[11] *With landmarks to find the way during the daytime and with the stars at night.*

[12] *i.e., inanimate or without understanding.*

[13] *Arrogance and snobbery are the underlying reasons for denying Allah's Signs and rejecting the Truth.*

[14] *He will hold them to account over them.*

[15] *The Prophet (ﷺ) said: "Whoever calls to misguidance will incur as much sin as that of whoever follows him." [Muslim: 2674].*

26. Those who came before them plotted, so Allah uprooted their buildings from their foundations and the roof fell down on top of them[16], and the punishment came on them from where they could not imagine.

27. Then on the Day of Resurrection, He will disgrace them and will say, "Where are My [so-called] partners for whose sake you used to oppose [the truth]?" Those who were given knowledge will say, "Today disgrace and misery will befall the disbelievers."

28. Those whose souls are seized by the angels while they wrong themselves will then offer submission, "We did not do anything evil." "Yes, indeed you did! Allah knows well what you used to do.

29. So enter the gates of Hell, abiding therein forever. What a terrible abode for those who were arrogant!"

30. And it will be said to those who fear Allah, "What has your Lord sent down?" They will say, "All that is good." For those who do good in this world, there is a good reward[17]; and the home of the Hereafter is far better. What an excellent home for those who fear Allah!

31. They will enter the Gardens of Eternity, under which rivers flow. They will have therein whatever they wish[18]. This is how Allah rewards those who fear Him,

32. those whose souls the angels take while they are in a state of purity[19], saying, "Peace be upon you; enter Paradise for what you used to do."

33. Are they [i.e., the disbelievers] waiting for the angels to come to them[20] or for the command of your Lord to come[21]? Those who came before them did the same. It was not Allah Who wronged them, but it was they who wronged themselves.

34. They were afflicted by the evil consequences of their deeds, and they were overwhelmed by what they used to ridicule.

35. Those who associate partners with Allah say, "If Allah had willed, neither we nor our forefathers would have worshiped anything besides Him, nor would we have prohibited anything without His command[22]." Those who came before them did the same. Is the duty of the messengers except to convey the message clearly?

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[16] *i.e., Allah caused their plot to fail and exposed their plan.*

[17] *Of a plentiful and satisfying life in this world.*

[18] *Unlike this worldly life.*

[19] *Their souls will be purified from polytheism, sins, and ill feelings.*

[20] *To take their souls while they are unjust to themselves.*

[21] *To punish them in this worldly life.*

[22] *They falsely argue citing predestination (al-qadā' wa al-qadar), while they were given the ability to choose the path to follow in this life.*

36. Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods[23]." Among them were some whom Allah guided, while others were destined to stray. So travel through the land and see how was the end of the deniers!

37. Even though you are keen to guide them, Allah does not guide those whom He causes to stray[24], and they will have no helpers.

38. They swear by Allah their solemn oaths that Allah will not resurrect those who die. Yes, He will! It is a true promise upon Him, but most people do not know -

39. so that He may make clear to them that over which they differ, and so that the disbelievers may realize that they were liars.

40. When We intend something, We only say to it, "Be!", and it is.

41. Those who migrated for the sake of Allah after being oppressed[25], We will surely give them good in this world. But the reward of the Hereafter is greater, if only they knew,

42. those who endured patiently and put their trust in their Lord.

43. We did not send before you except men to whom We sent revelation. Ask the people of knowledge[26], if you do not know.

44. [We sent them] with clear proofs and scriptures, and We have sent down to you [O Prophet] the Reminder to explain to people what has been sent down to them, and so that they may reflect.

45. Do those who devise evil plots feel secure that Allah will not make them sink into the earth or that the punishment will not come upon them from where they do not expect?

46. Or that He may seize them while they are going about[27], and they will have no escape?

47. Or that He will seize them when they are in a state of fear? But your Lord is indeed Ever Gracious, Most Merciful[28].

48. Do they not see the things that Allah has created, how their shadows incline to the right and left, prostrating[29] to Allah in all humility?

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[23] *Tāghūt: false objects of worship. See footnote 2:256.*

[24] *As a result of their choice to reject guidance.*

[25] *The Companions who fled persecution to Abyssinia, or the early migrants to Madinah.*

[26] *People of the knowledge (ahl al-dhikr) are the People of the Book, the Jews and Christians. They are mentioned here for the Makkan Arabs because they were generally regarded as possessors of knowledge before the advent of Islam.*

[27] *i.e., their recurrent travels through lands and going about their lives.*

[28] *Postponing punishment and giving opportunity for repentance.*

[29] *Prostration is the greatest sign of submission to Allah.*

49. To Allah prostrates[30] all that is in the heavens and on earth of living things, and so do the angels; and they do not show arrogance.

50. They fear their Lord above them, and they do what they are commanded.

51. Allah said, "Do not take two gods[31]. He is only One God, so fear Me alone."

52. To Him belongs all that is in the heavens and earth, and constant devotion is to Him alone. Will you then fear anyone other than Allah?

53. Whatever blessing you have, it is from Allah. Then when you are afflicted with hardship, to Him alone you cry out for help[32].

54. Then as soon as He removes the hardship from you, some of you associate partners with their Lord,

55. showing their ingratitude for what We have given them. Then enjoy yourselves now, but you will soon come to know.

56. They assign a portion of what We have provided for them to those [idols] who know nothing. By Allah, you will surely be called to account for what you used to fabricate.

57. To Allah they ascribe daughters[33] - glory be to Him - but for themselves they choose what they desire [i.e., sons].

58. When one of them is given the good news of a female baby, his face darkens while suppressing his anguish.

59. He hides away from people because of the bad news he was given. Should he keep her in disgrace, or bury her in the dust? How terrible is their judgment!

60. Those who do not believe in the Hereafter have evil attributes[34], and Allah has the highest attributes[35], for He is the All-Mighty, the All-Wise.

61. If Allah were to take people to task for their wrongdoing, He would not leave a single living being on earth, but He gives them respite for an appointed time. When their time comes, they cannot delay it for a moment nor can they bring it forward.

62. They attribute to Allah[36] what they dislike for themselves, and their tongues make false claim that they will have the best [reward][37]. Without a doubt for them there will be the Fire, and they will be neglected.

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[30] *Actual prostration or figurative one, which is full submission.*

[31] *i.e., more than one.*

[32] *The One Who grants favors and removes hardship is to be worshiped alone.*

[33] *The pagans falsely claimed that the angels were Allah's daughters.*

[34] *As described in the previous two verses such as the need for children, ignorance, and disbelief.*

[35] *Attributes of grandeur, perfection, and knowledge, and is free from all imperfections and need.*

[36] *That the angels are Allah's daughters.*

[37] *Both in this life and in the Hereafter.*

63. By Allah, We sent [messengers] to nations before you, but Satan made their deeds[38] appealing to them. He is their ally today, and for them there will be a painful punishment.

64. We have only sent down to you the Book so that you may make clear to them what they differed about[39] and as a guidance and mercy for people who believe.

65. Allah sends down rain from the sky and revives thereby the earth after its death. Indeed, there is a sign in this for people who listen[40].

66. And there is surely a lesson for you in livestock. We give you drink from what is in their bellies - produced between excretion and blood - pure and pleasant milk for those who drink[41].

67. And from the fruits of palm trees and grapevines, you make intoxicants[42] and good provision[43]. Indeed, there is a sign in this for people of understanding.

68. Your Lord inspired the bees, "Make homes in the mountains, the trees, and in the trellises that people put up,

69. Then feed on every kind of fruit and follow the ways that your Lord made easy for you." There comes out from their bellies a drink[44] of various colors, in which there is healing for people. Indeed, there is a sign in this for people who reflect.

70. Allah has created you, then He causes you to die. Among you are some who are left to reach the most decrepit age[45], so that they may know nothing after having known much. Indeed, Allah is All-Knowing, Most Capable.

71. Allah has favored some of you over others in provision. Those who are favored will not share their provision with their slaves, so that they may become equal to them[46]. Do they then deny the favors of Allah?

72. Allah has made for you spouses of your own kind[47], and has given you through your spouses children and grandchildren, and has given you provision from good things. Do they still believe in falsehood and deny the favors of Allah?

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[38] *Such as disbelief, polytheism, rejecting the Messenger, and evil deeds.*

[39] *i.e., worshiping Allah alone, resurrection, and the rules of law.*

[40] *i.e., those who listen and reflect on such evidence of Allah's ability over the resurrection.*

[41] *This pure, palatable and enjoyable milk, comes from between the smelly excretion and colored blood.*

[42] *This is a Makkan surah that was revealed prior to the prohibition of intoxicants.*

[43] *It alludes that there are both evil and good aspects to certain things.*

[44] *i.e., honey.*

[45] *i.e., old age when both the physical and mental powers of a human diminish.*

[46] *If they would not accept to equally share their provision with their slaves, how would then they set up associates with Allah in worship?*

[47] *i.e., humans in general, or the original creation of Eve out of Adam.*

73. They worship besides Allah those who have nothing to provide for them from the heavens and earth[48], nor are they capable of doing so.

74. So do not make comparisons to Allah[49]. Indeed, Allah knows and you do not know[50].

75. Allah makes a comparison of a bonded slave who has no power over anything and a [free] person whom We granted good provision from Us, and he spends from it secretly and openly. Are they equal? All praise be to Allah. But most of them do not know[51].

76. And Allah makes a comparison of two men, one of them is dumb and unable to do anything, and he is a burden to his master; wherever he directs him, he brings no good[52]. Is he equal to the one who enjoins justice and follows a straight path?

77. To Allah belongs the unseen [aspects] of the heavens and earth; and the coming of the Hour is no more than the blink of an eye or even quicker, for Allah is Most Capable of all things.

78. Allah brought you out from your mothers' wombs not knowing anything, and He gave you hearing, sight and intellect, so that you may be grateful[53].

79. Do they not see the birds enabled to fly in the open air? None holds them up except Allah. Indeed, there are signs in this for people who believe.

80. Allah has made your houses a place of rest for you, and He has given you tents made from the hides of livestock which you find light to handle when you travel and when you camp. And out of their wool, fur and hair [He has given you] furnishings and enjoyment for a while.

81. Allah has made for you shade out of what He has created and has made for you shelter in the mountains. He has also made for you garments protecting you from heat [and cold], and garments [of armor] protecting you in battle. This is how He perfects His favors upon you, so that you may submit to Him.

82. But if they turn away, your duty is only to convey the message clearly.

83. They know Allah's favors, yet they deny them, and most of them are ungrateful.

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[48] *i.e., rain from the sky or plants from the earth.*

[49] *As there is none comparable to Him.*

[50] *Due to not realizing Allah's Greatness and out of their ignorance, they draw comparisons between Him and their idols.*

[51] *No sane person would equate the two, then how do they equate the Creator of the Possessor of the whole universe and the inanimate idols in worship?!*

[52] *This is the description of their idols who are mute, deaf, mindless, and not able to do anything.*

[53] *Men should use these faculties of hearing, sight, and intellect to ponder over their creation and know their Lord, be grateful to Him, and worship Him alone.*

84. On the Day when We raise up a witness[54] from every community, no excuse will be accepted from the disbelievers, nor will they be allowed to make amends.

85. When the wrongdoers face the punishment, it will not be lightened for them, nor will they be given any respite.

86. When those who associated partners with Allah see their [so-called] partners, they will say, "Our Lord, these are our partners whom we used to worship besides You." But they will counter them with the statement, "You are indeed liars."

87. On that Day they will offer submission to Allah[55], and all what they used to fabricate will vanish from them.

88. Those who disbelieve and prevent others from the way of Allah, We will add punishment to their punishment for the corruption they used to spread.

89. On the Day when We raise up against every community a witness from among themselves, We will bring you [O Prophet] as a witness against these [people]. We have sent down to you the Book as an explanation of everything, and as a guidance, mercy, and glad tidings for the Muslims.

90. Allah enjoins justice, kindness, and giving relatives[56] [their dues], and He forbids shameful acts, evil deeds and oppression. He exhorts you, so that you may take heed.

91. Fulfill the covenant of Allah when you pledge, and do not break oaths after confirming them, having made Allah your witness, for Allah knows all what you do.

92. Do not be like the woman who unravels her yarn after spinning it firmly, by taking your oaths as a means of deceit between yourselves so that one party might gain an advantage over the other[57]. Allah only puts you to the test thereby[58], and on the Day of Resurrection, He will surely make clear to you all that over which you used to differ.

93. If Allah had willed, He would have made all of you a single community [of believers], but He causes to stray whom He wills and guides whom He wills[59], and you will surely be questioned about what you used to do.

94. Do not take your oaths as a means of deceit between yourselves, lest some feet

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[54] *i.e., their Messenger to bear witness as to how his nation answered his call.*

[55] *They then realize that they deserve the punishment.*

[56] *Degree of kinship: Parents, then offspring, then brothers and sisters, then paternal uncles and aunts, then maternal uncles and aunts, and then other relatives.*

[57] *i.e., Do not swear falsely or break a treaty merely for worldly gain.*

[58] *As to who will honor their binding pledge and who will break it for another alluring pact with a stronger party.*

[59] *According to His infinite knowledge of each soul's preference.*

will slip after they have been firm[60], and you will taste the evil consequences of preventing people from the way of Allah, and for you there will be a great punishment.

95. Do not trade the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you knew.

96. Whatever you have will come to an end, but whatever Allah has will last forever. And We will surely grant those who remain steadfast their reward according to the best of their deeds.

97. Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life[61], and We will surely reward them according to the best of their deeds[62].

98. When you recite the Qur'an, seek refuge with Allah from the accursed Satan.

99. Indeed, he has no power over those who believe[63] and put their trust in their Lord.

100. He only has power over those who take him as their patron[64], and who under his influence, associate partners with Allah.

101. When We replace one verse with another[65] - and Allah knows best what He sends down - they say, "You are just making it up." In fact, most of them have no knowledge.

102. Say, "This has been brought down by the Holy Spirit[66] from your Lord with the truth, to strengthen those who believe, and as guidance and glad tidings to the Muslims."

103. We surely know that they say, "It is only a human being who teaches him[67]." But the language they refer to is foreign, whereas this is eloquent Arabic language.

104. Those who do not believe in the verses of Allah, Allah will not guide them, and for them there will be a painful punishment.

105. No one fabricates lies except those who do not believe in the verses of Allah; it is they who are the liars.

106. Whoever disbelieves in Allah after having believed - except one who is compelled while his heart is firm in faith - but those who embrace disbelief willingly, upon them will be the wrath of Allah, and for them there will be a great punishment.

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[60] *i.e., after their feet became firm in Islam.*

[61] *By the sweetness of faith, comfort in the heart, and satisfaction with the provision given by Allah.*

[62] *In the Hereafter.*

[63] *Satan has no authority over them except whisperings.*

[64] *Who follow him and obey his commands.*

[65] *By abrogating (naskh) of a ruling altogether with a new one or maintaining its wording in the Qur'an.*

[66] *i.e., the Gabriel (Jibrīl), who is purified from any treachery and defect.*

[67] *The pagans of Makkah falsely claimed that a non-Arab teaches Prophet Muhammad (ﷺ).*

107. That is because they prefer the life of this world to the Hereafter, and Allah does not guide the disbelieving people.

108. These are the ones whose hearts, hearing and sight are sealed up by Allah[68]; it is they who are the heedless.

109. No doubt that it is they who will be the greatest losers in the Hereafter.

110. As for those who emigrated after being persecuted, then strove [for the cause of Allah], and were patient[69] - indeed, your Lord is after that All-Forgiving, Most Merciful.

111. On the Day when each soul will come pleading for itself, and each soul will be paid in full for what it did, and none will be wronged.

112. Allah presents an example of a town[70] that was safe and secure, receiving its provision in abundance from all directions. Yet its people showed ingratitude to Allah's favors, so Allah made them taste overwhelming hunger and fear for what they used to do.

113. There came to them a messenger[71] from among themselves, but they rejected him, so the punishment seized them[72] while they were wrongdoers.

114. So eat from the lawful and good things that Allah has provided for you, and be grateful for Allah's blessings, if it is Him that you worship.

115. He has only forbidden to you carrion, blood[73], flesh of swine, and what is slaughtered to other than Allah. But if one is compelled by necessity - neither driven by desire nor exceeding the need - then Allah is All-Forgiving, Most Merciful.

116. Do not falsely say what your tongues declare, "This is lawful and this is unlawful," thus fabricating lies against Allah. Those who fabricate lies against Allah will never succeed.

117. It is only a brief enjoyment, then for them there will be a painful punishment.

118. We have already related to you what We prohibited to the Jews[74]. We did not wrong them, but it was they who wronged themselves.

119. As for those who commit evil out of ignorance then repent after that and mend their ways, then your Lord is indeed All-Forgiving, Most Merciful.

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[68] *Because they did not use their faculties of perception to seek guidance.*

[69] *Those emigrants who were forced to utter the word of disbelief, to save their lives, but then emigrated to Madinah and fought against the disbelievers while being steadfast in faith.*

[70] *i.e., Makkah.*

[71] *i.e., the Prophet (ﷺ).*

[72] *By adversity and fear.*

[73] *i.e., the flowing blood, not what remains in blood vessels after slaughter.*

[74] *See 6:146.*

120. Abraham was a model of excellence[75], devoted to Allah and inclined to true faith, and he was not one of those who associate partners with Allah.

121. He was grateful for His favors; He chose him and guided him to a straight path.

122. We gave him good in this world, and in the Hereafter, he will surely be among the righteous[76].

123. Then We revealed to you [O Prophet] to follow the religion of Abraham, inclining to true faith[77], and he was not one of those who associate partners with Allah.

124. The Sabbath was only ordained for those who differed about it[78][78]. Your Lord will surely judge between them on the Day of Resurrection concerning that over which they used to differ.

125. Call to the way of your Lord with wisdom[79] and goodly exhortation[80], and reason with them in the best manner[81]. Your Lord knows best who has strayed from His way and knows best those who are rightly guided.

126. If you retaliate, let your retaliation be the like of what you suffered. But if you bear with patience, it is surely best for those who are steadfast.

127. And be patient, for your patience comes only from Allah; do not grieve over them[82], nor be distressed by their evil plots.

128. Indeed, Allah is with those who fear Him and those who do good.

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[75] *Having all the excellent qualities which make one a role model for others, or he was a 'nation' on his own because he was the only believer on earth.*

[76] *Sālihīn (righteous) are the prophets and the messengers.*

[77] *i.e., Islamic Monotheism.*

[78] *To dedicate Sabbath for worshiping Allah away from their daily livelihood, after they deviated from Friday which was enjoined upon them beforehand.*

[79] *Accordingly, taking into account the circumstance of the addressee.*

[80] *That endears good to people.*

[81] *Being kind, well-spoken, and tolerant to win hearts.*

[82] *The Prophet (ﷺ) was grieved that they would not believe.*

17 - Al-Isrā'[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Glory be to the One Who took His slave [i.e., Muhammad] by night from the Sacred Mosque [in Makkah] to the Aqsā Mosque [in Jerusalem] whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.

2. We gave Moses the Scripture and made it a guide for the Children of Israel, "Do not take besides Me anyone as a Disposer of Affairs[1].

3. O descendants of those whom We carried [on board] with Noah[2]. He was indeed a grateful slave."

4. We declared to the Children of Israel in the Scripture, "You will surely spread corruption on earth twice, and you will surely become exceedingly arrogant[3].

5. When the first of the two warnings came to pass, We sent against you some of Our slaves of great might, and they ravaged through the land[4]; this warning was bound to be fulfilled[5].

6. Then We gave you the upper hand over them and strengthened you with wealth and children, and made you greater in number.

7. If you do good, it is for your own good, but if you do evil, it is to your own loss. Then when the second warning came to pass, your enemies would disgrace and suppress you[6], and enter the Temple [of Jerusalem][7] as they entered it the first time, and utterly destroy whatever fell into their power[8].

8. Your Lord may bestow mercy upon you, but if you return [to sin], We will return [to punishment][9]. And We have made Hell a prison for the disbelievers."

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[*] *Al-Isrā' (The Night Journey)*

[1] *i.e., rely upon none except Allah, for He alone is the Disposer of Affairs of the whole universe.*

[2] *The Children of Israel are given the reference of Prophet Noah (ﷺ); to follow him for being dutiful and thankful to Allah.*

[3] *Allah foretold them out of infinite knowledge about future events.*

[4] *killing them and plundering.*

[5] *i.e., the punishment they were promised for their first transgressions.*

[6] *By killing, taking hostage, submission and humiliation.*

[7] *Bayt al-Maqdis.*

[8] *It would be a total wreckage.*

[9] *After this great affliction, Allah would give them back their lost sovereignty, but if they revert back to their old rebellious ways then the way of Allah is never changing.*

9. Indeed, this Qur'an guides to what is most upright and gives glad 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. Man prays for evil as he prays for good, for man is ever hasty[10].

12. We have made the day and night as two signs. We darkened the night and made the day bright, so that you may seek your Lord's bounty and know the number of years and calculation [of time]. And We have expounded everything in detail.

13. We have bound every man's deeds to his neck[11]. On the Day of Resurrection, We will bring forth for him a record which he will find spread open.

14. [It will be said,] "Read your record; this Day you are sufficient to take account of yourself[12]."

15. Whoever accepts guidance, it is only for his own good; and whoever goes astray, it is only for his own loss. No bearer of burden will bear the burden of another, nor do We punish until We have sent a messenger[13].

16. Whenever We decide to destroy a town, We command its affluent ones [to obey Allah] but they defiantly disobey, so the punishment becomes inevitable, and We destroy it completely.

17. How many generations We have destroyed since the time of Noah[14]! Your Lord is sufficient as All-Aware and All-Seeing of the sins of His slaves[15].

18. Whoever desires this fleeting life[16], We hasten therein whatever We will to whoever We please. Then We prepare for him Hell, which he will enter, despised and rejected.

19. But whoever desires the Hereafter and strives for it as he should, being a believer - it is those whose efforts will be appreciated[17].

20. We give both - the latter and the former - from the bounty of your Lord, and Your Lord's bounty is not restricted[18].

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[10] *i.e., becomes impatient and acts without forethought.*

[11] *i.e., after showing guidance for him, he is responsible for his own destiny.*

[12] *Everyone will be dealt with justly.*

[13] *The disbelievers will have no excuse whatsoever.*

[14] *Warning them of the consequences of the previously destroyed nations.*

[15] *The address here shifts to Muhammad (ﷺ) to assure him that Allah will bring them to account.*

[16] *i.e., worldly pleasures.*

[17] *Allah will accept their good deeds, multiply their reward, and overlook their sins.*

[18] *Allah gives provision for all in the life of this world without exception.*

21. See how We have favored some over others [in this world], but the Hereafter has higher ranks and greater degrees of excellence for some over others[19].

22. Do not set up with Allah any other god, or else you will be despised and forsaken[20].

23. Your Lord has ordained that you worship none but Him, and show kindness to parents. If one or both of them reach old age in your care, do not say to them a word of annoyance[21] nor scold them, rather speak to them noble words,

24. and lower to them the wing of humility[22] out of mercy, and say, "My Lord, have mercy upon them as they raised me when I was small[23]."

25. Your Lord knows best what is in your hearts. If you are righteous, He is All-Forgiving to those who constantly turn to Him.

26. Give relatives their due, and the needy and the stranded travelers, and do not spend wastefully.

27. Indeed, the wasteful are Satans' brothers[24], and Satan is ever ungrateful to his Lord[25].

28. But if you must turn away from them [i.e., those in need] while hoping to receive bounty from your Lord[26], then say to them words of comfort.

29. Do not be too tight-fisted[27], nor too open-handed[28], for you will end up blameworthy and destitute.

30. Your Lord extends provision to whom He wills or restricts it[29]. He is All-Aware and All-Seeing of His slaves.

31. Do not kill your children for fear of poverty[30], for We provide for them and for you. Indeed, killing them is a great sin.

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[19] *In beauty, wealth, power, knowledge, etc; as a test for them, to see how they react.*

[20] *Having none to thank them for it, nor support them in the least.*

[21] *'uff: an expression of irritation and disapproval.*

[22] *It is a metaphor; i.e., shows the parents the utmost humbleness like a bird lowering its wing as it hugs its young or so.*

[23] *For they are at their weakest phase of life, similar to what he was in his early childhood.*

[24] *Islam is a religion of moderation and good consideration; neither wastefully nor stingily, but moderate.*

[25] *Disbelievers are the most ungrateful ones as they rebel against Allah›s commands instead of showing obedience to Him, for they follow the way of the devil towards Allah.*

[26] *i.e., if you have nothing to give them now.*

[27] *i.e., stingy.*

[28] *i.e., extravagant.*

[29] *He gives or withholds wealth according to what is best for the person concerned and what they would do with it if he is provided with it.*

[30] *Abdullāh ibn Mas'ūd (ﷺ) reported: "I said: "O Messenger of Allah, what is the greatest sin?" He said: "That you set up rivals with Allah, when He is the One Who created you!" Then I said: "What is next?" He said: "That you kill your child because he eats with you!" [Al-Bukhāri: 6811].*

32. Do not go near adultery[31], for it is indeed a shameful act and an evil way.

33. Do not kill any soul that Allah has forbidden, except in the course of justice. If anyone is killed wrongfully, We have given his heir authority [of compensation], but he should not exceed the bounds in killing, for he is already supported [by law].

34. Do not approach the property of an orphan except with good [intent][32], until he reaches maturity; and fulfill the covenant, for you will certainly be questioned about the covenant.

35. Give full measure when you measure, and weigh with accurate scales; that is fair and best in the end[33].

36. Do not follow[34] that of which you have no knowledge. Indeed, the hearing, the sight, and the heart, all of them will be called to account.

37. Do not walk on the earth arrogantly; you cannot cleave the earth, nor can you reach the mountains in height[35].

38. The evil of all these actions is hateful to your Lord.

39. This is part of the wisdom that your Lord has revealed to you [O Prophet]. Do not set up any other god with Allah, or you will be thrown into Hell, blameworthy and rejected[36].

40. Has your Lord favored you with sons and has taken for Himself angels as daughters[37]? You are indeed making a monstrous claim.

41. We have explained things in various ways in this Qur'an, so that they may take heed, but it only increases them in aversion[38].

42. Say, "If there were other gods besides Him - as they claim - they would have surely sought a way to the Lord of the Throne[39]."

43. Glorified and Highly Exalted is He far above what they claim!

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[31] *i.e., avoid all things that might lead to it.*

[32] *i.e., to improve, increase, or preserve it.*

[33] *Fair dealing is best, for it brings blessing, psychological calm, and reward in the Hereafter.*

[34] *i.e., do not say or assume.*

[35] *Man is indeed a weak and small creature, then why arrogance?!*

[36] *i.e., self-reproached and blamed by others for this miserable end, as well as shut away from all good.*

[37] *Their feeble argument is debunked and refuted concerning the issue of purity of Faith and Monotheism. Although preferring male over female is a heathen way; yet, how would Allah, the Omnipotent Creator, accept for Himself what they do not accept for themselves? (cf. 37:149-155). They worshiped the angels based on the claim that they were Allah's daughters. (cf. 43:19-20).*

[38] *"We send down the Qur'an as a healing and mercy for the believers, but it does not increase the wrongdoers except in loss." See below 17:82.*

[39] *To please Him or take over His Throne.*

44. The seven heavens and the earth, and all those in them glorify Him. There is not a single thing that does not glorify Him with His praise, but you do not understand their glorification. Indeed, He is Most Forbearing, All-Forgiving.

45. When you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible barrier[40].

46. We have placed covers on their hearts so that they do not understand it, and deafness in their ears[41]. When you mention your Lord alone in the Qur'an, they turn their backs in aversion.

47. We are well aware of what they wish to hear when they listen to you, and what they say when they converse in private, when the wrongdoers say, "You are not following but a bewitched man."

48. See how they call you names[42]! Thus they have gone astray and cannot find a way.

49. They say, "What! When we are turned into bones and dust, will we really be resurrected as a new creation?"

50. Say, "Be you stones or iron[43],

51. or any other substance you think is harder[44] to bring back to life." They will then say, "Who will bring us back [to life]?" Say, "The One Who created you the first time." They will shake their heads[45] at you and say, "When will that be?" Say, "Perhaps it is soon."

52. On the Day when He calls you, you will respond by praising Him, thinking that you had not stayed [on earth] except for a little while.

53. Tell My slaves that they should say what is best[46], for Satan sows discord among them. Indeed, Satan is a sworn enemy to mankind.

54. Your Lord knows you best: if He wills, He will have mercy on you; or if He wills, He will punish you. We have not sent you [O Prophet] to be in charge of them[47].

55. Your Lord knows best all those in the heavens and on earth[48]. We have surely

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[40] *Preventing guidance from them, for their aversion.*

[41] *This is in return for their hatred toward the truth and the ingrained disease of doubt in their hearts.*

[42] *i.e., a poet, a madman, bewitched, etc.*

[43] *i.e., even if you could be stones or iron in hardness or in power.*

[44] *Such as the heavens and the earth.*

[45] *In ridicule and disbelief.*

[46] *i.e., they should be considerate and kind, well-spoken, and tolerant to win hearts.*

[47] *The mission of the Prophet (ﷺ) was only delivering the Message; their guidance and holding to account is up to Allah Almighty.*

[48] *Allah knows all and what they deserve.*

favored some prophets over others, and We gave David the Psalms[49].

56. Say, "Call upon those whom you claimed [to be gods] besides Him; they have no power to remove harm or avert it from you."

57. Those whom they call upon seek means of nearness to their Lord, each trying to become closer, hoping for His Mercy and fearing His punishment[50]. Indeed, the punishment of your Lord is fearsome.

58. There is no [disbelieving] town except that We will destroy it before the Day of Resurrection or punish it severely[51]. This is written in the Record[52].

59. Nothing prevents Us from sending signs except that the earlier people denied them[53]. We gave Thamūd the she-camel as a clear sign, but they wrongfully rejected her[54]. We do not send signs except as a warning.

60. And [remember, O Prophet] when We told you, "Your Lord encompasses all people [with His knowledge and might][55]." We did not make the sight which We showed you[56] except as a test for people, as well as the cursed tree [mentioned] in the Qur'an. We keep threatening them, yet it only increases them to greater transgression.

61. And [remember] when We said to the angels, "Prostrate to Adam;" they all prostrated except Iblīs, who said, "Should I prostrate to whom You created from clay?"

62. He added, "Do You see this one whom You have honored above me? If you give me respite until the Day of Resurrection, I will surely overpower his offspring, except for a few[57]."

63. Allah said, "Be gone[58]! Whoever among them follows you, Hell will be an ample recompense for you all.

64. Entice with your voice whoever of them you can; mobilize against them your cavalry and infantry; manipulate them in their wealth[59] and children[60], and

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[49] *Al-Zabūr is revealed to Prophet David (ﷺ); al-zabūr (pl. zubūr) originally is every book that contains wisdom. See 3:184.*

[50] *Such as angels, prophets, righteous believers, etc.*

[51] *Due to the disbelief and sins of its inhabitants.*

[52] *i.e., the Preserved Tablet.*

[53] *So that the pagans of Makkah do do not face the consequences of the earlier nations.*

[54] *i.e., they committed an injustice by hamstringing the she-camel.*

[55] *i.e., Allah will protect you (ﷺ) from their harm.*

[56] *During the journey of mi'rāj (ascension) to the heavens.*

[57] *i.e., tempt and lead them astray.*

[58] *This and the next commands were actually a threat.*

[59] *i.e., earning and spending them sinfully.*

[60] *i.e., having and raising them sinfully and giving them polytheistic names.*

make promises to them." But Satan does not promise them except delusion[61].

65. "You will have no authority over My slaves." And sufficient is your Lord as a Guardian.

66. It is your Lord Who makes the ships sail for you through the sea, so that you may seek of His bounty. Indeed, He is ever Merciful to you.

67. When hardship strikes you at sea, you forget all those whom you invoke besides Him[62]. Then when He brings you safe to the land, you turn away. Mankind is ever ungrateful.

68. Do you feel secure that He will not make some part of the land swallow you up, or send against you a storm of stones? Thereupon you will find none to protect you.

69. Or do you feel secure that He will not send you back [to sea] once again, and send upon you a violent storm to drown you on account of your disbelief? Thereupon you will find none to help you against Us[63].

70. We have honored the children of Adam, carried them on land and sea, provided for them good things[64] and favored them above many of those whom We have created.

71. On the Day when We will summon every community with its leader[65]. Those who are given their record in their right hand will read their record [happily]; they will not be wronged even as much as the thread of a date stone.

72. But whoever was blind [from the truth][66] in this life will be even blinder in the Hereafter and further astray from the right way.

73. They were about to tempt you away from what We have revealed to you [O Prophet] so that you would fabricate something else and attribute it to Us; then they would have surely taken you as a close friend.

74. Had We not made you stand firm, you would nearly have inclined to them a little.

75. In that case, We would have made you taste double punishment, both in this life and after death. Thereupon you would have found no helper against Us.

76. They were about to provoke you so as to drive you out of the land [of Makkah],

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[61] *i.e., deception and fraudulence.*

[62] *Upon the conquest of Makkah, 'Ikrimah ibn Abī Jahl along with his companions fled to the sea. He pledged in the sea that if he was saved from the storm that hit their boat, he would embrace Islam, so he fulfilled his pledge and announced his Islam.*

[63] *To demand restitution.*

[64] *By bestowing them with intellectual abilities and making angels prostrate to their father, Adam. Furthermore, Allah subjected other creatures to them, as they mount with dignity their means of transportation both on land and in the sea. Allah also provided them with good food, drinks, and spouses, etc.*

[65] *Or what they followed in their worldly life.*

[66] *i.e., refused to see the truth.*

but then they would not have remained after you, except for a little while[67].

77. Such was Our way with the messengers We sent before you, and you will find no change in Our way.

78. Establish prayer at the decline of the sun until the darkness of the night, and the recitation of dawn [prayer][68], for the recitation of dawn is ever witnessed [by the angels][69].

79. And wake up during the night and pray, as an additional prayer for you [O Prophet], so your Lord may raise you to a praised status[70].

80. And say, "My Lord, make me enter an honorable entrance[71] and make me exit an honorable exit[72], and grant me from Yourself a supporting authority."

81. And say, "The truth has come and falsehood has perished. Indeed, falsehood is bound to perish[73]."

82. We send down the Qur'an as a healing and mercy[74] for the believers, but it does not increase the wrongdoers except in loss.

83. When We bestow favor upon man, he turns away and distances himself, but when evil befalls him, he is in utter despair.

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[67] *Makkah was completely cleared of the Prophet›s enemies only ten years after his emigration.*

[68] *i.e., the zuhr, asr, maghrib, and 'ishā' prayers.*

[69] *i.e., the fajr prayer, in which the recitation of the Qur'an is prolonged, for it is witnessed by angels. This verse alluded to all five obligatory daily prayers.*

[70] *Al-Maqām al-Mahmūd (the position of the Grand Intercession) is granted to the Prophet Muhammad (ﷺ).*

[71] *Into Madinah while emigration, all entrances, or into the grave.*

[72] *From Makkah, all exits, or at the resurrection.*

[73] *Abdullāh Ibn Mas'ūd (ﷺ) narrated that: "The Prophet (ﷺ) entered Makkah on the day of its conquest, and there were around 360 idols around the Ka'bah. He went on thrusting them with a stick in his hand making them tumble down and saying: "The Truth has come and falsehood has perished..." [al-Bukhārī: 87; Muslim: 1781].*

[74] *Abū Sa'īd al-Khudrī (ﷺ) reported that: "Some of the Companions of the Messenger of Allah (ﷺ) set out on a journey and they passed by an Arabian tribe. The chief of that tribe was bitten by a snake. They went to them and sought their help. A person amongst us said: "I shall treat him with ruqyah (incantation). But I shall not treat him unless you reward us. We asked you for your hospitality and you refused!" They agreed to give us a herd of goats. So he went to him and recited Surat al-Fātihah and blew over him. The chief was invigorated and went on walking with no sign of ailment. They gave them the agreed reward. Some of the Companions said: "Let us divide it!" Others said: "Do not, until you reach the Messenger of Allah (ﷺ), tell him what has happened and see what he bids us do". They went to the Messenger of Allah (ﷺ) and told him. He said: "How did you come to know that it can be used as ruqyah? You have done the right thing. Divide it and allocate a share for me" [al-Bukhārī: 5749; Muslim: 2201]. 'Ā'ishah (ﷺ) narrated that: "When ill, the Messenger of Allah (ﷺ) used to recite al-Mu'awwidhāt (the Sheltering surahs, al-Falaq and al-Nās) and blow. When his sickness got worse, I used to recite them over him and rub his body with his own hand seeking its blessing" [Al-Bukhārī: 5016; Muslim: 2192].*

84. Say, "Everyone acts in his own way[75], but your Lord knows best whose way is best guided."

85. They ask you [O Prophet] about the spirit[76]. Say, "The soul is only known to my Lord, and you have not been given knowledge except a little."

86. If We willed, We could surely take away what We have revealed to you, then you would find no guardian to plead its return from Us;

87. nevertheless it is a mercy from your Lord[77], for His favor to you is truly great.

88. Say, "If all humans and jinn were to come together to produce something similar to this Qur'an, they would not be able to produce the like of it, even if they collaborated with one another[78]."

89. We have explained every kind of example[79] for mankind in this Qur'an, yet most people persist in disbelief.

90. They say, "We will never believe in you until you cause a spring to gush forth for us from the earth[80],

91. or until you have a garden of date palms and grapevines, and you cause rivers to flow abundantly in their midst,

92. or you make the sky to fall upon us in pieces - as you claim - or bring Allah and the angels before us face to face,

93. or until you have a house of gold, or you ascend to heaven, and even then we will never believe in your ascension unless you bring down to us a book which we can read." Say, "Glory be to my Lord! Am I anything but a human, sent as a messenger?"

94. Nothing prevented people from believing when guidance came to them except that they said, "Has Allah sent a human as a messenger?"

95. Say, "If there had been angels walking on earth peacefully, We would have certainly sent down to them from the heaven an angel as a messenger."

96. Say, "Allah is Sufficient as a witness between me and you. He is indeed All-Aware, All-Seeing of His slaves."

97. Whoever Allah guides is truly guided; and whoever He causes to stray, you will find none to protect them besides Him. On the Day of Resurrection, We will

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[75] *Say to them O Prophet, continue in your way of disbelief, with which you are satisfied; I will continue with my path of guidance.*

[76] *i.e., the spirit that sustains life in the body or the Archangel Gabriel.*

[77] *Allah would not take away the Qur'an, out of mercy to His Prophet and to His servants.*

[78] *The miraculousness of the Qur'an and its inimitability lie in both its word and meaning.*

[79] *i.e., proofs, admonitions, similitudes, and stories, so that people of sound reason may take heed.*

[80] *Showing miracles are of no use, even if it is catastrophic to them.*

gather [and drag] them on their faces - deaf, dumb and blind. Their abode will be Hell; every time it subsides, We will flare it up for them[81].

98. That will be their recompense because they rejected Our verses and said, "What! When we are turned into bones and crumbled particles, will we really be raised as a new creation?"

99. Do they not see that Allah, Who created the heavens and earth, is able to create the like of them? He has decreed for them an appointed time, about which there is no doubt, yet the wrongdoers persist in denial.

100. Say, "If you were to own the treasuries of my Lord's mercy, you would surely hold them back for fear of spending, for man is ever miserly."

101. We gave Moses nine clear signs. Ask the Children of Israel when he came to them, Pharaoh said to him, "O Moses, I certainly think that you are bewitched[82]."

102. Moses said, "You already know that none sent down these [signs] except the Lord of the heavens and earth as clear proofs, and I certainly think that you, O Pharaoh, are doomed!"

103. So he decided to exile them out of the land, but We drowned him and all those who were with him.

104. Thereafter[83] We said to the Children of Israel, "Dwell in the land, but when the promise of the Hereafter comes, We will bring you all together."

105. With the truth We have sent down this [Qur'an] and with the truth it has descended[84], and We have not sent you [O Prophet] except as a bearer of glad tidings and a warner.

106. This is a Qur'an that We have revealed over stages so that you may recite it to people at a slower pace, and We have sent it down in a successive manner[85].

107. Say, "Believe in it, or do not believe. Those who were given knowledge before it[86], when it is recited to them, they fall on their faces in prostration,

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[81] *As a consequence of his own preference.*

[82] *Makkans are warned by his example not to hasten their punishment by asking for miracles that they would not believe.*

[83] *After the drowning of Pharaoh and his people.*

[84] *It is repeated twice in the face of the ardent denial of the pagans of Makkah and their demand to provide them with miracles, asserting here that the Qur'an is a revelation from Allah: it contains truthful news and just rulings, as it is sent down by Gabriel (ﷺ), the strong and trustworthy, to Prophet Muhammad (ﷺ), safeguarded against the devils, free from alteration, additions or omission, throughout all times.*

[85] *In separate segments, one coming after another over the duration of 23 years of his mission.*

[86] *Of the People of the Book who recognize the truth.*

108. and they say, "Glory be to our Lord. The promise of our Lord is bound to be fulfilled."

109. They fall down on their faces weeping, and it increases their humility."

110. Say, "Call upon Allah or call upon the Most Compassionate[87] - whichever name you call, to Him belong the Most Beautiful Names." Do not be too loud in your prayer, nor too quiet, but seek a way in between[88].

111. And say, "All praise is for Allah Who has not taken a son, nor does He have any partner in His dominion, nor does He need any protector out of weakness. And proclaim His greatness immensely."

[87] *The Makkans heard the Prophet (ﷺ) praying to Allah, once as Allah and on another occasion as Al-Rahmān, and claimed that he was praying to two different gods. [Majmū' al-Fatāwā, Ibn Taymiyyah, 14:15] Both are two Names for Allah, the One and Only God.*

[88] *Abdullāh ibn Abbās (رضي الله عنهما) reported the reason behind the revelation of this verse: "It came down when the Messenger of Allah (ﷺ) was lying low in Makkah. When he used to lead his Companions in Prayer and raise his voice and the pagans heard him, they would curse the Qur'an and He Who sent it down. So Allah said to His Messenger: "Do not raise your voice is Prayer upon which the pagans would hear you, yet not too quiet that your Companions may not hear you. Make them hear the Qur'an but do not raise your voice to that extent; seeking a middle way between them." [Al-Bukhārī: 4722; Muslim: 446].*

18 - Al-Kahf[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. All praise be to Allah Who has sent down upon His slave the Book, and has not allowed any crookedness therein[1],

2. an upright Book, to warn of severe punishment from Him[2], and to give glad tidings to the believers who do righteous deeds, that they will have a good reward,

3. wherein they will abide forever;

4. and to warn those who say, "Allah has begotten a son[3]."

5. They have no knowledge of it, nor did their forefathers[4]. What a monstrous word that comes out of their mouths! They say nothing but lies.

6. Perhaps you will grieve yourself to death [O Prophet] over them[5] if they do not believe in this message[6].

7. We have made all that is on earth as an adornment for it, so that We may test them as to which of them is best in deeds.

8. And We will surely turn all that is on it into a barren land[7].

9. Do you think that the people of the Cave and the Inscription were of Our only wondrous signs[8]?

10. When the youths took refuge in the Cave, and said, "Our Lord, grant us mercy from Yourself, and show us the right way in our ordeal[9]."

11. Then We caused them to fall into a deep sleep in the cave for many years.

12. Then We awakened them so that We may see which of the two parties would be more precise in calculating the length of their stay.

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[*] *Al-Kahf (The Cave)*

[1] *From the straight path or from the truth.*

[2] *i.e., a painful punishment that awaits them in the Hereafter, and in this life such as in the battle at the hands of the believers.*

[3] *Such as the Jews and Christians, and the Arab pagans who claimed that angels are Allah's daughters.*

[4] *Of the reality of their false claims about Him.*

[5] *To the extent of almost wasting yourself away.*

[6] *i.e., the Qur'an.*

[7] *It shows the transient nature of life in this world, so one should invest in it for what comes after death.*

[8] *Rather, there are many other wonders of Allah such as the creation of heavens and earth.*

[9] *The youths have sought refuge in the cave for the sake of their religion, so they asked Allah to keep them firm on the straight path.*

13. We relate to you their story in truth. They were youths who believed in their Lord, and We gave them more guidance.

14. We strengthened their hearts when they stood up and proclaimed, "Our Lord is the Lord of the heavens and earth. We will never call upon any god other than Him, or we would be uttering an outrageous lie[10]."

15. These people of ours have taken besides Him other gods. Why do they not bring clear proof about them? Who does greater wrong than one who fabricates lies against Allah?

16. When you have distanced yourselves from them and what they worship other than Allah, take refuge in the cave; your Lord will extend His mercy to you and make for you an easy way out of your ordeal."

17. You would have seen the sun when it rose, it would incline away from their Cave to the right; and when it set, it would turn away from them to the left[11], while they were in its open space. That was one of the signs of Allah. Whoever Allah guides is rightly guided, and whoever He causes to stray, you will never find for him a protecting guide.

18. You would have thought they were awake, although they were asleep. We turned them over on their right and left sides, when their dog stretched its forelegs at the entrance. If you had seen them, you would have fled away from them, filled with horror[12].

19. Similarly, We awakened them so that they might question one another. One of them said, "How long have you been here?" They said, "We have been here for a day or part of a day." They said, "Your Lord knows best how long have you been here. Send one of you with these silver coins of yours to the city, and let him see who has the most pure food and bring some provision from it. And be cautious and let no one know about you.

20. For if they find out about you, they will stone you or force you back to their religion, and then you will never succeed."

21. This is how We made their case known so that the people might know that the promise of Allah is true and that there is no doubt about the Hour. When they were disputing among themselves[13] concerning their matter [of resurrection], they said, "Build a structure over them. Their Lord knows best about them."

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[10] *i.e., too far away from the Truth.*

[11] *As such they would get all the air and ventilation they needed to sustain.*

[12] *Should anyone were to see them, he would see a group of awake men with a dog standing guarding them, and would surely be filled with horror, which was a factor in preserving them, so no one would dare to draw close to them.*

[13] *i.e., the inhabitants of the city.*

Those who prevailed in their matter said, "We will surely build over them a place of worship."

22. Some will say, "They were three, their dog was the fourth," while others will say, "They were five, their dog was the sixth," - merely guessing at the unseen. And others will say, "They were seven, their dog was the eighth." Say, "My Lord knows best their number; no one knows about them except a few[14]. So do not argue about them except in a brief manner, nor ask anyone about them."

23. And never say about anything, "I will surely do this tomorrow[15],"

24. without adding, "if Allah wills." And remember your Lord if you forget, and say, "My Lord will hopefully guide me to something closer to what is right[16]."

25. They remained in their cave for three hundred years, plus nine[17].

26. Say, "Allah knows best how long they remained. To Him belongs [the knowledge of] the unseen of the heavens and earth. How well He sees and how well He hears[18]! They have no protector besides Him, and He shares His command with none."

27. Recite what has been revealed to you from the Book of your Lord. None can change His Words, and you will never find any refuge except with Him[19].

28. Be patient with those who call upon their Lord morning and evening, seeking His pleasure. Do not turn your eyes away from them, desiring the adornments of the life of this world. And do not obey one whose heart We have made heedless of Our remembrance, who follows his desires and whose affairs [deeds] are at loss.

29. Say, "The truth is from your Lord. Whoever wills may believe, and whoever wills may disbelieve." We have prepared for the wrongdoers a Fire which will encompass them like the walls. If they cry for relief, they will be relieved with water like boiling oil that will scald the faces. What a terrible drink, and what a terrible resting place!

30. Those who believe and do righteous deeds, We will not let the reward of those who do good deeds to go to waste.

31. It is they who will have Gardens of Eternity, under which rivers flow. They will

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[14] *i.e., that which is the sure argument, one in the Qur'an.*

[15] *Referring to the Noble Prophet's reply to the Makkan pagans when they asked him about the spirit, the Companions of the Cave, and Zhul-Qarnayn (the Two-Horned Sovereign). He replied that he would answer their queries the next day but forgot to say insha'Allah (Allah willing).*

[16] *As soon as one remembers not saying inshā' Allah concerning doing something in the future, he should say it. Also when one forgets something, he should mention Allah so as to remember things.*

[17] *i.e., 309 years.*

[18] *i.e., Nothing can escape Allah's Sight and Hearing.*

[19] *There is no escape from the punishment of Allah, should the Message not be conveyed, recited, and followed accordingly.*

be adorned therein with golden bracelets and will wear green garments of fine silk and brocade, reclining on adorned couches. What an excellent reward, and what a pleasant resting place!

32. Give them an example of two men[20]: to one of them We gave two gardens of grapevines and surrounded them with palm trees, and placed between them crops[21].

33. Each garden yielded its produce and did not fall short in the least, and We caused a stream to flow through them.

34. And he had abundant fruit. He said to his companion, as he was conversing with him, "I am greater than you in wealth and superior in followers."

35. He entered his garden, having wronged himself[22], and said, "I do not think that this will ever perish,

36. nor do I think that the Hour will ever come. Even if I am brought back to my Lord, I will surely find something better than this[23]."

37. His companion said, while conversing with him, "Do you disbelieve in He Who created you from dust, then from a sperm-drop, then fashioned you into a well-proportioned man[24]?

38. As for me: He is Allah, my Lord, and I do not associate anyone with my Lord.

39. If only you had said, when you entered your garden, 'This is by Allah's Will; there is no power except with Allah.' Even though you see me as inferior to you in wealth and children,

40. it may well be that my Lord will give me something better than your garden, and send upon your garden a thunderbolt from the heaven, turning it into a barren land.

41. Or its water may sink, so you will never be able to get it back."

42. Eventually, all his produce was destroyed and he started wringing his hands [in dismay] over what he had spent on it, as it had collapsed on its trellises, and he said, "Oh, would that I had not associated anyone with my Lord!"

43. He had none to support him against Allah, nor could he support himself.

44. In that situation[25], the authority only rests with Allah, the True God. He is best in reward and best in outcome.

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[20] *i.e., one was a believer and the second a disbeliever; the disbeliever owned two gardens.*

[21] *The arrogant and wealthy disbelievers of Makkah looked down upon the poor believers and demanded that the Prophet (ﷺ) expel them should he want them to sit and listen to him.*

[22] *By being proud and disbeliever.*

[23] *He thought should there be a tiny possibility of resurrection, based on his wrongful calculation that he was honored in this life because Allah loved him. Hence he fell into the fallacy that if he ever return to Him, he should only expect greater honoring, or he might have said that deridingly.*

[24] *The One Who created such a magnificent creation in the first place is able to recreate the creatures.*

[25] *i.e., on the Day of Judgment.*

45. Give them the example of the life of this world: it is like the plants of the earth, thriving when sustained by the rain We send down from the sky, but soon they turn into chaff scattered by the winds. Allah has full power over all things.

46. Wealth and children are the adornments of the life of this world, but the lasting righteous deeds are better with your Lord in reward and better in hope.

47. And [beware of] the Day when We will move the mountains away, and you will see the earth laid bare[26]; We will gather them all and not leave behind anyone of them.

48. They will be presented before your Lord in rows, "Now you have come to Us as We created you the first time[27], although you claimed that We would never appoint a time for your return."

49. And the record [of deeds] will be placed before them, and you will see the wicked scared of what it contains. They will say, "Woe to us! What is this book that leaves nothing, small or big, except that it has recorded it?" They will find all what they did before them, and your Lord does not wrong anyone.

50. And [remember] when We said to the angels, "Prostrate before Adam," so they all prostrated except Iblīs, who was one of the jinn, but he disobeyed the command of his Lord. Will you then take him and his progeny as protectors instead of Me[28], even though they are your enemies[29]? What a terrible exchange for the wrongdoers!

51. I did not call them to witness the creation of the heavens and earth, nor even the creation of their own selves, and I would not take those who misguide others as helpers[30].

52. And [beware of] the Day when He will say, "Call upon those whom you claimed to be My partners." So they will call them, but they will not respond to them[31], and We will make them share the same doom.

53. The wicked will see the Fire and realize that they are bound to fall into it, and they will find no escape from it.

54. We have surely diversified in this Qur'an every kind of example for people[32], but man is the most quarrelsome of all beings[33].

55. Nothing prevents people from believing when guidance comes to them and from

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[26] *i.e., flattened.*

[27] *Nude, uncircumcised, and lonely.*

[28] *Demons could possess their idols and communicate through them; they also used to seek refuge from the evil of the jinn by appraising them and slaughtering sacrifices for them.*

[29] *Satan along with his fellow demons continues to lead people astray from the right Path.*

[30] *Allah, the source of guidance, would not take false deities who are the main cause of misguidance as helpers.*

[31] *The false deities they took besides Allah will let them down when they need them most on Judgment Day.*

[32] *So that people may become mindful and be guided.*

[33] *Humans always defend their position instead of yielding to the truth. It pertains to disbelievers more than anyone else.*

seeking forgiveness from their Lord except that the fate of the earlier nations should come to them, or that the punishment should come before their eyes.

56. We do not send the messengers except as bearers of glad tidings and warners. But those who disbelieve seek to undermine the truth with false arguments, and they take My verses and warnings in ridicule.

57. Who could be more wrong than one who is reminded of the verses of his Lord, but he turns away from them and forgets what his hands have sent forth? We have placed veils on their hearts so that they cannot understand it, and deafness in their ears. Even if you call them to guidance, they will never be guided.

58. But your Lord is the All-Forgiving, Lord of Mercy. If He were to take them to task for what they did, He would have hastened their punishment. Yet there is an appointed time for them from which they will find no escape.

59. Those are the towns We destroyed when they persisted in wrongdoing, and We set an appointed time for their destruction.

60. And [remember] when Moses said to his servant, "I will not give up until I reach the junction of the two seas, or I travel for ages."

61. But when they reached the junction of the two seas, they forgot their fish, which made its way into the sea, slipping away.

62. When they traveled further, he said to his servant, "Bring us our morning meal; this journey has truly exhausted us."

63. He said, "You remember when we rested by the rock, I forgot the fish; it was none who made me forget to mention it except Satan, and it made its way into the sea amazingly."

64. Moses said, "That is exactly what we were looking for." So they turned back, retracing their footsteps.

65. There they found one of Our slaves[34] upon whom We bestowed Our mercy[35] and We taught him from Our Own knowledge[36].

66. Moses said to him, "May I follow you so that you may teach me some knowledge that you have been taught?"

67. He said, "You will never be able to have patience with me."

68. How can you have patience with that which you have no knowledge about?"

69. Moses said, "You will find me patient, if Allah wills; and I will not disobey any of your orders."

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[34] *i.e., Al-Khidr.*

[35] *i.e., Prophethood or being a righteous servant of Allah.*

[36] *i.e., the knowledge that Allah gave him such as knowledge of some unseen events, of which others were unaware.*

70. He said, "Then if you follow me, do not ask me about anything until I mention it to you."

71. So they both set out, until when they boarded a ship, he made a hole in it. Moses said, "Did you make a hole in it to drown its people? You have done something terrible!"

72. He said, "Did I not tell you that you will never be able to have patience with me?"

73. Moses said, "Do not take me to task for what I forgot, and do not make it too difficult for me to follow you."

74. Then they proceeded until they met a boy, and the man killed him. Moses said, "Did you kill an innocent soul who killed none? You have done something monstrous!"

75. The man said, "Did I not tell you that you will never be able to have patience with me?"

76. Moses said, "If I ask you about anything after this, do not keep me in your company, for then you would be excused concerning me."

77. Then they went on until they came to the people of a town[37]. They asked its people for food, but they refused to offer them hospitality. They found there a wall that was about to collapse, but he repaired it. Moses said, "If you wished, you could have taken some payment for it."

78. The man said, "This is the parting of ways between me and you. I will inform you of the interpretation of that which you could not bear with patience.

79. "As for the ship, it belonged to some poor people who worked at sea. I wanted to make it defective because there was a king ahead of them who seized every [good] ship by force.

80. "As for the boy, his parents were believers, and we feared that he would overburden them with his rebellion and disbelief[38].

81. So we hoped that their Lord would give them another in his place, more righteous and tender-hearted.

82. As for the wall, it belonged to two orphan boys in the city, and there was a treasure under it that belonged to them. Their father was a righteous man, so your Lord willed that they should reach their maturity and retrieve their treasure[39], as a mercy from your Lord; I did not do it of my own accord. This is the interpretation of that which you could not bear with patience."

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[37] *Who were extremely mean folk.*

[38] *Even though the parents were believers, the son was to become a disbeliever, and it was feared that he would make them fall into disbelief out of their love for him.*

[39] *Had they not mended the wall, it would have subsequently fallen; they, being young, weak, and surrounded by mean people, would certainly have lost their treasure.*

83. They ask you about Dhul-Qarnayn[40]. Say, "I will tell you something about him."

84. We established him on earth and gave him the means to achieve everything[41].

85. He pursued a course[42],

86. until when he reached the far west, he found the sun setting in a dark body of water, and he found some people nearby. We said, "O Dhul-Qarnayn, either punish them or treat them with kindness."

87. He said, "As for one who does wrong[43], we will punish him, then he will be brought back to his Lord, and He will punish him grievously.

88. But he who believes and does righteous deeds, he will have the best reward[44][, and we will enjoin upon him to do what is easy."

89. Then he pursued another course,

90. until when he reached the far east, he found the sun rising on a people for whom We provided no shelter from it[45].

91. So it was, and We had full knowledge about him[46].

92. Then he pursued another course,

93. until when he reached [a valley] between the two mountains, he found beyond them a people who could barely understand a word[47].

94. They said, "O Dhul-Qarnayn, Gog and Magog are spreading corruption in the land. Can we give you some payment in return for you to construct a barrier between us and them?"

95. He said, "What my Lord has given me is better. But help me with manpower, I will construct a barricade between you and them.

96. Bring me iron blocks" - until when he leveled between the two mountainsides, he said, "Blow [with bellows]," until when he fired them up to extreme heat, he said, "Bring me molten copper to pour over it."

97. Thus they could not climb over it nor could they pierce it[48].

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[40] *The Two-Horned Sovereign, about whom the Quraysh pagans asked the Prophet (ﷺ), along with that of the Companions of the Cave, testing his prophethood. He was named thus because he reached the rising point and the setting point of the sun; or two generations (qarns) of people passed away during his reign; or he had two long locks of hair; or his crown had two horns.*

[41] *Such as soldiers, weaponry, etc.*

[42] *Utilizing these means.*

[43] *By persisting in disbelief and associating partners with Allah.*

[44] *i.e., Paradise.*

[45] *They had nothing to shade them from the sun; trees, mountains, or buildings.*

[46] *i.e., Dhul-Qarnayn.*

[47] *They could not speak except their own language.*

[48] *They could not climb the dam for its smooth surface as well as it was as high as the mountains, and could not pierce it for its fortitude.*

98. He said, "This is a mercy from my Lord. But when the promise of my Lord comes to pass[49], He will raze it to the ground. The promise of my Lord is ever true."

99. On that Day[50] We will let some of them surge like waves over others, and the Trumpet will be blown, then We will gather them all together.

100. On that Day We will show Hell to the disbelievers clearly[51],

101. those whose eyes were blind to My signs[52] and they were unable to hear [the truth][53].

102. Do the disbelievers think that they can take My slaves as allies instead of Me? We have prepared Hell as a dwelling place for the disbelievers.

103. Say, "Shall we inform you of the greatest losers in terms of their deeds?

104. Those whose efforts in the life of this world are wasted, while they think that they are doing well[54]."

105. It is those who disbelieve in the verses of their Lord and their meeting with Him; their deeds will be nullified, and We will give no weight to them on the Day of Resurrection[55].

106. That is their recompense: Hell, because of their disbelief and taking My verses and messengers in ridicule.

107. As for those who believe and do righteous deeds, they will have gardens of Paradise[56] as a dwelling place[57],

108. abiding therein forever, never desiring to leave.

109. Say, "If the ocean were ink for [writing] the Words of my Lord, the ocean would surely run dry before the Words of my Lord[58] are finished, even if We brought its like to resupply it."

110. Say, "I am only a man like you; it has been revealed to me that your God is One God. So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord."

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[49] *Before the Day of Judgment.*

[50] *When the dam is destroyed.*

[51] *Before they enter it on the Day of Judgment.*

[52] *Or of the Qur'an.*

[53] *To believe in it.*

[54] *For they follow other than their Lord's path, and justify their deviant actions until they finally believe that they are on the right path.*

[55] *It shows the ghastly fate of the disbelievers.*

[56] *i.e., al-Firdaus: the highest level of Paradise.*

[57] *It shows the regal fate of the believers.*

[58] *i.e., His unlimited Knowledge, or words describing His Attributes and His Grandeur.*

19 - Maryam[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Kāf Ha Ya ʻAyyn Sād[1]

2. This is a reminder of the mercy of your Lord to His slave Zachariah,

3. When he called upon his Lord in private.

4. He said, "My Lord, my bones have grown feeble, and gray hair has spread across my head,[2] yet never have I been disappointed in my prayer to You, my Lord.

5. And I fear my kinsmen after me,[3] and my wife is barren; so grant me from Yourself an heir,

6. who will inherit [prophethood] from me and from the house of Jacob, and make him, O Lord, well pleasing to You."

7. [Allah said], "O Zachariah, We give you the glad tidings of a son, whose name will be John - a name that We have not given to anyone before."

8. He said, "My Lord, how can I have a son when my wife is barren, and I have reached an extremely old age?"

9. [The angel] said, "Thus it will be; your Lord says, 'It is easy for Me; I did create you before when you were nothing.'"

10. Zachariah said, "My Lord, give me a sign." He said, "Your sign is that you will not be able to speak to people for three nights,[4] despite being sound."

11. Thereupon he came out to his people from the sanctuary and signaled to them to glorify Allah morning and evening.

12. [Allah said], "O John, hold the Scripture with all your strength." And We gave him wisdom when he was still a child,

13. as We made him compassionate and righteous, and he was fearing Allah,

14. and dutiful to his parents, and he was not an oppressor or disobedient.

15. Peace be on him the day he was born, the day he will die, and the day he will be raised up to life again!

16. And mention in the Book [the story of] Mary when she withdrew from her family to a place towards the east.

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[*] *Mary (The Mother of Prophet Jesus)*

[1] *See footnote 2:1*

[2] *Lit., «ignited.» The spread of white hair across the head is likened to igniting of fire in the bush.*

[3] *i.e., my successors.*

[4] *i.e., without being ill.*

17. She screened herself from them, then We sent to her Our Spirit [Gabriel] and he appeared before her in the form of a perfect human being.

18. She said, "I seek refuge in the Most Compassionate from you; [do not approach me] if you fear Allah."

19. He said, "I am only a messenger from your Lord to grant you a righteous son."

20. She said, "How can I have a son when no man has touched me, nor have I ever been unchaste?"

21. He said, "Thus it will be; your Lord says, 'It is easy for Me; We make him a sign for people and a mercy from Us. This matter has already been decreed.'"

22. So she conceived him and withdrew with him to a distant place.[5]

23. The pains of labor drove her to the trunk of a palm tree. She said, "Oh, would that I had died before this and had been completely forgotten!"

24. Then he[6] called her from beneath her, "Do not grieve; your Lord has provided a stream beneath you.

25. Shake the trunk of the palm tree towards yourself; fresh ripe dates will drop upon you.

26. Eat and drink, and be glad. And if you see any human being, say, 'I have vowed silence[7] to the Most Compassionate, so I will not talk to any human being today.'"

27. Then she came to her people carrying him. They said, "O Mary, you have committed something monstrous!

28. O sister of Aaron,[8] your father was not a man of evil, nor was your mother unchaste."

29. Thereupon she pointed to him. They said, "How can we talk to someone who is still a baby in the cradle?"

30. Jesus said, "I am a slave of Allah. He has given me the Scripture and made me a prophet.

31. He has made me blessed wherever I may be, and has enjoined upon me prayer and zakah as long as I am alive,

32. and has made me dutiful to my mother, and has not made me an oppressor or disobedient.

33. Peace is upon me the day I was born, the day I will die and the day I will be resurrected."

34. Such was Jesus, son of Mary - a word of truth about which they are in doubt.

35. It is not befitting for Allah to beget a son. Glory be to Him[9]! When He decrees a matter, He only says to it, "Be," and it is.

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[5] *i.e., Bethlehem, around 6 miles (10 km) to the south of Jerusalem.*

[6] *i.e., the archangel Gabriel or the baby.*

[7] *Sawm: literally means to abstain or fast from food, speech, etc.*

[8] *Aaron was a pious man at the time of Mary, or she was from the descendants of Aaron, Moses' brother.*

[9] *i.e., far exalted is He above any such need.*

36. [Jesus said], "Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path."

37. But the factions differed among themselves[10] [about him]. So woe to the disbelievers from the scene of a momentous Day!

38. How sharp they will hear and see on the Day they come to Us! But today the wrongdoers are clearly misguided.

39. Warn them of the Day of Remorse when all matters will be decided, but they are heedless and they do not believe.

40. It is We Who will inherit the earth and all those who are on it, and to Us they will be returned.

41. And mention in the Book [the story of] Abraham. He was indeed a man of truth and a prophet.

42. When he said to his father, "O my dear father, why do you worship something that neither hears nor sees nor benefits you in any way?

43. O my dear father, there has come to me some knowledge that has not come to you, so follow me; I will guide you to a straight path.

44. O my dear father, do not worship Satan. Indeed, Satan is rebellious against the Most Compassionate.

45. O my dear father, I truly fear that a punishment from the Most Compassionate may afflict you and that you may become a companion of Satan [in Hell]."

46. He said, "Are you turning away from my gods, O Abraham? If you do not desist, I will surely stone you. Keep away from me for a long time!"

47. Abraham said, "Peace be on you[11]. I will seek my Lord's forgiveness for you. Indeed, He is Most Gracious to me.

48. I will distance myself from you and from all that you supplicate besides Allah, and I will supplicate my Lord; perhaps my supplication to my Lord will not go unanswered."

49. When he distanced himself from them and what they worshiped besides Allah, We granted him Isaac and Jacob and made each one of them a prophet.

50. We bestowed upon them of Our mercy and blessed them with a highly-esteemed reputation[12].

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[10] *Some believed that Jesus was God or the son of God, whereas those who truly followed him considered him only as Allah›s messenger.*

[11] *i.e., You are secure from me, so I will not harm you in the least.*

[12] *As part of the prayer, Muslims invoke Allah's blessings upon Muhammad (ﷺ) and his family and Abraham (ﷺ) and his family, on a daily basis.*

51. And mention in the Book [the story of] Moses. He was indeed a chosen one and was a messenger and a prophet[13].

52. We called him from the right side of Mount Tūr [in Sinai] and We brought him near by conversing with him in private.

53. And We granted him, by Our mercy, his brother Aaron, as a prophet.

54. And mention in the Book [the story of] Ishmael. He was true to his promise and was a messenger and a prophet.

55. He used to command his people to pray and give zakah, and his Lord was well pleased with him.

56. And mention in the Book [the story of] Idrīs[14]. He was a man of truth and a prophet.

57. And We raised him to a high status[15].

58. These are the prophets whom Allah has favored from among the descendants of Adam, and from those whom We carried with Noah [in the Ark], and from the descendants of Abraham and Israel [i.e., Jacob], and from those whom We guided and chose. Whenever the verses of the Most Compassionate were recited to them, they fell down in prostration, weeping.

59. But they were succeeded by generations who neglected prayer and pursued their desires; so they will meet their doom[16],

60. except those who repent and believe, and do righteous deeds - it is they who will enter Paradise and they will not be wronged in the least.

61. Gardens of Eternity which the Most Compassionate has promised His slaves who have not seen them. His promise will surely be fulfilled.

62. They will not hear therein any idle talk, except greetings of peace, and they will have their provision morning and evening[17].

63. Such is the Paradise which We will give as an inheritance to those of Our slaves who feared Allah.

64. [Gabriel said][18], "We do not descend except with the command of your Lord. To Him belongs all that is before us, all that is behind us, and all that is in between. Your Lord is never forgetful.

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[13] *A messenger (rasūl) is one who was sent by Allah to reform society with a new law, such as Moses, Jesus, Muhammad, etc. A prophet (nabī) is one who is charged by Allah to reform society following the law of the messenger before him, such as Jacob, Isaac, Solomon, etc. Prophets are more numerous than messengers.*

[14] *i.e., Prophet Enoch (ﷺ).*

[15] *Prophet Muhammad (ﷺ) met Prophet Idrīs (ﷺ) in the fourth heaven.*

[16] *i.e., a valley in Hell or the consequence of their evil deeds.*

[17] *Whenever they wish in a successive manner, not that there will be days and nights, rather they will know the elapse of time through lights and illuminations.*

[18] *In reply to the Prophet's wish that Gabriel would visit him more frequently.*

65. Lord of the heavens and earth and all that is between them. So worship Him and be constant in worshiping Him. Do you know anyone equal to Him?"

66. Man says, "Once I am dead, will I be raised to life again?"

67. Does man not remember that We created him beforehand when he was nothing?

68. By your Lord, We will surely gather them and the devils, then We will surely bring them all around Hell on their knees[19].

69. Then We will surely drag out of every group those who were most rebellious against the Most Compassionate.

70. For indeed We know best those who are most deserving to burn therein.

71. There is none among you except that he will pass over it[20]; a decree from your Lord that must be fulfilled.

72. Then We will save those who fear Allah and will leave the wrongdoers in it on their knees.

73. When Our verses are recited to them in all their clarity, the disbelievers say to the believers, "Which of the two parties is better in terms of dwellings and superior in social gatherings?"[21]

74. How many generations We have destroyed before them who were superior in terms of wealth and outward appearance!

75. Say, "Whoever is following misguidance, the Most Compassionate will give him respite, until they see what they were warned of - be it the punishment [in this world] or the Hour - only then will they realize who is in a worse abode and who has a smaller following."

76. Allah increases in guidance those who are guided, and the righteous deeds of lasting merit are better with your Lord in reward and better in return.

77. Have you seen the one[22] who rejects Our verses and says, "I will surely be given wealth and children [if I am resurrected]?"

78. Has he obtained knowledge of the unseen, or has he taken a pledge with the Most Compassionate?

79. Never! We will write down what he says and will prolong his punishment extensively.

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[19] *i.e., out of terror they will be on their knees or dragged unwillingly while on their knees.*

[20] *Referring to the bridge of As-Sirāt, which is placed over Hell. Everyone will pass on it. The believers will cross it easily, each according to their faith, whereas the disbelievers and the hypocrites will fall into the Fire from the bridge.*

[21] *In regard to the life of this world.*

[22] *Al-'Ās ibn Wāi'l, a staunch enemy of Islam in Makkah, not only disbelieved in resurrection; rather, he expected that he would be given wealth and children if resurrected.*

80. We will inherit what he boasts of[23], and he will come to Us all alone.

81. They have taken gods other than Allah, in order that they may protect them [from punishment].

82. Never! They will deny their worship and will become their enemies.

83. Do you not see that We sent devils against the disbelievers constantly inciting them to sin?

84. So do not be in haste about them; We are surely counting down their days[24].

85. The Day when We will gather the righteous before the Most Compassionate as honored guests,

86. and We will drive the wicked to Hell like a thirsty herd.

87. None will have the power to intercede except those who have taken permission from the Most Compassionate[25].

88. They say, "The Most Compassionate has begotten a son."

89. You have made a monstrous statement,

90. at which the heavens are about to be torn apart, the earth split asunder, and the mountains tumble down.

91. because they have ascribed to the Most Compassionate a son.

92. It is not appropriate for the Most Compassionate to beget a son.

93. There is none in the heavens and earth except that he will come to the Most Compassionate in full submission.

94. He has counted them and numbered them precisely.

95. Each one of them will come to Him on the Day of Resurrection all alone.

96. Those who believe and do righteous deeds, the Most Compassionate will endear them [to His creation][26].

97. We have made this [Qur'an] easy in your language so that you may give thereby glad tidings to the righteous and warn people who are contentious.

98. How many generations We have destroyed before them! Do you sense a single one of them or even hear from them a whisper?

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[23] *He is falsely aspiring for wealth and children in the Hereafter, not only Allah will not give him anything in the Hereafter; rather, He will seize what he owned in the worldly life at the time of his death.*

[24] *i.e., their breaths or evil deeds.*

[25] *Through firmly believing in Him and worshiping Him alone.*

[26] *And He will love them as well.*

20 - Tā-ha[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Tā Ha[1]

2. We have not sent down the Qur'an to you [O Prophet] to cause you distress,

3. but as a reminder for those who fear Allah.

4. A revelation from the One Who created the earth and the high heavens.

5. The Most Compassionate rose over the Throne[2].

6. To Him belongs all that is in the heavens and all that is on earth, and all that is between them, and all that is beneath the soil.

7. Whether you speak loudly [or not], He surely knows what is secret and what is even more hidden.

8. Allah - none has the right to be worshiped except Him. He has the Most Beautiful Names.

9. Has there come to you the story of Moses?

10. When he saw a fire, he said to his family, "Stay here. I have spotted a fire; I may bring you a flaming brand from it, or find some guidance at the fire[3]."

11. When he came to it, he was called, "O Moses,

12. Indeed, I am your Lord, so take off your shoes; you are in the sacred valley of Tuwā.

13. I have chosen you, so listen to what is being revealed:

14. 'Indeed, I am Allah; none has the right to be worshiped except Me, so worship Me and establish prayer to remember Me.

15. The Hour is certainly coming, but I almost keep it hidden[4], so that every soul will be recompensed for what it strives.

16. So do not let those who disbelieve in it and follow their desires distract you from it[5], or you will perish.'"

17. What is that in your right hand, O Moses?"

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[*] *Tā-Ha (Disjointed Arabic alphabet letters).*

[1] *See footnote 2:1*

[2] *See footnote 7:54*

[3] *They lost their way in the dark while traveling from Midian to Egypt.*

[4] *Allah keeps its knowledge hidden from all except its portents which the believers know through the information provided by the Prophet (ﷺ).*

[5] *Or from preparation for the Hour.*

18. He said, "It is my staff. I lean on it and beat down leaves with it for my sheep, and I have other uses for it."[6]

19. Allah said, "Throw it down, O Moses!"

20. He threw it down, and it suddenly became a slithering snake.

21. Allah said, "Pick it up and have no fear. We will restore it to its former state.

22. Put your hand under your armpit; it will come out shining white without blemish, as another sign[7],

23. so that We may show you some of Our greatest signs.

24. Go to Pharaoh, for he has transgressed all bounds."

25. He said, "My Lord, reassure my heart for me,

26. and ease my task for me,

27. and loosen the knot from my tongue[8],

28. so that they may understand my speech.

29. And appoint for me a helper from my family,

30. Aaron, my brother.

31. Increase my strength through him,

32. and let him share my task,

33. so that we may glorify You much,

34. and remember You much.

35. For indeed You are All-Watchful over us."

36. Allah said, "You are granted your request, O Moses.

37. And We had already conferred favor upon you before,

38. when We inspired your mother, saying,

39. 'Put him into the casket, then cast it into the river. The river will carry it to the shore, and he will be picked up by one who is an enemy to Me and enemy to him.' I bestowed upon you love from Myself[9] so that you would be brought up under My [watchful] Eye.

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[6] *Moses could only say, "A staff." But he instead gave details about the staff, for he was interested in prolonging the conversation with Allah.*

[7] *Moses had dark skin, so putting his hand under his armpit and then taking it out shining white without blemish or disease was a real miraculous sign.*

[8] *When Moses (ﷺ) was being tested by Pharaoh, he took an amber and put it in his mouth, which hindered his speech when he grew up. So, he asked Allah to help him overcome this hurdle, and Allah answered his prayer.*

[9] *Allah put his love into the hearts of people, so Pharaoh and his wife accepted to keep him or adopt him as a son when he was still a baby.*

40. When your sister was going along and said, 'Shall I show you someone who will nurse him?' Thus We brought you back to your mother, so that she may rejoice and not grieve[10]. Then you killed a man [by mistake][11], but We saved you from distress, and We put you through several trials. You stayed among the people of Midian for several years, then you came [here] at a destined time, O Moses.

41. I have chosen you for Myself.

42. Go forth, you and your brother, with My signs, and do not slacken in remembering Me.

43. Go, both of you, to Pharaoh, for he has certainly transgressed all bounds.

44. But speak to him gently, so that he may take heed or fear Allah."

45. They said, "Our Lord, we fear that he may hasten to punish us or transgress all bounds."

46. He said, "Do not be afraid; I am with you both, hearing and seeing.

47. So go to him and say, 'We are both messengers from your Lord, so let the Children of Israel go with us and do not oppress them. We have come to you with a sign from your Lord, and peace[12] be upon he who follows the true guidance.

48. It has been revealed to us that the punishment awaits those who reject [the truth] and turn away.'"

49. Pharaoh said, "So who is the Lord of you two, O Moses?"

50. He said, "Our Lord is the One Who gave everything its form and then guided it."

51. Pharaoh said, "Then what about the former [disbelieving] nations?"

52. He said, "Its knowledge is with my Lord in a Record. My Lord never errs, nor does He forget."

53. It is He Who spread out the earth for you and made therein pathways for you, and sent down rain from the sky; and We brought forth thereby various types of plants.

54. Eat and graze your livestock. Indeed, there are signs in this for people of sound intellect.

55. From this [earth] We created you, and to it We will return you, and from it We will raise you once again.

56. We showed Pharaoh all Our signs, but he rejected them and refused to believe.

57. He said, "Have you come to drive us out of our land with your magic, O Moses?

58. We will surely bring you similar magic. So appoint a day between us that neither you nor we will fail to keep, in a convenient place[13]."

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[10] *Because Moses had refused all wet-nurses who were brought to nurse him beforehand.*

[11] *The Coptic person died after Moses struck him.*

[12] *i.e., safety from the punishment of Allah.*

[13] *i.e., a midway place between us.*

59. Moses said, "Your appointment is the festival day[14]; let the people be gathered at forenoon[15]."

60. So Pharaoh went away and put together his scheme, then came forth.

61. Moses said to them, "Woe to you, do not fabricate lies against Allah[16], lest He exterminate you with a punishment. Those who fabricate lies are bound to fail."

62. Then they disputed the matter among themselves and kept their talk private.

63. They said, "These two are merely magicians who want to drive you out of your land with their magic and destroy your exemplary way of life.

64. So gather your scheme, then line up in a row. Whoever prevails today is indeed the victor."

65. They said, "O Moses, either you throw or shall we be the first to throw!"

66. He said, "No; you throw first." Suddenly their ropes and staffs appeared to him, owing to their magic, as if they were slithering.

67. Then Moses sensed fear within himself.

68. We said, "Do not be afraid; it is you who will prevail.

69. Throw what is in your right hand; it will swallow up what they have contrived. They have only contrived a magic trick, and the magician will never prosper, wherever he goes."

70. So the magicians fell down in prostration[17], saying, "We believe in the Lord of Aaron and Moses."

71. Pharaoh said, "How dare you believe in him before I give you permission! He must be your master who taught you magic! I will surely cut off your hands and feet on opposite sides, and I will crucify you on the trunks of palm trees; you will surely know whose punishment is more severe and more lasting!"

72. They said, "We will never prefer you over the clear signs that have come to us, or over the One Who created us[18]. So decide whatever you will. You can only make a decision about the life of this world.

73. We surely believe in our Lord so that He may forgive us our sins and the magic that you have compelled us to practice, for Allah is best [in reward] and more lasting [in punishment]."

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[14] *So that more people could witness the event.*

[15] *So that people could see Allah's signs clearly.*

[16] *By considering Allah's miracles as magic.*

[17] *They realized that the miracles of Moses were not impressions of magic, but absolute realities.*

[18] *It can also be interpreted as an oath, i.e., "By the One Who created us, we will never prefer you over...".*

74. Whoever comes to his Lord as an evildoer, for him is Hell; he will neither die therein nor live[19].

75. But whoever comes to Him as a believer, having done righteous deeds, it is they who will have the highest ranks:

76. Gardens of Eternity, under which rivers flow, abiding therein forever. Such is the reward of those who purify themselves[20].

77. We inspired Moses, "Travel by night with My slaves, and strike for them a dry path across the sea. Have no fear of being overtaken, nor be afraid [of drowning]."

78. Then Pharaoh pursued them with his soldiers, but they were completely overwhelmed by the sea[21].

79. Thus Pharaoh led his people astray and did not guide them.

80. O Children of Israel, We rescued you from your enemy, and made an appointment with you[22] on the right side of Mount Tūr [in Sinai], and sent down for you manna and quails[23],

81. [saying], "Eat from the good things We have provided for you, but do not exceed the limits therein, or My wrath will befall you, for anyone upon whom My wrath befalls is perished.

82. I am indeed Most Forgiving to those who repent and believe, and do righteous deeds, then stay on the right path."

83. [Allah asked], "What made you hasten from your people, O Moses?"[24]

84. He said, "They are following my footsteps; I hastened to You, my Lord, to please You."

85. Allah said, "We have certainly tested your people in your absence, and Sāmiri[25] has led them astray."

86. So Moses returned to his people, angry and sorrowful. He said, "O my people, did your Lord not promise you a good promise[26]? Was my absence too long for

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[19] *He will neither die to relax from punishment, nor live a pleasant life.*

[20] *From disbelief and sins.*

[21] *i.e., not only drowning in water but other things which are only known to Allah such as terror, pain, regret, etc.*

[22] *i.e., with your prophet to talk to him and receive the Tablets for your guidance.*

[23] *They were provided with manna (bread or honey-like food) and quails in the wilderness after they left Egypt.*

[24] *Moses chose a delegation of seventy people from the Children of Israel to go to Mount Tūr to receive the Tablets. He was in haste to meet his Lord, so he rushed to the appointment and arrived before his people, leaving them behind. See (7:143-145)*

[25] *i.e., the Samaritan (a man from Samaria), a hypocrite who led the Children of Israel to the worship of the calf, or to idol-worship.*

[26] *To send down the Torah for your guidance.*

you, or did you want the wrath from your Lord to befall you, so you broke your promise to me[27]?"

87. They said, "We did not break our promise to you out of our own free will, but we were made to carry loads of the people's jewelry, so we threw them [into the fire], and so did the Sāmiri throw."[28]

88. Then he molded for them an image of a calf that made a mooing sound. They said, "This is your god and Moses' god, but he has forgotten."

89. Do they not see that it does not respond a word to them, nor does it have the power to harm or benefit them?

90. Aaron told them beforehand, "O my people, you are being tested with it. Your Lord is the Most Compassionate, so follow me and obey my command."

91. They said, "We will never cease to worship it until Moses comes back to us."

92. Moses said, "O Aaron, what prevented you when you saw them going astray,

93. from following me? Did you disobey my command?"[29]

94. Aaron said, "O son of my mother, do not seize me by my beard or by my head! I feared that you would say, 'You have caused division among the Children of Israel, and did not heed my words.'"

95. Moses said, "What is the matter with you, O Sāmiri?"

96. He said, "I saw something they did not see, so I took a handful [of dust] from the hoof-print of the horse of the messenger [Gabriel] and cast it [into the fire][30]. This is what my mind prompted me."

97. Moses said, "Begone then! Your [punishment] in this life will be to say, 'Do not touch me,'[31] but there awaits you an appointed time for your reckoning that you cannot escape[32]. Now look at your so-called god which you kept worshiping; We will surely burn it and then scatter it in the sea.

98. [O people], your god is only Allah; none has the right to be worshiped except Him. He encompasses everything in knowledge."

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[27] *Of worshiping Allah alone until Moses comes back to them.*

[28] *They carried loads of jewelry of the people of the Pharaoh that they had with them, so they threw them into the fire in order to get rid of them. As for the Sāmiri, he threw the dust that he collected from the hoof-print of Gabriel's horse.*

[29] *See 7:142.*

[30] *While Moses and the Children of Israel were crossing the sea, the Sāmiri saw Gabriel on a horse leading the way, so he took a handful of dust from the hoof-prints of his horse and later threw it at the calf that was made out of the melted ornaments so it started making a bellowing sound.*

[31] *So he was completely shunned by all people, alienated in the desert.*

[32] *On the Day of Judgment.*

99. This is how We relate to you [O Prophet] from the stories of the past, and We have given you a Reminder[33] from Us.

100. Whoever turns away from it will bear a heavy burden on the Day of Resurrection,

101. abiding therein forever[34]. What a terrible burden they will carry on the Day of Resurrection!

102. the Day when the Trumpet will be blown; on that Day We will gather together the wicked sightless[35] [from horror].

103. They will whisper to one another, "You stayed no more than ten days [on earth]."

104. We know best what they will say - the most discerning among them will say, "You stayed no more than a day."

105. They ask you about the mountains, say, "My Lord will scatter them into dust,

106. and He will leave the earth level and plain,

107. you will not see therein any troughs or peaks."

108. On that day, they will follow the summoner[36]; none will dare to deviate. All voices will be hushed in awe before the Most Compassionate; you will hear nothing except a whisper[37].

109. On that day, no intercession will be of any use except to whom the Most Compassionate gave permission and approved his word.

110. He knows all that is ahead of them and all that is behind them[38], but they do not encompass it[39] with their knowledge.

111. All faces will be humbled before the Ever-Living, Self-Sustaining. Those burdened with wrongdoing[40] will be in a total loss.

112. But whoever does righteous deeds, being a believer, will have no fear of being wronged or deprived.

113. We have sent it down as an Arabic Qur'an and diversified its warnings, so that they may fear Allah or it may cause them to take heed.

114. So Exalted is Allah, the True Sovereign[41]. Do not hasten to [recite] the Qur'an

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[33] *i.e., the Qur'an.*

[34] *i.e., in the state of sin and punishment.*

[35] *i.e., blind, blue-eyed, blue-faced out of terror.*

[36] *To the gathering for reckoning.*

[37] *Or the sound of footsteps.*

[38] *i.e., what awaits them in the Hereafter and what they did in the world.*

[39] *i.e., His knowledge.*

[40] *i.e., sins, evil deeds, or wrongdoing towards others.*

[41] *Of everything in existence.*

before its revelation to you is concluded[42], and say, "My Lord, increase me in knowledge."

115. We had already given a command to Adam before, but he forgot, and We found him lacking a firm resolve[43].

116. When We said to the angels, "Prostrate before Adam," they all prostrated, except Iblīs[44], who refused.

117. We said "O Adam, this is an enemy to you and to your wife, so do not let him drive you both out of Paradise, for then you will fall into misery.

118. Here you will neither go hungry nor naked,

119. nor will you suffer from thirst or from scorching heat."

120. Then Satan whispered to him, and said, "O Adam, shall I show you the tree of immortality and a kingdom that will never decay?"

121. So they both ate from the tree, then their nakedness was revealed to each other, and they began to put together leaves from Paradise to cover themselves. Thus Adam disobeyed his Lord and fell into error[45].

122. Thereafter his Lord chose him, accepted his repentance, and guided him.

123. Allah said, "Get down, both of you, from here altogether [with Satan] as enemies to one another. Then when there comes to you guidance from Me, whoever follows My guidance will neither go astray nor fall into misery[46].

124. But whoever turns away from My Reminder[47] will have a miserable life, and on the Day of Resurrection We will raise him blind."

125. He will say, "My Lord, why have you raised me blind when I was able to see before?"

126. Allah will say, "Similarly Our verses came to you, but you ignored them, so you will be ignored Today."

127. This is how We recompense those who transgress the limits and do not believe in the verses of his Lord; and the punishment of the Hereafter is more severe and more lasting[48].

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[42] *Prophet Muhammad (ﷺ) was eager to recite the Qur'an while it was being revealed, so Allah Almighty told him to avoid being in haste in order to learn them before the verses are properly delivered; rather, listen to them attentively.*

[43] *To resist the temptation of eating from the forbidden tree.*

[44] *See footnote 2:34.*

[45] *Unlike the Bible, the Qur'an does not put the blame on Eve for Adam's sin, for which they were ousted from the Garden and sent down to the earth. See: (Genesis 3).*

[46] *Neither go astray (in this life) nor fall into misery (in the Hereafter).*

[47] *i.e., the Qur'an.*

[48] *Than that of the worldly life.*

128. Is it not yet clear to them how many generations We destroyed before them, in whose dwellings they still walk about? There are signs in this for people of sound intellect.

129. Were it not for a prior decree from your Lord[49] [O Prophet] and a time already set, they would have already been punished[50].

130. So be patient with what they say, and glorify your Lord with praise before sunrise and before sunset, and glorify Him during the night and at both ends of the day, so that you may be pleased [with the reward].

131. Do not turn your eyes covetously towards the various forms of splendor of this life that We have given some of the [disbelievers] to enjoy, as a trial for them. But the provision of your Lord is far better and more lasting.

132. Enjoin your household to perform prayer and adhere to it firmly. We ask no provision from you; rather, it is We Who give you provision. And the best outcome is for those who fear Allah.

133. They say, "Why does he not bring us a sign from his Lord?" Has there not come to them [the Qur'an as] a confirmation of what is in the earlier Scriptures[51]?

134. If We had destroyed them with a punishment before this[52], they would have said, "Our Lord, if only You had sent us a messenger so that we would have followed Your verses before being humiliated and disgraced."

135. Say, "Each of us is waiting[53], so wait! You will come to know who are the people of the straight path and who are rightly guided."

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[49] *That He will not punish until the argument is established on them on the Day of Judgment.*

[50] *He would have punished the disbelievers in the life of this world as He did with the destroyed nations of the past.*

[51] *Concerning Muhammad's prophethood and the Qur›an as a lasting miracle.*

[52] *Before sending Prophet Muhammad (ﷺ) or before sending the Qur'an.*

[53] *For the end result of this matter.*

21 - Al-Anbiyā'[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. The reckoning of the people has drawn near, yet they are turning away heedlessly.

2. Whenever new revelation comes to them from their Lord, they listen to it in jest,

3. with their hearts heedless. The wrongdoers whisper to one another in secret, "Is this but a human being just like yourselves? Will you then follow his magic, although you openly see?"

4. He said, "My Lord knows every word spoken in the heavens and earth, for He is the All-Hearing, the All-Knowing."

5. Yet they say, "This [Qur'an] is a set of jumbled dreams! Rather, he has fabricated it! Rather, he is a poet! So let him bring us a sign just as the earlier messengers were sent with[1]."

6. Not a single town We destroyed before them had believed[2]. Will they then believe?

7. We did not send before you [O Prophet] except men to whom We gave a revelation, so [O people] ask the People of the Scriptures if you do not know.

8. We did not give them bodies that needed no food[3], nor were they immortal.

9. Then We fulfilled Our promise to them: We saved them[4] and those whom We willed, and destroyed those who transgressed all bounds.

10. We have sent down to you [O people] a Book in which there is honor for you[5]. Do you not then understand?

11. [Imagine] how many towns of wrongdoers We have destroyed[6], and raised after them another people!

12. When they sensed Our punishment, they started running away from it.

13. "Do not run away, but return to your luxuries and dwellings[7], perhaps you will be questioned."

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[*] *Al-Anbiyā' (The Prophets)*

[1] *Such as the staff of Moses (ﷺ), the camel of Salih (ﷺ) and the like.*

[2] *Although they witnessed signs and miracles.*

[3] *Such as the angels.*

[4] *After they conveyed the message.*

[5] *As you have been mentioned and addressed in the Qur'an, or there is a reminder for you in it.*

[6] *i.e., who were persisting in wrongdoing.*

[7] *This is said to them in sarcasm and ridicule.*

14. They said, "Woe to us! We were indeed wrongdoers."

15. They kept crying this out loud until We mowed them down, lifeless[8].

16. We did not create the heavens and earth and all that is between them for fun.

17. If We had wished for a pastime[9], We could have had it from Our own, if We were to do so.

18. Rather, We hurl the truth at falsehood, and it crushes it[10], so it vanishes. Woe to you for what you falsely ascribe [to Allah][11]!

19. To Him belongs all those who are in the heavens and earth. Those [angels] who are with Him are not too proud to worship Him, nor do they ever grow weary.

20. They glorify Him day and night tirelessly.

21. Or have they taken gods from the earth who [cannot even] resurrect the dead?

22. If there had been gods besides Allah in the heavens and earth, both realms would have fallen in disorder. Glory be to Allah – Lord of the Throne – far above what they ascribe [to Him].

23. He cannot be questioned for what He does, but they will be questioned.

24. Or have they taken other gods besides Him? Say, "Bring your proof. Here is the Book of those who are with me, and the Book of those who came before me[12]." Yet most of them do not know the truth, so they turn away.

25. "We never sent before you [O Prophet] any messenger without revealing to him that none has the right to be worshiped except Me, so worship Me."

26. They say, "The Most Compassionate has begotten offspring!"[13] Glory be to Him! In fact, those [angels] are His honored slaves.

27. They do not speak before He speaks, and they only do as He commands.

28. He knows what is ahead of them and what is behind them[14]. They cannot intercede except for whom He pleases, and they are fearful in awe of Him.

29. If anyone of them were to say, "I am god besides Him," We would punish him with Hell. This is how We punish the wrongdoers.

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[8] *i.e., extinguished like ashes.*

[9] *Such as a wife or a child.*

[10] *Lit. «strikes its brain,» disabling or killing it.*

[11] *Claiming that He has a son, a wife, or a partner.*

[12] *The Prophet (ﷺ) is addressed to challenge the pagans to produce their proof for the existence of other gods; whereas, the Qur'an, the Torah, and the Gospel are in agreement that there is no god but Allah alone.*

[13] *The pagans claimed that angels are the daughters of Allah.*

[14] *See footnote 2:255.*

30. Are the disbelievers not aware that the heavens and earth were joined together and then We split them apart? We created from water every living thing. Will they not then believe?

31. We have set on the earth firm mountains so it does not shake with them, and We have made therein broad pathways so that they may find their way.

32. And We have made the sky a well-protected canopy, yet they turn away from its signs[15].

33. It is He Who created the night and the day, the sun and the moon – each floating in its orbit.

34. We did not grant immortality to any human being before you [O Prophet]. So if you die, will they live forever?

35. Every soul will taste death; We test you with bad and good as a trial, then to Us you will all be returned.

36. When the disbelievers see you, they only take you in ridicule, [saying], "Is this the one who speaks ill of your gods?" while they reject even the mention of the Most Compassionate.

37. Man is created of haste. I will show you My signs, so do not ask Me to hasten them.

38. They say, "When will this promise come to pass, if you are truthful?"

39. If only the disbelievers knew the moment when they would be unable to ward the Fire off their faces or their backs, nor would they be helped[16].

40. Rather, it will come upon them suddenly and stun them; they will not be able to avert it, nor will they be given respite.

41. Indeed, there were messengers before you who were ridiculed, but those who mocked them were encompassed by what they used to ridicule.

42. Say, "Who can protect you by night and by day against the Most Compassionate?" Yet they turn away from the admonition of their Lord.

43. Do they have gods who can defend them against Us? They cannot even help themselves, nor will they be protected from Us.

44. Nevertheless, We have provided for them and their forefathers luxuries which they enjoyed for a long time. Do they not see that We gradually reduce the land from its outlying sides?[17] Is it they who will then prevail?

45. Say, "I only warn you by divine revelation." But the deaf cannot hear the call when they are warned.

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[15] *Such as the sun and the moon.*

[16] *The completion of the sentence is «...they would not be asking for the punishment.»*

[17] *See footnote 13:41.*

46. If a mere breath of your Lord's torment were to touch them, they would surely say, "Woe to us! We were indeed wrongdoers."

47. We will place the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if a deed is the weight of a mustard seed[18], We will bring it forth. Sufficient are We as Reckoners.

48. We certainly gave Moses and Aaron the Criterion, shining light and admonition[19] for the righteous,

49. those who fear their Lord without seeing Him[20], and are apprehensive of the Hour.

50. And this [Qur'an] is a blessed reminder which We have sent down. Are you still denying it[21]?

51. Indeed, We had given Abraham sound judgment before[22], for We know him well.

52. When he said to his father and his people, "What are these statues to which you are so devoted?"

53. They said, "We found our forefathers worshiping them."

54. He said, "Indeed, you and your forefathers were clearly misguided."

55. They said, "Have you come to us with the truth, or are you joking?"

56. He said, "Nay, your Lord is the Lord of the heavens and earth, Who created them, and I am one of those who bear witness to it.

57. By Allah, I will surely plot against your idols after you have turned and gone away."

58. So he broke them into pieces, except the biggest of them, so that they might come back to it.

59. They said, "Who has done this to our gods? He is indeed one of the wrongdoers."

60. They said, "We heard a young man, speaking ill of them, who is called Abraham."

61. They said, "Bring him then before the eyes of the people, so that they may witness [his trial][23]."

62. They said, "Are you the one who did this to our gods, O Abraham?"

63. He said, "Rather, it was this biggest one who did it. So ask them, if they can speak!"

64. So they turned back to one another, and said, "Indeed, it is you who are the wrongdoers."

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[18] *i.e., as small or insignificant as a mustard seed.*

[19] *These are Torah's three qualities.*

[20] *Or when they are in private and not seen by others.*

[21] *i.e., pretending ignorance or refusing to acknowledge it?*

[22] *i.e., before Moses, or in his early youth.*

[23] *Or his confession about what he did.*

65. Then they turned to their obstinacy[24], [saying], "You already know that they cannot speak."

66. Abraham said, "Do you then worship besides Allah that which can neither benefit nor harm you in the least?

67. Fie upon you[25] and upon all that you worship besides Allah! Do you not have any sense?"

68. They said, "Burn him and avenge your gods if you must do something."

69. We said, "O fire, be cool and safe for Abraham."[26]

70. They plotted to harm him, but We made them the worst losers.

71. And We saved him and Lot [and brought him] to the land[27] that we have blessed for all people.

72. And We gave him Isaac, and then Jacob, a grandson, and We made all of them righteous.

73. And We made them leaders, guiding people by Our command, and We inspired them to do righteous deeds, establish prayer and give zakah[28]; and they were Our true worshipers.

74. To Lot We gave sound judgment and knowledge, and We saved him from the town that was engrossed in shameful practices. They were Indeed an evil and rebellious people.

75. And We admitted him to Our mercy, for he was one of the righteous.

76. And [remember] Noah, when he called out[29] to Us before, so We responded to him and saved him and his household[30] from the great distress.

77. And We helped him against the people who rejected Our signs. They were indeed evil people, so We drowned them all.

78. And [remember] David and Solomon, when they passed judgment about the tillage into which some people's sheep had strayed at night[31], and We were witnesses to their judgment.

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[24] *After first admitting their error.*

[25] *An expression of anger and displeasure.*

[26] *It is reported in an authentic Hadīth that Abraham said, while being thrown into the fire, "Allah is sufficient for us and He is the best Protector."*

[27] *i.e., the Levant. Abraham and his nephew, Lot, were saved from their enemy Nimrod and his people, as they migrated from the land of Babel, Iraq to Jerusalem.*

[28] *The term «zakah» denotes purification and growth.*

[29] *i.e., supplicated against his people who had persisted in denial.*

[30] *i.e., the believers of his household.*

[31] *Destroying the crops and eating therefrom.*

79. We made Solomon understand it[32], although We gave each of them sound judgment and knowledge. We subjected the mountains and birds to glorify Allah along with David. It was We Who did all this.

80. And We taught him[33] the art of making coats of mail for you to protect yourselves in your battle. Will you then be grateful?

81. And to Solomon [We subjected] the raging wind, to blow by his command to the land We had blessed. It is We Who have full knowledge of everything.

82. And among the devils [We subjected] those who dived for him[34] and performed other duties. It is We Who were watching over them[35].

83. And [remember] Job, when he cried out to his Lord, "I have been struck by adversity[36], and You are the Most Merciful of those who show mercy."

84. So We responded to him and relieved his adversity, and We restored to him his family, twice as many, as a mercy from Us and as a reminder for Our worshipers.

85. And [remember] Ishmael, Enoch and Dhul-Kifl[37]; they were all steadfast.

86. And We admitted them to Our mercy, for they were truly righteous.

87. And [remember] the Man of the Whale [i.e., Jonah] when he departed in anger[38], thinking that We would not take him to task. Then he cried out in the depths of darkness[39], "None has the right to be worshiped except You. Glory be to You! I have certainly done wrong".

88. So We answered his prayer and rescued him from distress. This is how We rescue the believers.

89. And [remember] Zachariah, when he cried out to his Lord, "My Lord, do not leave me childless, for You are the Best of Inheritors."

90. So We answered his prayer and gave him John, and made his wife fertile. They

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[32] *A man's flock of sheep strayed into another man's tillage. When the two men came to David for judgment, he ruled that the shepherd must give his sheep in compensation for the damage. Nonetheless, Solomon suggested that the sheep be kept with the owner of the tillage, so he may benefit from their milk and wool, while the shepherd should work on the land to restore it to its former state. Thus, the farmer would take back his tillage in perfect condition, and the sheep would be returned to its owner. David was impressed by his son's insightful and fair judgment and approved it.*

[33] *i.e., David apart from Solomon.*

[34] *Bringing him pearls.*

[35] *Preventing any disobedience from Solomon›s instructions and protecting him from being harmed by them.*

[36] *i.e., loss of health, wealth, and children.*

[37] *Idrīs (Enoch); Dhul-Kifl (Ezekiel, or Isaiah).*

[38] *Due to the disbelief of his people.*

[39] *The darkness of the night, the sea, and the whale›s belly.*

used to hasten in doing good deeds and used to call upon Us with hope and fear, and they were humble before Us.

91. And [remember Mary] who guarded her chastity; We breathed in her [garment] through Our Spirit [Gabriel] and made her and her son a sign for all people.

92. Indeed, this religion of yours is one religion, and I am your Lord, so worship Me alone.

93. But people have divided themselves into sects, yet they will all return to Us.

94. Whoever does righteous deeds while he is a believer, his efforts will not be denied[40], for We are recording them all.

95. It is not possible for any town that We have destroyed to ever come back [to this world][41],

96. until when Gog and Magog are let loose, swarming swiftly from every mound,

97. when the True Promise[42] draws near, the eyes of those who disbelieved will stare in horror, [saying], "Woe to us! We were indeed heedless of this; nay, we were wrongdoers."

98. Indeed, you and all that you worship besides Allah will be the fuel for Hell; you will surely enter it.

99. If these [idols] had truly been gods, they would not have entered it. But they will all abide therein forever.

100. They will groan therein with anguish, and they will not be able to hear anything.

101. But those for whom We have decreed the finest reward, they will be far away from it.

102. They will not hear its slightest hissing, and they will abide forever in whatever their souls desire.

103. They will not be grieved by the Greatest Terror[43], and the angels will receive them [saying], "This is your Day that you were promised".

104. On the Day when We roll up the heavens like a scroll of records. Just as We originated the first creation, so We will bring it back. That is Our binding promise, which We will surely do.

105. We have written in the Psalms[44] after the Preserved Record[45], that the land will be inherited by My righteous slaves.

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[40] *i.e., He will not be deprived of his due reward.*

[41] *To repent to Allah.*

[42] *i.e., the Hereafter.*

[43] *i.e., the events of the Day of Resurrection.*

[44] *i.e., the Scriptures.*

[45] *i.e., after inscribing it in al-Lawh al-Mahfūz.*

106. Indeed, there is a message in this [Qur'an] for devoted worshipers.

107. We have not sent you [O Prophet] except as a mercy to the worlds.

108. Say, "It is only revealed to me that your God is only One God; will you then submit to Him?

109. But if they turn away, say, "I have proclaimed the message to you all alike[46], and I do not know whether what you are warned of[47] is near or far.

110. Indeed, He knows what is said openly and knows what you conceal.

111. I do not know; perhaps this [delay][48] is a test for you[49] and an enjoyment for a while."

112. [The Prophet] said, "My Lord, judge [between us] in truth. Our Lord is the Most Compassionate Whose help is to be sought against what you describe[50]."

[46] *i.e., We and you know that there is no peace between us.*

[47] *i.e., the punishment.*

[48] *i.e., this postponement of punishment.*

[49] *To increase sin.*

[50] *i.e., of lies and disbelief.*

22 - Al-Hajj[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. O people, fear your Lord; the earthquake of the Hour is something dreadful.

2. On the Day when you see it, every nursing mother will abandon her baby, and every pregnant woman will miscarry. You will see people as though they are drunk, while they are not drunk, but the punishment of Allah is severe.

3. There are some people who dispute concerning Allah without knowledge, and they follow every rebellious devil.

4. It has been decreed that whoever takes him as an ally, he will misguide him and lead him to the punishment of the Blazing Fire.

5. O people, if you are in doubt concerning the Resurrection, then We surely created you[1] from dust, then from a drop of sperm[2], then from a clot[3], then from a lump of flesh[4] - formed or unformed[5] - so that We may make it clear to you [Our power]. We settle in the wombs whatever We will for an appointed term. Then We bring you out as infants, then [We nurture you] so that you may reach your maturity. Then some of you die, while others are left to reach decrepit old age so that they may know nothing after having knowledge. You see the land lifeless, then as soon as We send down rain on it, it stirs and swells to life and brings forth every type of pleasant plant.

6. That is because Allah is the Truth; He alone gives life to the dead, and He is the Most Capable of all things.

7. The Hour is certainly coming; there is no doubt about it, and Allah will surely resurrect those who are in the graves.

8. There are some people who argue about Allah without knowledge, guidance or an enlightening scripture.

9. They turn their faces away [in arrogance] to lead people away from Allah's way. For them there will be disgrace in this world, and on the Day of Resurrection We

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[*] *Al-Hajj (The Pilgrimage)*

[1] *i.e., Your father, Adam.*

[2] *Nutfah: zygote, which is resulted from the union of male and female gametes (sperm and egg).*

[3] *'Alaqah: a clinging clot, which resembles a leech.*

[4] *Mudghah: a chewed piece of meat.*

[5] *i.e., formed ending into a healthy embryo, or defective ending in miscarriage.*

will make them taste the punishment of the burning fire.

10. "This is because of what your hands have sent forth, and Allah is not unjust to His slaves."

11. There are some people who worship Allah on the edge [of faith][6]: if something good comes to them, they are content; but if they are afflicted with a trial, they turn back[7], thus losing both this world and the Hereafter. That is the evident loss.

12. They invoke besides Allah what can neither harm nor benefit them. That is the farthest misguidance.

13. They invoke those whose harm is more likely than their benefit. What a terrible protector and what a terrible associate!

14. Allah will surely admit those who believe and do righteous deeds to gardens under which rivers flow. Allah surely does what He wills.

15. Whoever thinks that Allah will never help His Prophet in this world and the Hereafter, let him stretch out a rope to the ceiling and strangle himself, then let him see if his effort can remove what enrages him[8].

16. This is how We sent down this [Qur'an] as clear verses, and Allah guides whom He wills.

17. Indeed, those who believe, those who are Jews, the Sabians, the Christians, the Magians[9] and those who associate partners with Allah - Allah will judge between them on the Day of Resurrection; Allah is Witness over all things.

18. Do you not see that to Allah prostrate[10] all those who are in the heavens and all those on earth: the sun, the moon, the stars, the mountains, the trees, the moving creatures, and many humans? But there are many to whom the punishment has become due[11]. Whoever Allah disgraces, none can honor him. Allah surely does what He wills.

19. These are two opponents[12] who are in dispute about their Lord. As for the disbelievers, garments of Fire will be tailored for them, and scalding water will be poured over their heads,

20. melting all that is in their bellies and their skins.

21. And for [striking] them there will be maces of iron.

22. Every time, in their anguish, they try to get out of it, they will be forced back into it, "Taste the burning punishment!"

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[6] *i.e., with uncertainty, hypocrisy, or heedlessness.*

[7] *lit., they tumble on their faces, i.e., turn back to disbelief.*

[8] *i.e., Allah will never stop supporting His Prophet (ﷺ), no matter what the disbelievers do.*

[9] *i.e., Zoroastrians; fire-worshippers.*

[10] *i.e., all things submit to Allah›s Will.*

[11] *Because they did not submit to Allah›s Will.*

[12] *i.e., the believers and the disbelievers.*

23. Allah will surely admit those who believe and do righteous deeds to gardens under which rivers flow. They will be adorned with bracelets of gold and pearls, and their garments will be of silk.

24. They were guided to the best of words[13] and they were guided to the praiseworthy path[14].

25. As for those who disbelieve and prevent people from Allah's way and from the Sacred Mosque[15] - which We have made for all people, residents and visitors alike - and whoever intends to deviate therein[16] by evildoing, We will cause him to taste a painful punishment.

26. And [remember] when We showed to Abraham the site of the House [Ka'bah], "Do not associate anything with Me, and purify My House for those who circumambulate it, and those who stand up in prayer, and those who bow and prostrate.

27. And proclaim the pilgrimage to all people; they will come to you on foot and on every lean camel from every distant pathway,

28. so that they may attain benefits[17], and pronounce Allah's name during the appointed days over the sacrificial animals[18] that He has provided for them; then eat from it and feed the desperately poor.

29. Then let them complete their rites, fulfill their vows, and circumambulate the Ancient House [Ka'bah]."

30. Such [is the pilgrimage]; whoever honors the sacred rituals of Allah, it is best for him with his Lord. All sacrificial animals have been made lawful for you except what is recited to you[19]. So shun the impurity of idolatry and shun the words of falsehood.

31. Be exclusively devoted to Allah, associating no partners with Him. Whoever associates partners with Allah, it is as if he has fallen from the sky and has been snatched away by birds or swept away by the wind to a far-off place.

32. This is so. And whoever honors the rituals of Allah, it is from the piety of the hearts.

33. There are benefits for you in these [sacrificial animals] for an appointed term[20], then their place of sacrifice is near the Ancient House[21].

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[13] *i.e., the testimony of faith, extolling and praising Allah.*

[14] *i.e., Islam.*

[15] *In Makkah.*

[16] *As the Sacred Mosque is unique, so mere intention of sin therein is sufficient to bring Allah›s punishment.*

[17] *Spiritual benefits such as getting rewards and forgiveness of sins, as well as worldly benefits such as witnessing the unity of Muslims, trading and etc.*

[18] *An'ām: such as camels, cattle, sheep and goats.*

[19] *See 5:3.*

[20] *Such as milking and riding them until the time of sacrifice.*

[21] *i.e., within the precincts of the Haram, which includes Mina.*

34. For every community We ordained rites of sacrifice[22] so that they may mention the name of Allah over the sacrificial animals that He has provided for them. Your God is One God, so submit to Him alone, and give glad tidings to the humble,

35. those whose hearts are filled with awe when Allah is mentioned, and those who patiently endure whatever may befall them, and who establish prayer and spend out of what We have provided for them.

36. We have ordained the sacrificial camels [and cattle] among the rituals of Allah, in which there is much good for you. So mention the name of Allah over them when they are lined up, then when they fall down on their sides, eat of them and feed those [poor] who do not beg and those who do. Thus We have made them subservient to you, so that you may be grateful.

37. It is neither their flesh nor their blood that reaches Allah, but it is your piety that reaches Him. This is how He has subjected them to you, so that you may proclaim Allah's greatness for having guided you. And give glad tidings to those who do good.

38. Indeed, Allah defends those who believe, and Allah does not like every treacherous and ungrateful.

39. Permission [to fight] is given to those who are attacked[23] because they were oppressed, and Allah is indeed Most Capable of granting them victory,

40. those who have been driven out of their homes for no reason other than they say, "Our Lord is Allah." If Allah were not to repel some people by means of others, there would have been demolished monasteries, churches, synagogues and mosques wherein the name of Allah is often mentioned. Allah surely helps those who stand up for His cause. Indeed, Allah is All-Powerful, All-Mighty.

41. It is those who, if We give them power in the land, they establish prayer and give zakah, and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters.

42. If they reject you [O Prophet], the people of Noah, ʿĀd and Thamūd before them also rejected [their prophets],

43. as did the people of Abraham and the people of Lot,

44. and the people of Midian. And Moses was [also] rejected. But I gave respite to the disbelievers, then I seized them. How severe was My response!

45. How many towns We have destroyed for their persistent wrongdoing, leaving them in total ruin[24]; their wells abandoned and their lofty palaces deserted!

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[22] *Rites of sacrifice have always been part of Allah›s religion.*

[23] *it is referring to the Prophet›s Companions.*

[24] *Lit., «fallen upon its roofs,» i.e., after the roofs of their buildings had caved in, the walls collapsed over them.*

46. Have they not traveled through the land so that their hearts might understand and their ears might listen? It is not the eyes that turn blind, but it is the hearts within the breasts that turn blind.

47. They ask you to hasten the punishment, but Allah will not fail in His promise. A single day with your Lord is like one thousand years by your count.

48. How many towns did I give respite when they were wrongdoers, and then I seized them. And to Me is the final return.

49. Say, "O people, I am only sent to you as a clear warner.

50. Those who believe and do righteous deeds will have forgiveness and a generous provision.

51. But those who strive to discredit Our verses[25], they are the people of the Blazing Fire."

52. We did not send any messenger or prophet before you except that when he recited, Satan would cast into it [some misunderstanding]. But Allah would abolish what Satan casts, then Allah would confirm His verses[26], for Allah is All-Knowing, All-Wise.

53. [That is] so that He may make what Satan casts a trial for those [hypocrites] whose hearts are sick[27] and those [disbelievers] whose hearts are hardened, for indeed the wrongdoers are in extreme dissension.

54. And so that those who were given knowledge may know that this [Qur'an] is the truth from your Lord, so they may believe in it and their hearts may become humbled to it. Allah surely guides those who believe to the straight path.

55. Yet the disbelievers will persist in doubt about it until the Hour comes upon them suddenly or there comes upon them the punishment of a barren Day[28].

56. The sovereignty on that Day belongs to Allah[29]; He will judge between them, then those who believed and did righteous deeds will be in the Gardens of Bliss.

57. But those who disbelieve and reject Our verses, for them there will be a humiliating punishment.

58. As for those who emigrate in the cause of Allah and are killed or died, Allah will surely give them a goodly provision. Indeed, Allah is the Best of Providers.

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[25] *In order to defeat the Prophet (ﷺ).*

[26] *By clarifying those misunderstood issues, thus removing thereby any doubt.*

[27] *See footnote 2:10.*

[28] *The Day of Resurrection is described here as 'aqīm (barren), for it will terminate all forms of life on earth and no new day will be born thereafter.*

[29] *Allah gives authority to some of His slaves in this world, but in the Hereafter none will have any authority except Him.*

59. He will surely admit them to a place that they will be pleased with, and Allah is surely All-Knowing, Most Forbearing.

60. That is[30] so. Whoever retaliates against an aggressive act with its like and is wronged again, Allah will surely help him. Indeed, Allah is Ever-Pardoning, All-Forgiving[31].

61. That is[32] because it is Allah Who causes the night to merge into the day, and causes the day to merge into the night. And Allah is All-Hearing, All-Seeing.

62. That is[33] because it is Allah Who is the Truth and whatever they invoke besides Him is falsehood, and it is Allah Who is the Most High, the Most Great.

63. Do you not see that Allah sends down rain from the sky whereupon the earth becomes green? Indeed, Allah is Most Subtle, All-Aware[34].

64. To Him belongs all that is in the heavens and all that is on earth, and indeed it is Allah Who is the Self-Sufficient, the Praiseworthy.

65. Do you not see that Allah has subjected to you all that is on the earth and the ships that sail through the sea by His command? He holds the sky from falling down on the earth except by His permission. Indeed, Allah is Ever Gracious and Most Merciful to people.

66. It is He Who gave you life, then will cause you to die, then He will bring you back to life. Indeed, man is ever ungrateful.

67. For every community We ordained ways[35] of worship which they follow, so do not let them dispute with you [O Prophet] in this matter. But call them to your Lord, for you are indeed on the straight guidance.

68. And if they argue with you, say, "Allah knows best what you are doing."

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 all that is in heaven and on earth? That is all [written] in a Record[36]. This is indeed easy for Allah.

71. Yet they worship other than Allah that for which He has not sent down any authority, and of which they have no knowledge. The wrongdoers will have no helper.

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[30] *i.e., Allah's admitting of the Companions into Paradise.*

[31] *In spite of His ability to take revenge, the verse contains a suggestion that the believers pardon and forgive as well.*

[32] *i.e., Allah's capability to give assistance or victory to the oppressed.*

[33] *i.e., Allah's merging of the night into the day and the day into the night.*

[34] *Of His creation and of the needs of His creatures.*

[35] *All prophets came with the same message of worshiping only One God, doing good and shunning evil; nonetheless, each faith-community had their own law.*

[36] *i.e., the Preserved Tablet (al-Lawh al-Mahfūz).*

72. When Our verses are recited to them clearly, you notice disgust on the faces of the disbelievers, as if they are about to attack those who recite Our verses to them. Say, "Shall I inform you of something worse than what you feel at present[37]? It is the Fire! Allah has promised it to those who disbelieve; what a terrible destination!

73. O people, a similitude is set forth, so listen to it: those whom you invoke besides Allah can never create even a fly, even if they all come together for that. And if a fly snatches something away from them, they cannot retrieve it. How feeble is the invoker as well as the invoked[38]!

74. They have not revered Allah the reverence He deserves[39]. Indeed, Allah is All-Powerful, All-Mighty.

75. Allah chooses messengers from the angels and from mankind. Indeed, Allah is All-Hearing, All-Seeing.

76. He knows all that is ahead of them and all that is behind them[40], and to Allah returns all matters.

77. O you who believe, bow down and prostrate, worship Your Lord and do good, so that you may succeed.

78. Strive in the cause of Allah in a due manner. He has chosen you and has not imposed upon you any hardship in religion - the faith of your father Abraham. He named you as Muslims earlier and in this [Qur'an] so that the Messenger might be a witness over you and you might be witnesses over mankind. So establish prayer, give zakah, and hold fast to Allah, for He is your Protector; what an excellent Protector and an excellent Helper!

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[37] *i.e., worse than the rage you feel against the believers who recite Allah's verses or your threats against them.*

[38] *i.e., How feeble are the seekers of the fly and how feeble is the fly!*

[39] *Because they worshiped others besides Him Almighty.*

[40] *Allah's knowledge encompasses every aspect of His creations in the past, present and future.*

23 - Al-Mu'minūn[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. The believers have attained true success:
2. those who humble themselves in their prayers,
3. and those who turn away from all that is vain,
4. and those who give zakah[1],
5. and those who guard their sexual desires[2],
6. except with their wives or slave women they may own, for then they are free of blame.
7. But whoever seeks anything beyond that, it is they who are the transgressors.
8. And those who are faithful to their trusts and pledges,
9. and those who properly observe their prayers.
10. Such will be the inheritors,
11. who will inherit Paradise[3]; they will abide therein forever.
12. We created man[4] from an extract of clay,
13. then We placed him as a sperm-drop[5] in a safe place,
14. then We made the sperm drop into a clinging clot, then We made the clinging clot into a lump, then We made the lump into bones, and We clothed the bones with flesh, and then We developed it into another creation[6]. So Blessed is Allah, the Best of Creators.
15. Then after that you will surely die,
16. then on the Day of Resurrection, you will surely be resurrected.
17. We have created above you seven levels [of heaven], and We have never been unaware of Our creation.
18. We send down water from the sky in due measure and cause it to stay in the earth, and We are surely able to take it away.

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[*] *Al-Mu'minūn (The Believers)*
[1] *Zakah (lit.,) purification and growth. Paying alms purifies and increases wealth.*
[2] *i.e., illegal sexual acts.*
[3] *Al-Firdaws: the highest rank in Paradise.*
[4] *i.e., Adam (ﷺ).*
[5] *i.e., a zygote.*
[6] *After breathing the spirit into the embryo.*

19. With this [water] We produce for you gardens of palm trees and grapevines, in which there are many fruits from which you eat,

20. and [olive] tree that grows at Mount Sinai, producing oil and condiments for those who eat.

21. And there is certainly a lesson for you in livestock animals. We provide you with a drink out of what they have in their bellies, and for you there are many benefits in them, and from their [meat] you eat,

22. and on them and on boats you are carried.

23. We sent Noah to his people. He said, "O my people, worship Allah; you have no god other than Him. Will you not then fear Him?"

24. The disbelieving chiefs of his people said, "This is only a man like yourselves who wants to be superior to you. If Allah had willed, He could have sent down angels. We have not heard such a thing from our forefathers.

25. He is just a madman, so bear with him for a while[7]."

26. Noah said, "My Lord, help me, for they have rejected me."

27. So We inspired him [saying], "Make the Ark under Our Eyes and according to Our directions. Then when Our command comes and the oven bursts with water[8], take on board a pair of each species and your family, except those against whom the decree has already been passed. And do not plead with Me concerning those who have done wrong, for they will surely be drowned."

28. Then when you and those who are with you have embarked on the Ark, say, "All praise is for Allah, Who saved us from the wrongdoing people."

29. And say: "My Lord, make my landing a blessed landing, for You provide the best landing'".

30. Indeed, there are signs in this, and We always put people to the test.

31. Then We raised up after them another generation[9],

32. and We sent to them a messenger[10] from among themselves [saying], "Worship Allah; you have no god other than Him. Will you not then fear Him?"

33. But the chiefs of his people who disbelieved and denied the meeting of the Hereafter, and whom We had made affluent in the life of this world, said, "He is no more than a man like yourselves; he eats what you eat and drinks what you drink.

34. If you obey a man like yourselves, you will surely be losers.

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[7] *Perhaps he may recover from his insanity or his affair may become clear to people.*

[8] *Or the fountains of the earth gush forth.*

[9] *i.e., the people of 'Aad.*

[10] *i.e., Prophet Hūd, who was sent to the people of 'Aad.*

35. Does he promise you that when you have died and become dust and bones, you will be brought forth?

36. Far-fetched, utterly far-fetched is what you are promised![11]

37. There is nothing except our life in this world; we die, others are born, and none will be resurrected.

38. He is no more than a man who has fabricated lies about Allah, and we will never believe in him."

39. The messenger said, "My Lord, help me for they have rejected me."

40. Allah said, "In a little while they will surely be regretful."

41. So the huge blast[12] overtook them in all justice, and We swept them away like scum[13]. So away with the wrongdoing people!

42. Then We raised after them other generations.

43. No nation can bring its appointed time forward, nor can it delay it.

44. Then We sent Our messengers in succession: every time a messenger came to his people, they rejected him. So We destroyed them, one after the others, and made them mere tales[14]. Away with the people who refuse to believe[15]!

45. Then We sent Moses and his brother Aaron with Our signs[16] and compelling proof[17]

46. to Pharaoh and his chiefs, but they showed arrogance and were haughty people.

47. They said, "Should we believe in two men like ourselves when their people are our slaves?"

48. So they rejected them both and were among those who were destroyed.

49. We gave Moses the Scripture so that they[18] might be guided.

50. We made the son of Mary and his mother a sign[19] and sheltered them on a hillside - a place of rest and a flowing stream[20].

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[11] *i.e., How distant and improbable is the resurrection!*

[12] *i.e., a piercing cry.*

[13] *Ghutha' literally means the froth thrown out by flood waters on the banks.*

[14] *i.e., history or lessons for people.*

[15] i.e., those who refuse to believe in the messengers.

[16] *Allah sent them both with nine clear signs or miracles: the staff turning into a snake, the bright hand, famine, shortage of crops, floods, locusts, lice, frogs, and blood.*

[17] *i.e., compelling proof that they were Allah's messengers.*

[18] *i.e., the Children of Israel.*

[19] *The miraculous birth of Jesus is clear proof of Allah›s Omnipotence that Mary gave birth to him without male interference.*

[20] *Other Prophets were rejected for being human beings; whereas, people went to two extremes regarding Jesus: some considered him as divine, while some others went to the other extreme by accusing Mary of unchastity, although they were witnesses of the miraculous birth of Jesus and had heard him speak in the cradle.*

51. O messengers[21], eat from the lawful things[22] and act righteously, for I am All-Knowing of what you do.

52. Indeed, this religion of yours is one religion[23], and I am your Lord, so fear Me.

53. But people split up their religion into factions, each faction rejoicing in what it has[24].

54. So leave them in their heedlessness for a while.

55. Do they think that what We give them wealth and children,

56. that We hasten to them all that is good? No, but they do not perceive it[25].

57. Those who are in awe for fear of their Lord[26],

58. and those who believe in the verses of their Lord,

59. and those who do not associate partners with their Lord,

60. and those who do whatever [good] they do with their hearts fearful[27], knowing that they will return to their Lord -

61. it is they who hasten to do good deeds, and they are foremost in them.

62. We do not burden a soul more than what it can bear. We have a Record [of their deeds][28] that tells the truth, and none will be wronged[29].

63. But their hearts are oblivious to this[30], and they have other [evil] deeds that they are doing.

64. But as soon as We seize their affluent ones with punishment[31], they start crying for help.

65. "Do not cry for help today, for you will receive no help from Us.

66. My verses were recited to you, but you used to turn back on your heels,

67. feeling proud of this [Sacred House], spending night in evil talks [about the Qur'an]."

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[21] *In this verse, all of the messengers have been addressed together, which indicates that they all belonged to the same community and their message was one.*

[22] *They must be wholesome and earned in lawful ways.*

[23] *i.e., the religion of Islam, which is submission to the will of Allah.*

[24] *Of beliefs, opinions, and customs.*

[25] *They do not perceive that the good things given to them in this world are but a trial for them to increase in sin and disobedience.*

[26] *In spite of their faith and righteousness, they are in awe of their Lord.*

[27] *That their deeds may not be acceptable.*

[28] *It records every word he utters and every act he does.*

[29] *By wrongfully punishing someone or diminishing the reward of those who did good.*

[30] *They are heedless of the fact that everything they say or do is recorded in a Record, or that they are heedless of the Qur'an.*

[31] *On the Day of Judgment.*

68. Have they not pondered the Words [of Allah], or has there come to them what did not come to their forefathers?

69. Or is it that they do not recognize their Messenger, so they deny him?

70. Or do they say, "There is madness in him?" Rather, he has come to them with the truth, but most of them are averse to the truth.

71. Were the Truth to follow their desires, the heavens and earth, and all those who are therein would have been ruined. In fact, We have given them their Reminder, but they are averse to their Reminder.

72. Or do you ask them for some reward[32]? But the reward of your Lord is best[33], and He is the Best of Providers.

73. Indeed, you are calling them to a straight path,

74. but those who do not believe in the Hereafter are deviating from that path.

75. Even if We were to show them mercy and relieve their adversity[34], they would still persist in their transgression, wandering blindly.

76. We have already seized them with punishment, but they did not humble themselves to their Lord, nor did they supplicate in humility,

77. until when We open for them a gateway of severe punishment, they will be plunged into utter despair.

78. It is He Who gave you hearing, sight and hearts. How little you give thanks[35]!

79. And it is He Who spread you on earth, and to Him you will all be gathered.

80. It is He Who gives life and causes death, and to Him belongs the alternation of night and day[36]. Do you not understand?

81. But[37] they say the like of what the earlier peoples said.

82. They say, "Is it that when we die and become dust and bones, will we really be resurrected[38]?

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[32] *Which did not actually happen.*

[33] *This was another proof of the Prophet's prophethood, for he was conveying the message without demanding any recompense for it; rather, he staked his peaceful life and relationships with his people for accomplishing his mission.*

[34] *It refers to the famine which occurred in Makkah some time after the advent of prophethood.*

[35] *The disbelievers, instead of showing gratefulness for the blessings of eyes, ears, mind, and heart; show ingratitude to their Creator.*

[36] *The One Who possesses all these powers is the only One worthy of worship without any partners with Him.*

[37] *Instead of using their understanding and reason.*

[38] *The One Who created the earth and everything on it from nothing, it is easy for Him to re-create them once again.*

83. This is what we and our forefathers were promised before; this is nothing but ancient fables."

84. Say, "To whom belong the earth and all those who are on it, if you really know?"

85. They will say, "To Allah." Say, "Will you not then take heed?"

86. Say, "Who is the Lord of the seven heavens and the Lord of the Mighty Throne?"

87. They will say, "Allah." Say, "Will you not then fear Him?"

88. Say, "In Whose Hand is the dominion of all things - and He gives protection while none can protect against Him - if you really know?"

89. They will say, "Allah." Say, "Then how can you be deluded?"

90. In fact, We brought them the truth, but they are certainly liars[39].

91. Allah has never begotten a son, nor is there any god besides Him. Otherwise, each god would have taken away what he had created, and each would have tried to gain supremacy over the other[40]. Glory be to Allah far above what they ascribe to Him!

92. Knower of the unseen and the seen. Exalted is He far above what they associate with Him!

93. Say, "My Lord, if You show me what they[41] are warned of,

94. my Lord, then do not include me among the wrongdoing people[42]."

95. We are surely able to show you that of which We have warned them.

96. Repel evil with what is best; We know well what they claim[43].

97. And say, "My Lord, I seek refuge with You from the temptations of the devils.

98. And I seek refuge with You, my Lord, that they even come near me."

99. Until when death comes to one of them, he says, "My Lord, send me back,

100. so that I may do righteous deeds in what I left behind." No, it is only a word he utters. And behind them is a barrier until the Day they are resurrected[44]

101. When the Trumpet is blown[45], there will be no kinship ties between them on that Day, nor will they ask about one another[46].

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[39] *For claiming that Allah has partners and offspring, and that there is no life after death.*

[40] *Then there would have been serious conflicts and wars among different sovereigns and gods.*

[41] *i.e., the pagans of Makkah.*

[42] *Allah's punishment should be dreaded by all; when it comes, it does not only destroy the wicked but may also involve the righteous.*

[43] *That there are other gods besides Allah, and that the Prophet is a liar, a poet, etc.*

[44] *i.e., Once they die, there will be no chance of returning to the world, and they shall remain in that state until the Day of Resurrection.*

[45] *When the Trumpet is blown on the Day of Resurrection by an angel, everyone on earth will die. Then it will be blown a second time, and all will raise for Judgment. See 39:68.*

[46] *For everyone will be worried and anxious about his own plight.*

102. So those whose scales [of good deeds] are heavy, it is they who will be successful.

103. But those whose scales are light, they are the ones who have lost their souls, abiding in Hell forever.

104. The Fire will scorch their faces, leaving them disfigured[47].

105. "Were not My verses recited to you, and you used to reject them?"

106. They will say, "Our Lord, our misfortune overwhelmed us, and we were a people who went astray.

107. Our Lord, take us out of this; if we returned [to evil], we would certainly be wrongdoers."

108. Allah will say, "Stay therein despised and do not speak to Me[48].

109. There was a group of My slaves who used to pray, 'Our Lord, we believe, so forgive us and have mercy upon us, and You are the Most Merciful of those who show mercy.'

110. But you took them in mockery until they made you forget My remembrance, and you used to laugh at them.

111. I have rewarded them Today for their patience; it is they who are the successful."

112. He will say, "How many years did you stay on earth?"

113. They will say, "We stayed for a day or part of a day; ask those who keep count."[49]

114. Allah will say, "You only stayed for a while, if only you had known[50].

115. Did you think that We created you with no purpose and that you would not be brought back to Us?"

116. Exalted is Allah, the True Sovereign[51]! None has the right to be worshiped except Him, the Lord of the Honorable Throne.

117. Whoever invokes another god besides Allah, for which he has no proof, his reckoning will be with his Lord[52]. Indeed, the disbelievers will never succeed.

118. Say, "My Lord, forgive and have mercy, and you are the Best of those who show mercy."

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[47] *Kālih means a face whose skin has been removed by scorching until the jaws are exposed.*

[48] *i.e., Do not plead your case with Me.*

[49] *Compared to the duration and misery of their stay in Hell, their life in this world will seem extremely short to them.*

[50] *That the life of this world was transitory and was a test, but you did not realize it.*

[51] *The One Who owns everything in existence.*

[52] *i.e., he cannot escape His accountability.*

24 - An-Noor[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. [This is] a Chapter which We have sent down and ordained, and sent down in it clear commandments so that you may take heed.

2. As for the woman and the man who commit fornication; flog each of them a hundred lashes. Do not let pity for them make you lenient concerning the law of Allah, if you believe in Allah and the Last Day. And let a group of the believers witness their punishment[1].

3. A man who fornicates would only marry[2] a woman who fornicates or a polytheist, and a woman who fornicates would only marry a man who fornicates or a polytheist. Such marriages are forbidden to the believers[3].

4. As for those who accuse chaste women [of adultery] but fail to produce four witnesses, flog them eighty lashes and do not accept their testimony ever, for it is they who are the rebellious,

5. except those who repent afterward and mend their ways, for Allah is All-Forgiving, Most Merciful.

6. As for those who accuse their wives [of adultery] but have no witnesses except themselves, then the evidence of one of them is to testify four times by Allah that he is telling the truth[4],

7. and the fifth [oath] is that may Allah curse him if he is telling a lie.

8. But she will be spared the punishment if she testifies four times by Allah that he is telling a lie,

9. and the fifth [oath] is that may Allah's wrath be upon her if he is telling the truth[5].

10. Were it not for Allah's grace and mercy upon you, and that Allah is Accepting of Repentance, All-Wise, [He would have punished you][6].

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[*] *An-Noor (The Light)*

[1] *Fornication has to be proven either by confession or the testimony of four reliable witnesses to having actually seen the act take place. This ruling is applicable to unmarried fornicators. Execution by stoning is confirmed in the sunnah for married adulterers.*

[2] *i.e., is inclined to marry.*

[3] *Such persons cannot be married to believers unless they repent.*

[4] *In order that he be spared the punishment for false accusation.*

[5] *It is called li'ān; once the husband and the wife swear each five times, the marriage is terminated forever.*

[6] *i.e., ...you would have been punished or scandalized.*

11. Indeed, those who came up with the slander[7] are a group among you. Do not think that it is bad for you, rather it is good for you[8]. Each one of them is responsible for what he earned of the sin, and the one who played the major role[9], for him there will be a grave punishment.

12. If only the believing men and women had thought well of themselves, and said, "This is a clear slander!"

13. Why did they not produce four witnesses to prove it? Now, since they failed to produce witnesses, they are the liars before Allah.

14. Were it not for Allah's grace and mercy upon you in this world and in the Hereafter, you would have been afflicted with a great punishment for that [lie] in which you were involved,

15. when you were passing it from one tongue[10] to the other, and saying with your mouths what you had no knowledge of, and were taking it lightly, whereas with Allah it was a grave offense.

16. If only you had said when you heard it, "How can we speak about such a thing! Glory be to You [O Allah]! This is a monstrous slander!"

17. Allah admonishes you not to repeat such a thing ever, if you are [truly] believers.

18. Allah makes the revelations clear to you, for Allah is All-Knowing, All-Wise.

19. Indeed, those who like to see indecency[11] spread among the believers will have a painful punishment in this world and the Hereafter; Allah knows and you do not know[12].

20. Were it not for Allah's grace and mercy upon you, and that Allah is Ever Gracious, Most Merciful [He would have punished you].

21. O you who believe, do not follow the footsteps of Satan; whoever follows the footsteps of Satan, he only enjoins indecency and evil acts. Were it not for Allah's grace and mercy upon you, none of you would have ever been purified. But Allah purifies whom He wills, and Allah is All-Hearing, All-Knowing.

22. The people of virtue and affluence among you should not swear to withhold their aid from their relatives, the needy and the emigrants in the cause of Allah.

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[7] *It refers to the incident when the Prophet›s wife 'Ā'ishah was falsely accused by the hypocrites.*

[8] *For its reward from Allah; believers being distinguished from hypocrites; and 'Ā'ishah being absolved from false accusation, etc.*

[9] *i.e., 'Abdullah ibn 'Ubayy, leader of the hypocrites in Madinah.*

[10] *Rather than your ears, i.e., not thinking about what you hear but hastening to pass it on to others without verifying it.*

[11] *i.e., unlawful sexual relations.*

[12] *The hidden aspects of all things: what is harmful and what is beneficial.*

Let them pardon and overlook. Do you not like to be forgiven by Allah? For Allah is All-Forgiving, Most Merciful[13].

23. Those who [falsely] accuse chaste, innocent and believing women are cursed in this life and the Hereafter, and for them there will be a great punishment.

24. On the Day when their tongues, hands and feet will testify against them for what they used to do.

25. On that Day, Allah will give them the full recompense that they deserve, and they will know that it is Allah Who is the Ultimate Truth.

26. Evil women are for evil men and evil men for evil women, and virtuous women are for virtuous men and virtuous men for virtuous women[14]. These [virtuous ones] are innocent of what [the slanderers] say[15]; they will have forgiveness and a generous provision.

27. O you who believe, do not enter any house other than your own until you ask permission and greet their dwellers[16]. That is best for you, so that you may take heed.

28. If you do not find anyone therein, do not enter it until you have been given permission. If you are told to go back, then go back; that is more proper for you. And Allah is All-Knowing of what you do.

29. There is no blame on you if you enter uninhabited houses with a useful purpose[17]. And Allah knows what you reveal and what you conceal.

30. Tell the believing men to lower their gazes and guard their private parts[18]; that is purer for them. Indeed, Allah is All-Aware of what they do.

31. Tell the believing women to lower their gazes and guard their private parts, and not to reveal their beauty[19] except what appears[20]. And let them draw their veils over their chests, and not to reveal their beauty[21] except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, slaves whom they own, male attendants who have no [sexual] desire[22], or children who are still unaware

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[13] *Abu Bakr As-Siddīq, 'Ā'ishah's father, swore to stop his financial help to his poor cousin, Mistah ibn Athāthah, for he took part in the rumors against 'Ā'ishah. When this verse was revealed, Abu Bakr resumed his assistance to him.*

[14] *Or it means: Evil words and deeds are for evil people, and virtuous words and deeds are for virtuous people.*

[15] *It declares the innocence of the Prophet's wife, 'Ā'ishah.*

[16] *By saying «As-salāmu 'alaykum» (Peace be with you).*

[17] *Such as taking rest, shelter, or one›s personal belongings, etc.*

[18] *From being seen and from unlawful acts.*

[19] *Both natural beauty such as hair and body shape, and other beauty such as clothing, jewelry, etc.*

[20] *i.e., outer garments, etc.*

[21] *i.e., hair, neck, arms, legs, etc.*

[22] *An abnormal condition where a man is devoid of sexual feelings.*

of private aspects of women. Nor let them stamp their feet in order to draw attention to their hidden charm. And turn to Allah in repentance all together, O believers, so that you may be successful.

32. Arrange marriages for those of you who are unmarried[23], and for the righteous of your bondmen and bondwomen. If they are poor, Allah will suffice them from His bounty, for Allah is All-Bountiful, All-Knowing.

33. Let those who cannot afford marriage keep themselves chaste until Allah suffices them from His bounty. If any of your slaves wishes to enter the contract of emancipation[24], make this contract with them, if you find goodness in them, and give them some of the wealth that Allah has given you. Do not compel your slave girls into prostitution - if they wish to keep chaste - seeking the worldly gains of this life[25]. But if anyone compels them, then Allah, after such a compulsion, is All-Forgiving, Most Merciful.

34. We have sent down to you verses clarifying the right path, and examples of those who passed on before you, and an admonition for those who fear Allah.

35. Allah is the Light[26] of the heavens and earth. The likeness of His light[27] is that of a niche in which is a lamp; the lamp is in a glass; the glass is like a shining star - it is lit by [the oil of] a blessed olive tree, which is neither of the east nor of the west[28]. Its oil would almost glow, even without being touched by fire. Light upon light; Allah guides to His light whom He wills. Allah sets forth comparisons for people, and Allah is All-Knowing of everything.

36. [Such niches are lit] in the houses [of worship] which Allah has ordered to raise up, and where His Name is mentioned, and He is glorified therein morning and evening

37. by men who are not distracted by buying or selling from the remembrance of Allah, or from performing prayer or giving zakah. They fear a Day when hearts and eyes will be petrified.

38. [They hope] that Allah may reward them according to their best deeds, and give them yet more out of His bounty, for Allah gives provision to whom He wills without limit.

39. As for those who disbelieve, their deeds are like a mirage in a plain desert, which a thirsty person deems to be water, until when he reaches it, he finds

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[23] *Males or females.*

[24] *i.e., those slaves who want to purchase their freedom for a specific price.*

[25] *As happened with Abdullah ibn 'Ubayy, the head of the hypocrites, who forced his two slave-girls to commit illegal sexual acts for worldly gains, while they wished to keep chaste.*

[26] *i.e., the source and Bestower of light.*

[27] *The light of guidance in the heart of the believer.*

[28] *As it is located in a central place, so it is hit by sunrays all day long; thus, its oil is of premium quality.*

nothing, but he finds Allah there [in the Hereafter], thus He will pay him his account in full, for Allah is swift in reckoning.

40. Or [their deeds] are like layers of darkness in a deep sea covered by waves upon waves, above which are clouds - layers of darkness, one above another. If one stretches out his hand, he can hardly see it. Whoever Allah does not give light will have no light at all.

41. Do you not see that all those who are in the heavens and earth glorify Allah, as do the birds with wings outspread? Each knows its [way of] praying and glorification. And Allah is All-Knowing of what they do.

42. To Allah belongs the dominion of the heavens and earth, and to Allah is the final return.

43. Do you not see that Allah drives the clouds, then gathers them together, then turns them into a heap, and then you see raindrops coming out from their midst? He sends down hail from mountains [of clouds] in the sky, raining it down upon whoever He wills and turning it away from whoever He wills. The flash of its lightning almost takes away eyesight.

44. Allah alternates the night and day. Indeed, there is a lesson in this for people of insight.

45. Allah created every living creature from water. Some of them move on their bellies, and some walk on two legs and some walk on four. Allah creates what He wills. Allah is the Most Capable of all things.

46. We have sent down verses making things clear, and Allah guides whom He wills to a straight path.

47. The hypocrites say, "We believe in Allah and in the Messenger, and we obey." Then a party of them turns away after that. Such are not believers.

48. When they are called to Allah and His Messenger so that he may judge between them, a party of them turns away.

49. But if the right is in their favor, they come to him in full submission[29].

50. Is there sickness in their hearts, or do they have doubt, or do they fear that Allah and His messenger will be unjust to them? Rather, it is they who are the wrongdoers.

51. As for the believers, when they are called to Allah and His Messenger so that he may judge between them, they say, "We listen and obey." It is they who are successful.

52. Whoever obeys Allah and His Messenger, and fears Allah and is conscious of Him - it is they who are the triumphant.

53. The hypocrites swear by Allah their most solemn oaths that if you order them,

[29] *For they care for their own interests and desires, not submission to the right judgment.*

they will surely march forth. Say, "Do not swear, [your] obedience is well known[30]. Allah is All-Aware of what you do."

54. Say, "Obey Allah and obey the Messenger. But if you turn away, he is only responsible for his duty[31] and you are responsible for your duty[32]. If you obey him, you will be guided. The duty of the Messenger is only to convey the message clearly."

55. Allah has promised those among you who believe and do righteous deeds that He will make them successors in the land, as He made those who came before them, and He will surely establish for them their religion which He has chosen for them, and He will surely change their state of fear into security; that they worship Me, not associating anything with Me. But whoever disbelieves[33] after that, it is they who are the rebellious.

56. Establish prayer, give zakah and obey the Messenger, so that you may be shown mercy.

57. Do not think that the disbelievers can escape in the land. Their abode will be the Fire. What a terrible destination!

58. O you who believe, let your slaves and those among you who have not reached puberty ask for your permission [to enter] at three times: before dawn prayer, when you take off your outer garments at noon, and after the night prayer; three times of privacy[34] for you. Beyond that there is no blame on you nor on them to move about freely, attending to one another. This is how Allah makes the verses clear to you, for Allah is All-Knowing, All-Wise.

59. When your children reach the age of puberty, let them ask permission [to enter], as their elders do. This is how Allah makes His verses clear to you, for Allah is All-Knowing, All-Wise.

60. As for elderly women who have no interest in marriage, there is no blame on them if they take off their outer garments without revealing their beauty. But if they modestly refrain from it, that is better for them. And Allah is All-Hearing, All-Knowing.

61. There is no blame on a blind person, nor on the lame, nor on the sick[35], nor on yourselves[36] if you eat from your houses or from your fathers' houses or your mothers' houses or your brothers' houses or your sisters' houses or your paternal

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[30] *This is said in a sarcastic way; i.e., your obedience is well known to be a lie.*

[31] *The Prophet's duty is only to convey the message.*

[32] *Their duty is to obey the Prophet (ﷺ) and submit to the will of Allah.*

[33] *i.e., denies Allah›s favor or does not live by His ordinance.*

[34] *'Awrāt: (sing. 'Awrah) lit., «exposure» or «being uncovered.»*

[35] *These three people are excused for not participating in Jihad.*

[36] *O believers.*

uncles' houses, or your paternal aunts' houses or your maternal uncles' houses or your maternal aunts' houses or from the houses the keys of which are in your possession, or your friends' houses. There is no blame on you if you eat together or separately. But when you enter houses, greet one another with greetings of peace from Allah, which is blessed and delightful. This is how Allah makes the verses clear to you, so that you may understand.

62. The true believers are those who believe in Allah and His Messenger. When they are with him on a public matter, they do not leave until they ask his permission. Those who ask your permission are the ones who believe in Allah and His Messenger. So when they ask your permission for a private matter, give permission to whom you will from among them, and ask Allah's forgiveness for them, for Allah is All-Forgiving, Most Merciful.

63. Do not consider the Messenger's summons to you as your summons to one another[37]. Allah surely knows those of you who slip away hiding behind others. So let those who disobey his command beware lest some trial[38] may afflict them or they may be afflicted with a painful punishment.

64. Surely to Allah belongs all that is in the heavens and earth. He knows all what you do[39]. On the Day they return to Him, He will inform them of what they did. And Allah is All-Knowing of everything.

[37] *i.e., Do not call him, 'O Muhammad.' Rather, call him, 'O Prophet.'*

[38] *i.e., affliction, strife, dissension, etc.*

[39] *i.e., whether you are sincere in your faith and deeds or not.*

25 - Al-Furqān[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Blessed is the One Who has sent down the Criterion to His slave, so that he may be a warner to the worlds[1],

2. He to Whom belongs the dominion of the heavens and earth, Who has never begotten a son, and has no partner in His dominion. He has created everything and measured it precisely.

3. They have taken besides Him other gods who can create nothing but are themselves created. Nor do they have the power to harm or benefit themselves, nor do they have the power to cause death, give life or resurrect the dead.

4. Those who disbelieve say, "This [Qur'an] is nothing but a lie which he has fabricated, with the help of other people." What they claim is totally unjust and false.

5. And they say, "Ancient fables which he has written down; they are dictated to him morning and evening."

6. Say, "It has been sent down by the One Who knows the secrets of the heavens and earth. He is All-Forgiving, Most Merciful."

7. And they say, "What kind of messenger is this who eats food and walks in the markets?[2] If only an angel had been sent down to him to be a warner with him,

8. or a treasure had been cast down to him, or he had a garden to eat from it." The wrongdoers say, "You are following none but a bewitched man."

9. See how they call you names[3]. Thus they have gone astray and cannot find a way.

10. Blessed is He Who, if He wills, could give you better than that: gardens under which rivers flow, and could give you palaces.

11. But they deny the Hour, and We have prepared for those who deny the Hour[4] a Blazing Fire.

12. When it sees them from a far distance, they will hear its raging and roaring.

13. And when they are thrown into a narrow space therein, chained together, they will cry out for death.

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[*] *Al-Furqān (The Criterion)*

[1] *i.e., both men and jinn*

[2] *i.e., He is just a human being like us.*

[3] *Such as a magician, a poet, a liar, a madman, and a bewitched.*

[4] *i.e., the Resurrection Day.*

14. Do not cry out this Day for death only once, but cry out many times."

15. Say, "Is that better or the Eternal Paradise which has been promised to the righteous?" It will be as a reward for them and as a final destination.

16. They will have there whatever they wish for, abiding therein forever. That is a promise that your Lord has taken upon Himself."

17. On the Day when He will gather them along with those whom they worshiped besides Allah[5], He will say, "Did you mislead these slaves of Mine, or did they stray from the right way on their own?"

18. They will say, "Glory be to You! It was not for us to take besides You any guardians. But You provided for them and their forefathers pleasures, until they forgot the message, for they were a ruined people."

19. Thus they will deny all what you say[6], so you cannot avert [punishment] nor can you get any help. Whoever among you does wrong[7], We will make him taste a great punishment.

20. We did not send any messengers before you [O Prophet] except that they ate food and walked in the markets. We have made some of you as a trial for others. Will you have patience? For your Lord is All-Seeing.

21. Those who do not expect to meet Us say, "Why are angels not sent down to us or why do we not see our Lord?" They have been too proud of themselves, and have transgressed immensely.

22. On the Day when they see the angels[8], there will be no glad tidings for the wicked, and [the angels] will say, "Absolutely forbidden for you[9]."

23. We will turn to whatever deeds they did and turn them into scattered dust[10].

24. On that Day the people of Paradise will have the best abode and the finest resting place.

25. On the Day when the sky will split asunder with clouds, and the angels will be sent down in succession.

26. The true dominion on that Day belongs to the Most Compassionate[11], and it will be a hard day for the disbelievers.

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[5] *i.e., Jesus, angels, pious men, saints, etc.*

[6] *i.e., False gods will deny their worshipers on the Day of Judgment.*

[7] *i.e., associate partners with Allah.*

[8] *i.e., upon death, after death, upon resurrection, etc.*

[9] *Referring to all good things.*

[10] *Good deeds of the disbelievers will be of no avail to them on Judgment Day, such as charity, due to their disbelief and denial of the afterlife.*

[11] *On Judgment Day the whole authority will be for Allah alone; whereas, in this world, Allah gave some authority to kings, rulers, etc.*

27. On that Day, the wrongdoer will bite his hands saying, "Would that I had taken a way with the Messenger[12]!

28. Woe to me! Would that I had not taken so-and-so[13] as a close friend!

29. He led me astray from the Reminder[14] after it had come to me." Satan always betrays man[15].

30. The Messenger said, "O my Lord, my people have taken this Qur'an as a thing to be abandoned[16]."

31. Thus did we assign for every prophet an enemy from among the wicked, but your Lord is sufficient as a Guide and Helper.

32. Those who disbelieve say, "Why was the Qur'an not sent down to him all at once?" [We sent it] in this way so that We may strengthen your heart thereby, and We have revealed it in a gradual manner.

33. Whenever they bring you an argument, We bring you the truth and the best explanation.

34. Those who will be dragged on their faces to Hell - they will be in the worst position and farthest astray from the right path.

35. We gave Moses the Scripture and appointed along with him his brother Aaron as a helper.

36. We said, "Go, both of you, to the people who have rejected Our signs[17]." Then We destroyed them utterly.

37. Also the people of Noah, when they rejected the messengers[18], We drowned them and made them an example for mankind. And We have prepared for the wrongdoers a painful punishment.

38. Also [We destroyed] 'Ād and Thamūd, and the people of the Well[19], and many generations between them.

39. To each We gave examples [of the previous nations], and each We destroyed completely.

40. They have surely passed by the town[20] that was destroyed by a terrible rain [of

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[12] *i.e., followed the Prophet (ﷺ).*

[13] *i.e., the one who misguided him.*

[14] *i.e., the Qur'an or Allah's remembrance.*

[15] *Forsakes him after leading him into evil.*

[16] *i.e., not reading it; not listening to it; not understanding it; not living by it; not conveying it to others; preferring something else to it, etc.*

[17] *i.e., the divine teachings reached them through Prophet Jacob and Joseph, and the righteous people of Israel.*

[18] *Denial of Noah was equal to denying all of Allah's messengers.*

[19] *i.e., people of prophet Shuʿayb, or those mentioned in Surah Yā Sīn (36:1329-), or a tribe of Thamūd, etc. Rass (lit., well); for they killed their prophet by throwing him into or hanging him down an old or dry well. (Well)*

[20] *i.e., the city of Sodom; the people of Prophet Lot.*

stones]. Have they not seen it? But they do not expect to be resurrected[21].

41. When they see you [O Prophet], they only ridicule you, "Is this the one whom Allah has sent as a messenger?

42. He would have almost led us astray from our gods if we had not been so devoted to them." But when they see the punishment, they will come to know who is further astray from the right way.

43. Have you [O Prophet] seen the one who takes his desire as his god, will you then be a keeper over him?

44. Do you think that most of them hear or understand?[22] They are just like cattle[23], rather they are further astray from the right way.

45. Do you not see how your Lord extends the shade? If He had willed, He could have made it still. Then We made the sun an indication of it[24].

46. Then We gradually draw it towards Us [i.e., Then the sun climbs up]?

47. It is He Who has made the night as a garment[25] for you, and made sleep for rest; and has made daytime for returning to life[26].

48. It is He Who sends the winds as harbingers before His mercy, and We send down from the sky pure water,

49. so that We may revive therewith a dead land, and quench the thirst of countless beasts and humans We have created.

50. We distribute it among them so that they may take heed[27], but most people persist in their ingratitude.

51. If We had willed, We could have sent to each town a warner[28].

52. So do not obey the disbelievers, but strive against them with this [Qur'an] a great striving.

53. It is He Who merges the two bodies of water: one fresh and palatable and the other salty and bitter, and He has made between them a barrier and an insurmountable partition[29].

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[21] *So they do not take lessons from the doom of the past nations.*

[22] *They follow others blindly.*

[23] *i.e., like livestock or sheep, that follow without asking wherever they are led.*

[24] *i.e., indication for its existence or making it apparent.*

[25] *It covers you in darkness and provides rest.*

[26] *To return to your livelihood and activity.*

[27] *Such as Allah's ability to bring the dead to life.*

[28] *But instead, Allah sent Prophet Muhammad (ﷺ) as the final messenger for all people.*

[29] *When salt and fresh waters meet, although both mix together, each still keeps its distinctive qualities, as if a barrier prevents them from mixing completely.*

54. It is He Who created human beings from water[30], then made between them bonds of kinship and marriage, for your Lord is Most Capable.

55. Yet they worship besides Allah that which can neither benefit nor harm them; the disbeliever always collaborates against his Lord[31].

56. We have not sent you [O Prophet] except as a bearer of glad tidings and a warner.

57. Say, "I do not ask you for any reward for it, except that anyone who wishes to take a path to his Lord[32]."

58. Put your trust in the Ever-Living Who never dies, and glorify Him with praise. He is Sufficient as All-Aware of the sins of His slaves -

59. it is He Who created the heavens and earth and all that is between them in six Days[33], then rose over the Throne[34]. He is the Most Compassionate, so ask about Him the One Who is All-Aware.

60. When it is said to them, "Prostrate to the Most Compassionate," they say, "What is 'the Most Compassionate?' Shall we prostrate to what you order us?" And it only increases their aversion.

61. Blessed is He Who placed in the sky constellations and placed therein a radiant lamp[35] and a luminous moon.

62. It is He Who made the night and the day to follow each other so that everyone who wishes may reflect or become grateful.

63. The slaves of the Most Compassionate are those who walk on earth humbly[36], and when the ignorant address them, they only say words of peace[37];

64. and those who spend the night prostrating and standing before their Lord;

65. and those who say, "Our Lord, turn the punishment of Hell away from us, for its punishment is unrelenting[38]."

66. It is an evil place to settle and an evil abode."

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[30] *i.e., the zygote (the mixture of sperm and egg).*

[31] *i.e., helping and defending those who rebel against Allah.*

[32] *By spending in the way of Allah.*

[33] *The «six Days» does not necessarily mean six 24 hours of time; for a heavenly Day is 1,000 years of our time. (see 22:47), whereas the Day of Judgment will be 50,000 years of our time (see 70:4). Hence, its duration is only known to Allah.*

[34] *See footnote 7:54.*

[35] *i.e., the sun.*

[36] *i.e., without arrogance, but with dignity.*

[37] *i.e., words free from evil.*

[38] *i.e., ever adhering.*

67. And those who neither spend wastefully nor stingily, but are moderate between them;

68. and those who do not invoke besides Allah another god, and who do not kill a soul whom Allah has forbidden, except in the course of justice, and who do not commit adultery, for whoever does any of this will face the penalty,

69. the punishment will be doubled for him on the Day of Resurrection, wherein he will remain disgraced forever,

70. except those who repent and believe, and do righteous deeds; for them Allah will change their evil deeds into good deeds, for Allah is All-Forgiving, Most Merciful.

71. Whoever repents and does righteous deeds has turned to Allah with sincere repentance.

72. And those who do not witness falsehood[39], and when they pass by futility, they pass by with dignity;

73. and those who, when they are reminded of the verses of their Lord, they do not turn a deaf ear or a blind eye to them;

74. and those who say, "Our Lord, let our spouses and children be a source of joy for us[40], and make us good examples for the righteous."

75. It is they who will be rewarded with high palaces [in Paradise] for their perseverance, and they will be received therein with salutations and greetings of peace,

76. abiding therein forever. What an excellent abode and a resting place!

77. Say [O Prophet], "My Lord would not care at all about you, were it not for your supplication[41]. Now since you have rejected [the truth], the inevitable is bound to come[42]."

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[39] *i.e., places of sin, evil, and indecency.*

[40] *i.e., a source of happiness for their righteousness and adhering to a straight path.*

[41] *i.e., faith and worship.*

[42] *Or it will be adhering to you.*

26 - Ash-Shu'arā'[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Tā sīn mīm.[1]

2. These are the verses of the clear Book.

3. Perhaps you[2] will grieve yourself to death because they do not believe.

4. If We willed, We could send down upon them a sign from the heaven, at which their necks would stay bowed in humility[3].

5. No new reminder comes to them from the Most Compassionate except that they turn away from it.

6. They have rejected [the Truth], soon there will come to them the consequences of their ridicule.

7. Do they not see the earth, how many fine kinds of plants We grow in it?

8. Indeed, there is a sign in this, yet most of them will not believe.

9. Your Lord is indeed the All-Mighty, the Most Merciful.

10. And [remember] when your Lord called out to Moses, "Go to the wrongdoing people -

11. the people of Pharaoh; will they not fear [the punishment of] Allah?"

12. He said, "My Lord, I fear that they may reject me,

13. and I will feel distressed and my tongue will not be fluent, so send Aaron along [to help me].

14. Moreover, they have a charge against me, so I fear they may kill me[4]."

15. Allah said, "Certainly not! Go, both of you, with Our signs[5]; We are with you, listening.

16. Go to Pharaoh and say, 'We are the messengers[6] from the Lord of the worlds,

17. that you let the Children of Israel go with us.'"

18. Pharaoh said, "Did we not bring you up as a child among us, and you stayed with us several years of your life?

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[*] *Ash-Shu'arā' (The Poets)*

[1] *See footnote 2:1.*

[2] *O Muhammad.*

[3] *i.e., they would be compelled to believe, being humbled.*

[4] *For killing a Coptic Egyptian by mistake before becoming a prophet.*

[5] *i.e., the miracles of the staff and the shining hand, given to Moses.*

[6] *The singular form in Arabic denotes that they both were sent with a single message.*

19. Yet you did what you did[7], and you are extremely ungrateful."

20. He said, "I did it when I had no guidance.

21. So I fled from you in fear. Then my Lord gave me wisdom and made me one of the messengers.

22. Is this a favor that you remind me with, that you have enslaved the Children of Israel?[8]

23. Pharaoh said, "What is 'the Lord of the worlds'?"

24. Moses said, "The Lord of the heavens and earth and all that is between them, if only you had sure faith."

25. Pharaoh said to those around him, "Did you hear [what he just said]?"

26. Moses said, "Your Lord and the Lord of your forefathers."

27. Pharaoh said, "Your messenger who has been sent to you is truly insane!"

28. Moses said, "Lord of the east and west and all that is between them, if only you had sense!"

29. Pharaoh said, "If you take any god other than me, I will throw you into prison."

30. Moses said, "What if I bring you a clear proof?"

31. Pharaoh said, "Bring it then if you are truthful!"

32. So he threw down his staff, and suddenly it was a real serpent.

33. And he drew out his hand, and it was glowing white to the beholders.

34. Pharaoh said to the chiefs around him, "This is indeed a learned magician!

35. He wants to drive you out of your land with his magic. What do you suggest?"

36. They said, "Let him and his brother wait and dispatch heralds to the cities

37. to bring you every learned magician."

38. So the magicians were assembled at an appointed time on a known day[9].

39. And it was said to the people, "Will you join the gathering,

40. so that we may follow the magicians, if they are victorious?"

41. When the magicians came, they said to Pharaoh, "Will there be a reward for us if we are victorious?"

42. He said, "Yes, and then you will surely be of those who are close to me."

43. Moses said to them, "Throw whatever you wish to throw."

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[7] *i.e., striking the Copt in support of a man from your people, who died as a result.*

[8] *i.e., If you had not been cruel to the Israelites, I should not have been brought to your house for upbringing.*

[9] *i.e., the morning of the festival day. See 20:5859-.*

44. So they threw their ropes and staffs, and said, "By the glory of Pharaoh, it is we who will be the victorious!"

45. Then Moses threw his staff, and at once it swallowed up all objects of their illusion.

46. So the magicians fell down in prostration.

47. They said, "We believe in the Lord of the worlds,

48. the Lord of Moses and Aaron."

49. Pharaoh said, "How dare you believe in him before I give you permission. Indeed, he is your master who taught you magic, but you will soon come to know. I will surely cut off your hands and feet on opposite sides, then I will crucify you all."

50. They said, "No harm; we will surely return to our Lord.

51. We hope that our Lord will forgive us our sins, as we are the first of the believers."

52. We inspired Moses, "Leave with My slaves by night; you will surely be pursued."

53. So Pharaoh sent heralds to the cities[10],

54. saying, "These are but a small band,

55. and they have enraged us,

56. but we are all well-prepared."

57. Thus did We drive them[11] out of their gardens and springs,

58. and their treasures and splendid dwellings.

59. So it was, and We made the Children of Israel to inherit them.

60. They pursued them at sunrise.

61. When the two groups saw each other, the companions of Moses said, "We are surely overtaken!"

62. Moses said, "Certainly not! My Lord is with me; He will guide me."

63. Then We inspired Moses, "Strike the sea with your staff," so it parted, and each part became like a huge mountain.

64. Then We brought the others [i.e., the pursuers] close to that place,

65. and We saved Moses and all those who were with him.

66. Then we drowned the others.

67. Indeed, there is a sign in this, yet most of them would not believe.

68. Indeed, your Lord is the All-Mighty, the Most Merciful.

69. Relate to them the story of Abraham,

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[10] *In order to prevent the emigration of the Children of Israel.*

[11] *i.e., Pharaoh and his people.*

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 hear you when you call upon them?
73. Or can they benefit or harm you?"
74. They said, "No, but this is what we found our forefathers doing."
75. He said, "Do you see what you have been worshiping,
76. you and your ancestors?
77. Indeed, they are my enemies, except the Lord of the worlds[12],
78. Who created me, so He guides me;
79. and it is He Who provides me with food and drink;
80. and when I am ill He heals me;
81. and He will cause me to die and then bring me back to life;
82. and I hope that He will forgive me my sins on the Day of Judgment."
83. "My Lord, grant me knowledge, and join me with the righteous,
84. and grant me an honorable mention among the later generations[13],
85. and make me of those who will inherit the Garden of Bliss;
86. and forgive my father, for he is one of those who have gone astray;
87. and do not disgrace me on the Day when all will be resurrected -
88. the Day when neither wealth nor children will be of any avail,
89. except the one who comes to Allah with a sound heart[14]."
90. Paradise will be brought near to the righteous,
91. and Hellfire will be uncovered to those who went astray,
92. and they will be told, "Where are those whom you used to worship
93. other than Allah? Can they help you or even help themselves?"
94. Then they will be hurled into Hell one upon another, along with those who led them astray,
95. and the followers of Iblīs, all together.
96. There the deviants will say while quarreling with their false deities,

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[12] *As they worshiped idols in addition to worshiping Allah.*
[13] *Muslims invoke Allah's blessings upon Abraham (ﷺ) along with Muhammad (ﷺ) in their daily prayers.*
[14] *A heart free from disbelief, polytheism, hypocrisy, arrogance, and show-off.*

97. "By Allah, we were clearly misguided,
98. when we deemed you equal to the Lord of the worlds.
99. None led us astray except the wicked.
100. Now we neither have any intercessors,
101. nor a close friend.
102. If only we had a chance to return, we would be among the believers."
103. Indeed, there is a sign in this, yet most of them would not believe.
104. Your Lord is surely the All-Mighty, the Most Merciful.
105. The people of Noah rejected the messengers[15]
106. when their brother Noah said to them, "Do you not fear Allah?
107. I am a trustworthy messenger to you,
108. so fear Allah, and obey me.
109. I seek of 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, "Shall we believe in you when you are followed by the lowest people[16]?"
112. He said, "What knowledge do I have of what they do?
113. Their reckoning is only with my Lord if you realize!
114. I am not going to drive the believers away.
115. I am only a clear warner."
116. They said, "O Noah, if you do not desist, you will certainly be stoned."
117. He said, "My Lord, my people have rejected me.
118. So judge between me and them decisively, and save me and the believers who are with me."
119. So We saved him and those who were with him in the fully laden Ark.
120. Then We drowned thereafter all the rest.
121. Indeed, there is a sign in this, yet most of them would not believe.
122. Indeed, your Lord is the All-Mighty, the Most Merciful.
123. The people of 'Ād rejected the messengers

[15] *For denying Noah was equal to denying all of the messengers of Allah.*
[16] *For they were mostly the poor and ordinary people, who enjoyed no position in society.*

124. when their brother Hūd said to them, "Will you not fear Allah?
125. I am a trustworthy messenger to you,
126. so fear Allah, and obey me.
127. I do not ask you for any reward for this; my reward is only with the Lord of the worlds.
128. Do you build a landmark[17] on every high place for no purpose?
129. And do you construct for yourselves palaces, hoping that you will live forever?
130. And when you attack [others], do you attack ruthlessly?
131. So fear Allah, and obey me.
132. And fear the One Who has provided you with everything you know:
133. Who provided you with livestock and children,
134. and with gardens and springs.
135. I fear for you the punishment of a momentous day."
136. They said, "It is the same to us whether you admonish us or not.
137. This is nothing but the custom of the former people,
138. and we will never be punished."
139. Thus they rejected him, so We destroyed them. Indeed, there is a sign in this, yet most of them would not believe,
140. Your Lord is indeed the All-Mighty, the Most Merciful.
141. The people of Thamūd rejected the messengers
142. when their brother Sālih said to them, "Will you not fear Allah?
143. I am a trustworthy messenger to you,
144. so fear Allah, and obey me.
145. I do not ask you for any reward for this; my reward is only with the Lord of the worlds.
146. Will you be left secure in whatever you have here,
147. in gardens and springs,
148. and in fields of crops and date palms laden with tender fruit,
149. carving out houses in the mountains with great skill?
150. So fear Allah, and obey me.
151. And do not obey the command of the transgressors,
152. those who spread corruption in the land and never do what is right."

[17] *They used to build lofty structures along the road to be seen by passersby, as a symbol of their wealth and power.*

153. They said, "You are but one of those who are bewitched!

154. You are but a human like us, so bring a sign if you are one of the truthful."

155. Sālih said, "This is a she-camel[18]; she will have her share of water and you will have yours, each on a specified day.

156. Do not touch her with harm, or you will be seized by the punishment of a horrible day."

157. But they hamstrung her, then they became regretful,

158. So the punishment seized them[19]. Indeed, there is a sign in this, yet most of them would not believe.

159. Your Lord is indeed the All-Mighty, the Most Merciful.

160. The people of Lot rejected the messengers,

161. when their brother Lot said to them, "Will you not fear Allah?

162. I am a trustworthy messenger to you,

163. so fear Allah, and obey me.

164. I do not ask you for any reward for this; my reward is only with the Lord of the worlds.

165. Do you approach males with lust among all people[20],

166. leaving the wives whom your Lord has created for you? You are but a transgressing people."

167. They said, "O Lot, If you do not desist, you will surely be expelled."

168. Lot said, "I am one of those who utterly abhor your practice.

169. My Lord, save me and my family from [the consequences of] what they do."

170. So We saved him and all his family,

171. except an old woman who was among those who remained behind[21].

172. Then We destroyed the rest,

173. and We poured down upon them a rain [of stones]. How terrible was the rain of those who were warned!

174. Indeed, there is a sign in this, yet most of them would not believe.

175. Your Lord is indeed the All-Mighty, the Most Merciful.

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[18] *That was miraculously sent to them as a sign by Allah.*

[19] *They were destroyed by a violent earthquake and a blast after Sālih told them: "You have only three days to enjoy yourselves in your houses". See 11:65. Allah says: "We sent against them a single blast, leaving them like trampled hedge-building twigs". See 54:31.*

[20] *i.e., Are there any creatures besides you who commit this abominable act?*

[21] *Lot›s wife, who betrayed him by not believing and remained a disbeliever; thus, she was among those destroyed.*

176. The people of the Forest[22] rejected the messengers.
177. When Shu'ayb said to them, "Will you not fear Allah?
178. I am a trustworthy messenger to you,
179. so fear Allah, and obey me.
180. I do not ask you for any reward for this; my reward is only with the Lord of the worlds.
181. Give full measure and do not be of those who defraud others,
182. and weigh with accurate scales,
183. and do not defraud people of their goods, nor go about in the land spreading corruption.
184. And fear the One Who created you and the former peoples[23]."
185. They said, "You are truly bewitched!
186. You are only a human being like us, and we think you are nothing but a liar.
187. So cause pieces of the sky to fall upon us, if you are of the truthful."
188. Shu'ayb said, "My Lord knows best whatever you do."
189. Thus they rejected him, so they were seized by the punishment of the cloudy day; it was the punishment of a horrible day.
190. Indeed, there is a sign in this, yet most of them would not believe.
191. Your Lord is indeed the All-Mighty, the Most Merciful.
192. This is indeed a revelation from the Lord of the worlds,
193. which the Trustworthy Spirit [Gabriel] has brought down
194. to your heart [O Prophet] so that you may be one of the warners,
195. in a clear Arabic language.
196. And it was indeed [mentioned] in the scriptures of the former peoples.
197. Was it not a proof for them that the learned men of the Children of Israel recognized it [to be true][24]?
198. If We had sent it down to any of the non-Arabs,
199. and he had recited it to them[25]; still, they would not have believed in it.
200. This is how We made it [i.e., disbelief] enter the hearts of the wicked.
201. They will not believe in it until they see the painful punishment,
202. which will come upon them suddenly when they least expect it.

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[22] *i.e., the people of Madyan, to whom Shu'ayb was sent.*
[23] *i.e., generations of the past.*
[24] *e.g., Abdullah ibn Salām, a Jewish scholar, accepted Islam during the lifetime of the Prophet (ﷺ), for he knew that he came with a true message.*
[25] *As a miracle from Allah.*

203. They will then say, "Can we be granted some respite?"
204. Do they really seek to hasten Our punishment?
205. Tell me [O Prophet] if We give them a life of ease for years,
206. then there came to them what they were warned of,
207. what would avail them the life of ease that they were given?
208. We never destroyed any town without sending them warners,
209. to admonish them, for We are never unjust.
210. This [Qur'an] is not sent down by the devils[26],
211. it is not for them to do this, nor is it within their capability,
212. for they are strictly barred from overhearing it[27].
213. So do not call upon any other god besides Allah, lest you become of those who will be punished.
214. And warn [starting with] the nearest kinsfolk,
215. and lower your wing [in kindness] to the believers who follow you.
216. But if they disobey you, say, "I disown what you do."
217. And put your trust in the All-Mighty, the Most Merciful,
218. Who sees you when you stand up [for prayer],
219. and your movements among those who prostrate.
220. Indeed, He is the All-Hearing, the All-Knowing.
221. Shall I inform you upon who the devils descend?
222. They descend upon every sinful liar,
223. who whisper hearsay in the ears, but most of them are liars.
224. As for poets, they are followed by the deviants.
225. Do you not see that they wander aimlessly in every valley[28],
226. and that they say what they do not do?
227. Except those who believe, do righteous deeds, remember Allah much and defend themselves[29] after being wronged. The wrongdoers will come to know what end awaits them.

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[26] *As the disbelievers claim; rather, it is brought down by Gabriel, the Trustworthy Spirit.*
[27] *So they cannot eavesdrop on heaven. See 72:9.*
[28] *Telling lies indiscriminately, praising some, and disparaging others.*
[29] *By replying to the satire of hostile poets through poetry.*

27 - An-Naml[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Tā Sīn[1]. These are the verses of the Qur'an and a clear book;

2. a guidance and glad tidings for the believers,

3. those who establish prayer and give zakah, and who firmly believe in the Hereafter.

4. As for those who do not believe in the Hereafter, We have made their deeds appealing to them, so they wander blindly.

5. Such are those who will have a terrible punishment, and it is they who will be the greatest losers in the Hereafter.

6. Indeed, you are receiving the Qur'an from the All-Wise, All-Knowing.

7. [Remember] when Moses said to his family, "I have spotted a fire. I will bring you some news[2] from there, or bring you a burning brand so that you may warm yourselves."

8. When he came to it, he was called, "Blessed is He Who is at the fire and those who are around it[3]. Glory be to Allah, the Lord of the worlds.

9. O Moses, verily this is Me - Allah, the All-Mighty, the All-Wise.

10. Throw down your staff!" But when he saw it slithering as if it were a snake, he turned and ran away without looking back. "O Moses, do not be afraid! Indeed, the messengers should have no fear in My presence,

11. except he who does wrong, then substitutes good for evil, then I am indeed All-Forgiving, Most Merciful.

12. Put your hand into your garment, it will come out shining white without blemish, as one of nine signs to Pharaoh and his people[4], for they are indeed a rebellious people."

13. But when Our visible signs came to them, they said, "This is clear magic."

14. They denied them wrongfully and arrogantly, although their hearts were convinced that they were true. See then how was the end of those who spread corruption!

15. We gave David and Solomon knowledge, and they said, "All praise be to Allah, Who has favored us[5] over many of His believing slaves."

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[*] *An-Naml (The Ants)*

[1] *See footnote 2:1*

[2] *For they lost their way in the dark while traveling from Midian to Egypt.*

[3] *i.e., the angels around the fire.*

[4] *See footnote 23:45.*

[5] *They were privileged by prophethood, the ability to communicate with animals and birds, control the wind, use the jinn for their service, etc.*

16. Solomon succeeded David, and said, "O people, we have been taught the speech of birds, and we have been given from all things. This is indeed a clear favor."

17. Solomon's armies of jinn, men and birds were assembled before him, marching in organized ranks,

18. until when they reached a valley of ants, an ant said, "O ants, get into your dwellings, so Solomon and his armies do not crush you unknowingly."

19. So he smiled in amusement at its words and said, "My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and my parents, and to do righteous deeds that please you. And admit me, by Your mercy, among Your righteous slaves."

20. Once he checked the birds, and said, "Why is it that I do not see the hoopoe – or is he among the absent?

21. I will surely punish him severely, or slaughter him, unless he brings me a valid reason."

22. It was not long before the hoopoe came and said, "I have learned something that you do not know; I come to you from Sheba with sure news.

23. I found a woman[6] ruling over them, who has been given of all things, and she has a great throne.

24. I found her and her people prostrating before the sun instead of Allah. Satan has made their deeds appealing to them and turned them away from the right way, so they are not guided.

25. so that they do not prostrate before Allah Who brings forth what is hidden in the heavens and earth, and Who knows all that you conceal and all that you reveal.

26. Allah; none has the right to be worshiped except Him, the Lord of the Mighty Throne."

27. Solomon said, "We will see whether you have told the truth or you are one of the liars.

28. Take this letter of mine and deliver it to them, then withdraw and see how they respond."

29. The Queen said, "O chiefs, a noble letter has been delivered to me.

30. It is from Solomon, and it reads, 'In the name of Allah, the Most Compassionate, the Most Merciful.

31. Do not be arrogant towards me, but come to me in full submission."

32. She said, "O chiefs, advise me in this matter of mine, for I would make no decision without your consent[7]."

33. They said, "We are powerful and great fighters, but the decision is yours, so consider what you will command."

34. She said, "When kings enter a town, they ravage it and humiliate its notables; this is what they really do.

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[6] *Known as Bilqīs, the Queen of Sheba.*

[7] *Or without your presence to hear from you.*

35. But I will send them a gift, then see with what response the envoys will return[8]."

36. When the envoy came to Solomon, he said, "Do you seek to appease me with wealth? What Allah has given me is far better than what He has given you. Rather, it is you who take pleasure in gifts.

37. Go back to them; we will surely come to them with forces that they cannot resist, and we will surely drive them out therefrom in disgrace, fully humbled[9]."

38. He said, "O chiefs, which one of you can bring me her throne before they come to me in submission?"

39. A powerful jinn said, "I will bring it to you before you rise up from your council, and I am strong enough and trustworthy."

40. But the one who had some knowledge of the scripture[10] said, "I will bring it to you in the blink of your eye." When he saw it placed before him, he said, "This is a favor of my Lord, to test me whether I will be grateful or ungrateful. Whoever is grateful, it is only for his own good; and whoever is ungrateful, then my Lord is Self-Sufficient, Most Generous."

41. He said, "Disguise her throne for her, so we may see whether she can discover the truth, or she will be of those who cannot recognize."

42. So when she came, she was asked, "Is your throne like this?" She said, "It looks as if it is the same. We were given knowledge beforehand[11], and have submitted [to Allah]."

43. But she was hindered [from the faith] because she used to worship other than Allah, for she came from a disbelieving people.

44. It was said to her, "Enter the palace." But when she saw it, she thought it was a body of water[12], so she uncovered her calves. He said, "This is a palace paved with crystal." She said, "My Lord, I have wronged myself, and now I submit along with Solomon to Allah, the Lord of the worlds."

45. We sent to the people of Thamūd their brother Sālih [saying], "Worship Allah," then they suddenly split into two quarreling factions[13].

46. He said, "O my people, why do you seek to hasten punishment rather than good?[14]

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[8] *She wanted to see whether Solomon was a true prophet or only a king who would be satisfied with a tribute.*

[9] *In case they refused to submit.*

[10] *i.e., A man of righteousness and knowledge of the scripture who also knew Allah›s Magnificent Name (Al-'Ism Al-'Azam), by Which if supplication was made would be answered.*

[11] *Because he had refused our tribute sent to him, or we had known about his kingdom and authority before seeing this sign of bringing the throne from this long distance. Or «We were given knowledge beforehand» was Prophet Solomon's statement, which means: We were given knowledge beforehand that she will come submitting to Allah, and we were submissive and obedient to Allah Almighty.*

[12] *The floor of the palace was transparent, under which was flowing water.*

[13] *i.e., believers and non-believers.*

[14] *They challenged Sālih to bring them the punishment rather than asking for mercy from Allah.*

If only you sought Allah's forgiveness, so that you may be shown mercy!"

47. They said, "We consider you and those who are with you as a bad omen." He said, "Your omen is from Allah, but you are a people who are being tested."

48. There were nine men in the city who used to spread corruption in the land without doing anything good.

49. They said, "Let us all swear by Allah that we will kill him and his family by night. Then we will tell his heir[15], 'We did not witness the murder of his family, and we are indeed truthful.'"

50. Thus they made a plan and We too made a plan, but they were unaware of it.

51. See then what was the consequences of their plan: We destroyed them and their entire people.

52. Now their houses are utterly ruined because of their wrongdoing. Indeed, there are signs in this for people of knowledge.

53. And We saved those who believed and feared Allah.

54. And [remember] Lot, when he said to his people, "Do you commit this shameful act[16] while seeing [one another][17]?

55. Do you approach men with lust instead of women? In fact, you are an ignorant people!"

56. But the only response his people gave was to say, "Drive the family of Lot out of your town, for they are a people who keep themselves pure!"

57. So We saved him and his family, except his wife whom We destined to be among those who would remain behind.

58. And We rained upon them a rain [of stones]. How terrible was the rain of those who were warned!

59. Say, [O Prophet], "All praise is for Allah, and peace be upon His slaves whom He has chosen. Is Allah better, or those partners whom they associate with Him?"

60. Is He [not better] Who created the heavens and earth, and sent down for you rain from the sky, by which We caused to grow gardens of cheerful beauty? You could never cause their trees to grow. Is there any god besides Allah? No, but they are people who ascribe equals [to Allah].

61. Is He [not better] Who made the earth a stable place to live, and caused rivers to flow through it, and placed therein firm mountains, and made a barrier between two flowing bodies of water[18]? Is there any god besides Allah? No, but most of them do not know.

62. Is He [not better] Who responds to the distressed when he calls out to Him, and

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[15] *i.e., the one who executes his will and avenges his blood.*

[16] *i.e., sodomy.*

[17] *i.e., publicly, or while you are aware [that it is wrong].*

[18] *See footnote 25:53.*

Who relieves suffering, and Who makes you successors[19] on earth? Is there any god besides Allah? Little is it that you take heed!

63. Is He [not better] Who guides you in the depths of the darkness of the land and sea[20], and Who sends the winds as harbingers ahead of His mercy[21]? Is there any god besides Allah? Exalted is Allah far above the partners they associate with Him!

64. Is He [not better] Who originates creation then repeats it, and Who gives you provision from the heaven and earth? Is there any god besides Allah? Say, "Produce your evidence, if you are truthful."

65. Say, "No one in the heavens and earth has knowledge of the unseen except Allah." Nor do they know when they will be resurrected.

66. In fact, their knowledge cannot comprehend the Hereafter; rather, they are in doubt about it; rather, they are blind to it.

67. Those who disbelieve say, "What! Is it that when we and our forefathers become dust, will we really be brought forth [alive]?

68. We and our forefathers have been promised this before; this is nothing but ancient fables!"

69. Say, "Travel in the land and see how was the end of the wicked."

70. Do not grieve over them, nor be distressed by their plots.

71. They say, "When will this warning come to pass, if you are truthful?"

72. Say, "Perhaps some of what you seek to hasten is quite near to you."

73. Indeed, your Lord is graceful to mankind[22], but most of them are ungrateful.

74. Your Lord surely knows all that their hearts conceal and all that they reveal[23].

75. For there is nothing hidden in the heavens and earth except that it is [written] in a clear Record[24].

76. Indeed, this Qur'an explains to the Children of Israel most of that over which they differ.

77. And it is certainly a guidance and mercy for the believers.

78. Indeed, your Lord will judge between them by His justice, for He is the All-Mighty, the All-Knowing.

79. So put your trust in Allah, for you are upon the clear truth.

80. You cannot make the dead[25] hear, nor can you make the deaf hear the call when they turn their backs retreating.

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[19] *One generation after another generation.*

[20] *Through the stars, constellations, and landmarks.*

[21] *i.e., the rain.*

[22] *As He delays their punishment and grants them respite to repent.*

[23] *In words or actions.*

[24] *i.e., the Preserved Tablet (Al-Lawh Al-Mahfūz).*

[25] *i.e., whose hearts have died due to their disbelief in Allah.*

81. Nor can you guide the blind out of their error, nor can you make anyone hear except those who believe in Our verses, for they are ready to submit to Allah.

82. When the decree [of the Hour] comes to pass against them, We will bring forth to them a beast[26] out of the earth that will tell them that the people had no faith in Our verses.

83. And [beware of] the Day when We will gather from every nation a group of those who used to reject Our verses, and they will be driven in ranks.

84. When they finally come, He will say, "Did you reject My verses without even comprehending them, or what exactly were you doing?

85. The decree [of punishment] will befall them because of their wrongdoing, leaving them speechless.

86. Do they not see that We made the night for them to rest in, and made the day bright? Indeed, there are signs in this for people who believe.

87. And [beware of] the Day when the Trumpet will be blown, and all those who are in the heavens and on earth will be horrified except whom Allah wills[27], and all will come to Him, fully humbled.

88. You will see the mountains, thinking them firmly fixed[28], but they will be moving like clouds - such is the design of Allah, Who has perfected everything. Indeed, He is All-Aware of what you do.

89. Whoever comes with a good deed will be rewarded with better than it, and they will be safe from the horror of that Day.

90. But whoever comes with an evil deed[29] will be thrown on their faces in the Fire. Are you recompensed except for what you used to do?

91. Say, "I have been commanded only to worship the Lord of this city [of Makkah] Who made it sacred and to Whom belongs all things. And I am commanded to be one of those who submit to Allah [in Islam],

92. and to recite the Qur'an." Then whoever chooses guidance, it is only for his own good; but whoever chooses to go astray, say [O Prophet], "I am only one of the warners."

93. And say, "All praise is for Allah. He will show you His signs, then you will acknowledge them. Your Lord is not unaware of what you do."

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[26] *The emergence of this beast is one of the major signs of the Day of Judgment; it will speak to people.*

[27] *The Trumpet will be blown twice: The first blow will cause all to be horrified and then they will die, except whom Allah spares, and the second blow will cause all to be resurrected.*

[28] *Or solid.*

[29] *Without having repented from disbelief or sins.*

28 - Al-Qasas[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Tā Sīn Mīm.[1]

2. These are the verses of the clear Book.

3. We recount to you part of the story of Moses and Pharaoh in truth for people who believe.

4. Indeed, Pharaoh arrogantly elevated himself in the land and divided its people into different factions; oppressing one group of them[2], slaughtering their sons and sparing their women alive[3]. He was truly one of those who spread corruption.

5. But We wanted to bestow favor upon those who were oppressed in the land[4], and make them leaders and inheritors [of the land],

6. and to establish them in the land, and to show Pharaoh, Hāmān[5][5] and their soldiers[6] that which they feared[7].

7. We inspired the mother of Moses, "Suckle him; but when you fear for him, cast him into the river, and do not fear or grieve. We will surely return him to you, and will make him one of the messengers."

8. Then the household of Pharaoh picked him up, so that he may become an enemy to them and a source of grief. Indeed, Pharaoh, Hāmān and their soldiers were wrongdoers.

9. Pharaoh's wife said, "He is a source of joy for me and you. Do not kill him; he will probably benefit us, or we may adopt him as a son." They were unaware [of the consequences].

10. The heart of Moses' mother became restless; she was about to disclose it, had We not reassured her heart so that she would maintain her faith [in Allah's promise].

11. She said to his sister, "Keep track of him." So she watched him from a distance, without them noticing.

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[*] *Al-Qasas (The Stories)*

[1] *See footnote 2:1*

[2] *i.e., the Children of Israel.*

[3] *For their own service and as a sign of humiliation to the Children of Israel.*

[4] *i.e., the Children of Israel who were oppressed by Pharaoh in Egypt.*

[5] *Hāmān was Pharaoh's minister during the time of Moses.*

[6] *Through those whom they oppressed and enslaved.*

[7] *i.e., the fulfillment of the Pharaoh's old dream that his kingdom would come to an end at the hands of a newborn from the Children of Israel.*

12. We had already forbidden for him all wet nurses[8], then she said, "Shall I direct you to a household who will nurse him for you and take good care of him?"

13. Then We returned him to his mother so that she would be comforted and not grieve, and so that she would know that Allah's promise is true. Yet most of them do not know.

14. When he reached his full strength and maturity, We gave him wisdom and knowledge. This is how We reward those who do good.

15. Once he entered the city unnoticed by its people[9], and found two men fighting: one of his own people and the other of his enemies. The one from his own people called him for help against his enemy, so Moses struck him with his fist, causing his death. Moses said, "This is of Satan's work; he is a sworn enemy who mislead people."

16. He said, "My Lord, I have wronged myself, so forgive me," Then He forgave him, for He is indeed the All-Forgiving, the Most Merciful.

17. He said, "My Lord, because of the blessings that You have bestowed upon me, I will never be a supporter of the wicked."

18. Then he became fearful and vigilant in the city; suddenly the one who sought his help the day before cried out to him again for help. Moses said to him, "You are clearly a troublemaker."

19. When he was about to strike the one who was an enemy to both of them, he[10] said, "O Moses, do you want to kill me as you killed that person yesterday? You only want to be a tyrant in the land, and you do not want to be one of those who put things right!"

20. Then there came a man rushing from the farthest end of the city, and said, "O Moses, the chiefs are conspiring to kill you, so leave. I am giving you sincere advice."

21. So he left the city, fearful and vigilant. He said, "My Lord, save me from the wrongdoing people."

22. When he headed towards Midian, he said, "My Lord will surely guide me to a straight way."

23. When he arrived at the well of Midian, he found a crowd of people watering [their flocks] and found apart from them two women holding [their flocks] back. He said, "What is the matter with you?" They said, "We cannot water [them] until the shepherds take [their flocks] away, and our father is a very old man."

24. So he watered [their flocks] for them, then he turned to the shade and said, "My Lord, I am desperately in need of whatever good You may send down to me[11]."

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[8] *Moses had refused to nurse from any other woman.*

[9] *i.e., as it was the time of rest at noon.*

[10] *i.e., the Israelite thought that Moses wanted to strike him.*

[11] *Moses left Egypt having nothing until he arrived in Midian. As soon as he sought Allah›s help, Allah gave him a wife, a livelihood, and a home.*

25. Then one of the two women came to him, walking modestly. She said, "My father[12] is inviting you so that he may reward you for watering [our flocks] for us." When he came to him and told him the whole story, he said, "Have no fear. You are now safe from the wrongdoing people."

26. One of the two daughters said, "O dear father, hire him; the best one you can hire is the strong and trustworthy."

27. He said, "I would like to give you one of these two daughters of mine in marriage, provided that you serve me for eight years; if you complete ten, it will be of your own free will. I do not want to make things difficult for you. You will find me, if Allah wills, from among the righteous."

28. Moses said, "Let that be the agreement between me and you. Whichever of the two terms I complete, there will be no further obligation on me, and Allah is Witness over what we say."

29. When Moses had completed the term[13] and was traveling with his family, he spotted a fire in the direction of Mount Tūr. He said to his family[14], "Stay here; I have spotted a fire. Perhaps I will bring you from there some news or a brand of fire so that you may warm yourselves."

30. But when he came to it, he was called from the tree[15] in the sacred ground on the right side of the valley: "O Moses, I am Allah, the Lord of the worlds.

31. Throw down your staff." But when he saw it slithering as if it were a snake, he turned and ran away without looking back. [Allah said], "O Moses, come back, and have no fear; you are perfectly safe.

32. Put your hand into your garment, it will come out shining white without blemish, and draw your arms tight to you to calm your fear. These are two proofs from your Lord to Pharaoh and his chiefs, for they are indeed a rebellious people."

33. Moses said, "My Lord, I have killed one of their men, and I fear that they may kill me.

34. My brother Aaron is more eloquent than me in speech, so send him with me as a helper to confirm my words, for I fear that they may reject me."

35. Allah said, "We will strengthen you through your brother and give you both power, so they cannot harm you. With Our signs, you and your followers will prevail."

36. When Moses came to them with Our clear signs, they said, "This is nothing but fabricated magic; we have not heard of this from our earlier ancestors."

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[12] *Prophet Shu'ayb, the father of the two women.*

[13] *Moses completed the ten years term instead of eight years.*

[14] *From Midian to Egypt.*

[15] *Which was within the fire.*

37. Moses said, "My Lord knows best who has come with guidance from Him and who will have the best abode in the end. The wrongdoers will never succeed."

38. Pharaoh said, "O chiefs, I do not know for you any god other than myself. So bake for me bricks out of clay, O Hāmān, and build for me a tower so that I may have a look at the God of Moses, for I think he is a liar."

39. He and his soldiers were arrogant in the land without any right and thought that they would not be brought back to Us.

40. So We seized him and his soldiers and flung them into the sea[16]. See how was the end of the wrongdoers!

41. We made them leaders[17] calling to the Fire, and on the Day of Resurrection they will not be helped.

42. We caused a curse to pursue them in this world, and on the Day of Resurrection they will be among those who are despised.

43. We gave Moses the Scripture after destroying earlier nations, as an insight for mankind, and a guidance and mercy, so that they may take heed.

44. You were not [O Prophet] on the western side [of the mountain] when We gave Moses Our commandment, nor did you witness that event[18].

45. But We brought forth many generations [after Moses], and a long time passed on them[19]. And you [O Prophet] did not dwell among the people of Midian, rehearsing with them Our verses[20][20], but it is We Who sent you as a messenger [and revealed to you their stories].

46. You were not at the side of Mount Tūr when We called out [to Moses]. But [you have been sent] as a mercy from your Lord, to warn a people to whom no warner had come before you, so that they may take heed.

47. So they would not say - if struck by a calamity because of what their hands have sent forth, "Our Lord, if only You had sent us a messenger, so we could follow Your verses and be among the believers?"

48. But when the truth came to them from Us, they said, "If only he was given the like of what was given to Moses before[21]." Did they not reject what was given

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[16] *Allah caused them to enter the sea in pursuit of Moses and the believers.*

[17] *i.e., precedents or role models, followed by subsequent tyrants.*

[18] *The pagans of Makkah are recurrently reminded in the Quran that the Prophet (ﷺ) did not witness any of these events that happened centuries before his birth. See 12:102, 3:44, 11:49. So the only logical way of knowing about these stories is the divine revelation.*

[19] *So they forgot and neglected the ordinances of Allah over time.*

[20] *The Prophet (ﷺ) had no way of knowing these stories except through the revelation from Allah.*

[21] *The pagans of Makkah demanded that the Qur'an should have been revealed all at once like the Torah, and the Prophet (ﷺ) should have brought us tangible miracles like Moses' staff, illuminating hand, etc.*

to Moses before? They say, "Both [revelations] are works of magic, supporting each other", adding, "We truly reject both of them[22]."

49. Say, "Then bring a scripture from Allah which is better in guidance than these two so that I may follow it, if you are truthful."

50. But if they do not respond to you, then know that they only follow their desires. Who is more astray than one who follows his desire without any guidance from Allah? Indeed, Allah does not guide the wrongdoing people.

51. And We have constantly conveyed the Word [of admonition] to them[23], so that they may take heed.

52. As for those whom We gave the Scripture before this [Qur'an], they[24] do believe in it.

53. When this [Qur'an] is recited to them, they say, "We believe in it, for it is the truth from our Lord. We had already submitted [as Muslims even] before this[25]."

54. They will be given their reward twice for their patience, repelling evil with good[26], and for spending out of what We have provided for them.

55. When they hear vain talk, they turn away from it and say, "We are accountable for our deeds and you for yours. Peace [is our response] to you[27]! We do not want [to be with] the ignorant."

56. You cannot guide whoever you like, but Allah guides whom He wills, and He knows best who will be guided.

57. They say, "If we follow the guidance with you [O Prophet], we will be snatched away from our land[28]." Have We not established for them a safe sanctuary [in Makkah] to which fruits of all kinds are brought as provision from Us? But most of them do not know.

58. How many a town We have destroyed that were arrogant due to their affluence! Those are their dwellings which were never inhabited after them except briefly[29]. It is We Who were the Inheritors.

59. Your Lord would never destroy towns without first sending to their main city a messenger, reciting to them Our verses. Nor would We destroy towns unless their people were wrongdoers.

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[22] *It refers to the pagans of Makkah concerning the Qur'an and the Torah.*

[23] *i.e., to the pagans of Makkah and the Jews from among the Children of Israel about the consequences of the doomed nations.*

[24] *i.e., the sincere believers among the People of the Book.*

[25] *Such as 'Abdullah ibn Salām and Salmān al-Fārisi.*

[26] *i.e., compensating their misdeeds with good deeds, or responding to evil with what is good.*

[27] *i.e., «You are secure from being treated in a like manner by us.»*

[28] *By other Arab tribes.*

[29] *By travelers of pagans of Makkah seeking temporary shelter.*

60. Whatever you have been given is only an enjoyment and adornment of the life of this world, but what is with Allah is better and more lasting. Will you not then understand?

61. Is one whom We promised a good promise - which he is going to obtain - like one whom We gave the pleasure of the life of this world, then on the Day of Resurrection he will be among those summoned [to Hellfire]?

62. And [beware of] the Day when He will call out to them and say, "Where are those whom you claimed to be My partners?"

63. Those against whom the word will be fulfilled[30] will say, "Our Lord, these are the ones whom we led astray; we led them astray as we ourselves went astray. We disassociate ourselves [from them] before You; it was not us that they used to worship[31]."

64. Then they will be told, "Call upon your [so-called] partners [for help]." They will call upon them, but will receive no response. They will see the punishment, wishing that they had followed guidance.

65. On the Day when He will call out to them, saying, "What response did you give to the messengers?"

66. They will be dumbstruck[32] on that Day, not even able to ask one another.

67. But whoever repents and believes, and does righteous deeds, he will be among the successful.

68. Your Lord creates and chooses what He wills; they have no choice. Glorified is Allah and Exalted is He far above what they associate with Him.

69. Your Lord knows all that their hearts conceal and all that they reveal.

70. He is Allah: none has the right to be worshiped except Him. All praise belongs to Him in this life and the Hereafter. His is the Judgment, and to Him you will all be returned.

71. Say, "What do you think, if Allah were to make the night perpetual for you until the Day of Resurrection, which god other than Allah could bring you shining light? Do you not then listen?"

72. Say, "What do you think, if Allah were to make the day perpetual for you until the Day of Resurrection, which god other than Allah could bring you night to rest in? Do you not then see?"

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[30] *i.e., the disbelievers upon whom the decree of punishment has been passed.*

[31] *i.e., We did not force them, nor did they obey us; rather, they obeyed their own desires.*

[32] *Not being able to make excuses or invent lies.*

73. It is out of His mercy that He made for you the night and day, so that you may rest therein and seek of His bounty, and so that you may be grateful.

74. And [beware of] the Day when He will call out to them and say, "Where are those whom you claimed to be My partners?"

75. We will bring forth from every nation a witness[33] and say, "Bring your proof." They will then know that the truth is with Allah, and all [false gods] that they used to invent will be lost from them.

76. Indeed, Korah[34] was one of the people of Moses, but he behaved arrogantly towards them. We had given him such treasures that their keys would weigh down a group of strong men. When his people said to him, "Do not exult, for Allah does not like the exultant.

77. Rather, seek with what Allah has given you the abode of the Hereafter, without forgetting your share of this world, and do good as Allah has done good to you, and do not seek to spread corruption in the land, for Allah does not like those who spread corruption."

78. He said, "I have been given all this because of the knowledge that I have." Did he not know that Allah destroyed some generations before him who were superior to him in power and greater in accumulating [wealth]? There will be no need for the wicked to be asked about their sins[35].

79. He came out before his people in all his glamor. Those who desired the life of this world said, "Oh, would that we had the like of what Korah has been given! He is indeed a man of great fortune."

80. But those who were given knowledge said, "Woe to you! Allah's reward is better for those who believe and do righteous deeds. But none will attain this except those who are steadfast."

81. Then We caused the earth to swallow him and his house. There was no one to help him against Allah, nor was he able to help himself.

82. Those who had wished for his position the day before started saying, "Oh, it is surely Allah Who extends provisions to whom He wills or restricts it. If Allah had not favored us, He could have caused the earth to swallow us too. Oh, indeed the disbelievers will never succeed."

83. That is the abode of the Hereafter We will assign to those who neither seek superiority nor corruption on earth. The best outcome is for those who fear Allah.

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[33] *i.e., a prophet.*

[34] *Korah was Moses' cousin. Instead of helping his people, he behaved arrogantly toward them.*

[35] *Since Allah already knows their sins; they will only be interrogated as a form of censure and rebuke.*

84. Whoever comes with a good deed will be rewarded with what is better, and whoever comes with an evil deed, the evildoers will only be recompensed for what they used to do.

85. Indeed, the One Who has ordained for you the Qur'an will bring you back home[36]. Say, "My Lord knows best who has come with guidance and who is clearly misguided."

86. You were not expecting the Book to be revealed to you, but it was a mercy from your Lord. So never be a supporter to the disbelievers[37].

87. Do not let them turn you away from Allah's verses after they have been sent down to you. Rather, call people to your Lord, and never be among those who associate partners with Allah.

88. Do not invoke with Allah another god; none has the right to be worshiped except Him. Everything will perish except His Face[38]. His is the Judgment and to Him you will all be brought back.

[36] *This is referring to the return of the Prophet (ﷺ) to Makkah after emigration to Medina, which did take place eventually as a conquerer.*

[37] *By making any concessions to their beliefs.*

[38] *i.e., except Himself. The commentators have two interpretations here: 1. that Allah is Permanent and Eternal, for everything will perish except Himself. 2. that everything will perish except what is done for the sake (Face) of Allah.*

29 - Al-'Ankabūt[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Mīm.[1]

2. Do people think once they say, "We believe," that they will be left without being put to the test?

3. We certainly tested those who came before them. For Allah will surely make known those who are truthful and those who are liars.

4. Do the evildoers think that they can escape Us? How evil is their judgment!

5. Whoever hopes to meet Allah, the time appointed by Allah is sure to come, and He is the All-Hearing, the All-Knowing.

6. Whoever strives, he only strives for his own good. Indeed, Allah is in no need of the worlds.

7. As for those who believe and do righteous deeds, We will surely expiate their sins, and reward them according to the best of what they used to do.

8. We have enjoined upon man kindness to his parents. But if they strive to make you associate with Me what you have no knowledge of[2], then do not obey them. To Me is your return; then I will inform you of what you used to do.

9. Those who believe and do righteous deeds, We will surely admit them among the righteous.

10. There are some among people who say, "We believe in Allah", but when they suffer for the sake of Allah, they deem the persecution of men as equal to the punishment of Allah. But when victory comes from your Lord, they will surely say, "We were with you." Does Allah not know best what is in the hearts of all people?

11. Allah will certainly make known those who truly believe and those who are hypocrites.

12. Those who disbelieve say to those who believe, "Follow our way, and we will bear the burden of your sins." But they will never bear any of their sins. They are indeed liars.

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[*] *Al-'Ankabūt (The Spider)*

[1] *See footnote 2:1.*

[2] *Knowledge of other gods, as there can be no valid knowledge about something non-existent or untrue.*

13. They will certainly bear their own burdens, as well as other burdens along with their own burdens[3], and on the Day of Resurrection they will certainly be questioned concerning what they used to fabricate.

14. We sent Noah to his people, and he lived among them for a thousand years, less fifty. Then the Flood overtook them, while they persisted in wrongdoing.

15. But We saved him and those who were in the Ark, and We made it[4] a sign for all people.

16. And [remember] Abraham, when he said to his people, "Worship Allah and fear Him; that is better for you, if only you knew.

17. You worship nothing besides Allah but idols and fabricate lies. Those whom you worship besides Allah have no power to give you provision. So seek provision from Allah, worship Him, and be grateful to Him. To Him you will all be returned.

18. If you reject [the message], so did many nations reject before you. The duty of the Messenger is only to deliver the message clearly[5]."

19. Do they not see how Allah originates the creation then resurrects it? That is certainly easy for Allah.

20. Say, "Travel through the land and see how He originated the creation, and then Allah will repeat it a second time. Indeed, Allah is Most Capable of all things."

21. He punishes whom He wills and shows mercy to whom He wills, and to Him you will all be returned.

22. You cannot escape [His punishment] on earth or in heaven, and you have no protector or helper besides Allah."

23. Those who disbelieve in Allah's signs and the meeting with Him, it is they who will have no hope in My mercy, and for them there will be a painful punishment.

24. His people's only response was to say, "Kill him or burn him!" But Allah saved him from the fire[6]. Indeed, there are signs in this for people who believe.

25. He said, "You have taken idols other than Allah as a means of love among yourselves in the life of this world, but on the Day of Resurrection you will disown and curse one another. Your abode will be the Fire, and you will have no helpers."

26. Lot believed in him, and Abraham said, "I am emigrating to my Lord. He is indeed the All-Mighty, the All-Wise."

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[3] *They will carry the burdens of those whom they misled besides their own sins, although it will not lessen the burden of the former.*

[4] *i.e., the Ark or the story.*

[5] *It is either the continuation of the words of Abraham or Allah's words given as a comfort to the Prophet (ﷺ).*

[6] *The people of Abraham tried to burn him because he called them to worship Allah alone without associating others with Him; eventually, he smashed their idols. For the full story see 21:5171-.*

27. We gave him Isaac and Jacob, and assigned prophethood and scripture to his offspring, and gave him his reward in this life[7], and in the Hereafter he will surely be among the righteous.

28. And [remember] Lot, when he said to his people, "You surely commit a shameful act that no one in the world has ever done before you.

29. Do you approach men with lust, engage in highway robbery[8], and practice immoral acts in your gatherings?" But the only response his people gave was to say, "Bring us Allah's punishment, if you are truthful."

30. He said, "My Lord, help me against people who spread corruption."

31. When Our angel-messengers came to Abraham with glad tidings[9], they said, "We are going to destroy the people of this town, for its people have been persisting in wickedness."

32. He said, "But Lot is there!" They said, "We know well who is there. We will surely save him and his family, except his wife; she is one of those who will remain behind."

33. When Our angel-messengers came to Lot, he was distressed by their coming and felt troubled on their account[10], but they said, "Do not fear nor grieve; we will surely save you and your family, except your wife; she is one of those who will remain behind."

34. We will surely send down on the people of this town a scourge from heaven because of their evildoing."

35. We surely left some of its ruins as a clear sign for people of understanding.

36. To the people of Midian we sent their brother Shu'ayb. He said, "O my people, worship Allah and expect the Last Day, and do not go about spreading corruption in the land."

37. But they rejected him, so an earthquake seized them and they fell lifeless in their homes.

38. And [We destroyed] 'Ād and Thamūd, which is clear to you from their ruined dwellings. Satan made their deeds appealing to them and averted them from the right way, although they were people of perception.

39. And [We also destroyed] Korah, Pharaoh and Hāmān. Moses came to them with clear signs, but they showed arrogance in the land, yet they could not escape [Us].

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[7] *By righteous offspring, honorable mention, etc.*

[8] *And aggression against travelers.*

[9] *Of the birth of Isaac and his son, Jacob.*

[10] *Because they came in the form of handsome men, so Prophet Lot was worried for the dignity of his guests from his wicked people.*

40. Each of them We seized for their sin: against some of them We sent a storm of stones[11]; some were seized by a blast[12]; some We caused the earth to swallow[13]; and some We drowned[14]. It was not Allah Who wronged them, but it was they who wronged themselves.

41. The likeness of those who take protectors other than Allah is that of a spider spinning a house. Indeed, the flimsiest of houses is the house of a spider[15], if only they knew.

42. Allah knows whatever they call upon besides Him. He is the All-Mighty, the All-Wise.

43. Such are the comparisons We set forth for people, but none will understand them except the people of knowledge.

44. Allah created the heavens and earth for a true purpose. Indeed, there is a sign in this for the believers.

45. Recite [O Prophet] what is revealed to you of the Book, and establish prayer, for indeed prayer restrains one from immoral acts and wickedness[16]. Indeed, the remembrance of Allah is of greater merit. And Allah knows all what you do.

46. Do not argue with the People of the Book except in the best manner, unless with those of them who transgress[17] [against you]. And say, "We believe in what is sent down to us and what was sent down to you, and our God and your God is One, and to Him we submit."

47. Thus We have sent down to you the Book. Those to whom We gave the Scripture believe in it[18], and from these [pagans] there are some who believe in it, and none rejects Our verses except the disbelievers.

48. You [O Prophet] never recited any book before this, nor did you write with your hand. Otherwise, the people of falsehood would have raised suspicions.

49. Rather, this [Qur'an] is clear verses [preserved] in the hearts of those who have been given knowledge. And none rejects Our verses except the wrongdoers.

50. They say, "Why is it that no signs have been sent down to him from his Lord?" Say, "The signs are only with Allah, and I am only a clear warner."

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[11] *e.g., the people of Prophet Lot; and the people of Prophet Hūd (Aad) who were subjected to a furious windstorm for seven nights and eight days continuously.*

[12] *e.g., the people of Prophet Sālih (Thamūd).*

[13] *e.g., Korah, the cousin of Prophet Moses.*

[14] *e.g., the people of Prophet Noah; Pharaoh; and Hāmān.*

[15] *As it cannot protect the spider against rain, strong wind, and enemies.*

[16] *For it instills light in the heart, which prevents committing sins and guides to good deeds.*

[17] *Those who are obstinate and oppressive against Muslims, should not be dealt with in the best manner, for it will make them persist in their disbelief and transgression.*

[18] *Such as Abdullah ibn Salām, for they find the description of the Qur'an in their scriptures.*

51. Is it not enough for them that We have sent down to you the Book which is being recited to them? Indeed, there is a mercy and reminder in it for people who believe.

52. Say, "Allah is Sufficient as a Witness between me and you. He knows all that is in the heavens and earth. Those who believe in falsehood and disbelieve in Allah, it is they who are the losers."

53. They ask you [O Prophet] to hasten the punishment. If it had not been for a time already set, the punishment would have come to them. But it will surely come to them by surprise when they least expect it.

54. They ask you to hasten the punishment, but Hell will surely encompass the disbelievers

55. on the Day when the punishment will overwhelm them from above and from below their feet, and He will say, "Taste [the punishment] for what you used to do!"

56. O My believing slaves, My earth is spacious, so worship Me alone.

57. Every soul will taste death, and then to Us you will all be returned.

58. As for those who believe and do righteous deeds, We will surely accommodate them in mansions of Paradise under which rivers flow, abiding therein forever. How excellent is the reward of those who work [righteousness]! -

59. those who endure patiently and put their trust in their Lord.

60. How many creatures there are that cannot carry their provisions! It is Allah Who provides for them and for you, and He is the All-Hearing, the All-Knowing.

61. If you ask them who created the heavens and earth and subjected the sun and moon, they will surely say, "Allah." How are they then deluded?[19]

62. Allah extends provision to whom He wills of His slaves or restricts it. Indeed, Allah is All-Knowing of everything.

63. If you ask them who sends down rain from the sky, then revives therewith the land after its death, they will surely say, "Allah". Say, "All praise is for Allah," but most of them do not understand.

64. The life of this world is nothing but amusement and play, and the Abode of the Hereafter is indeed the real life, if only they knew.

65. When they board a ship, they supplicate Allah, devoting their faith sincerely to Him. But as soon as He rescues them to the land, they associate partners with Him,

[19] *How are they turning away from belief in Allah alone and worshiping besides Him other false deities that cannot bring about benefit or cause harm?!*

66. showing their ingratitude to what We have given them and enjoy themselves, but they will soon come to know.

67. Do they not see that We have made [Makkah] a safe sanctuary, while people around them are being snatched away?[20] Do they still believe in falsehood[21] and show ingratitude to Allah's favors?

68. Who does greater wrong than one who fabricates lies against Allah or rejects the truth when it comes to him? Is there not a home in Hell for the disbelievers?

69. As for those who strive in Our cause, We will surely guide them to Our ways[22], for Allah is certainly with those who do good.

[20] *Makkah, especially Ka'bah, was considered a sanctuary; as fighting was forbidden therein, and whoever entered it was safe. Whereas people were being killed and taken as captives in other cities of Arabia.*

[21] *i.e., in idols and false gods.*

[22] *i.e., various ways and means of attaining Allah's pleasure.*

30 - Ar-Rūm[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Mīm[1].

2. The Romans have been defeated[2]

3. in a nearby land[3], but they will gain victory after their defeat

4. within a few years. To Allah belongs the whole matter before and after [the victory]. On that day the believers will rejoice

5. at the victory granted by Allah[4]. He gives victory to whom He wills, and He is the All-Mighty, the Most Merciful.

6. This is the promise of Allah. Allah never breaks His promise, but most people do not know.

7. They only know the apparent life of this world, but they are heedless of the Hereafter.

8. Do they not reflect on themselves? Allah did not create the heavens and earth and all that is between them except for a true purpose and for an appointed term, but most people deny the meeting with their Lord.

9. Have they not traveled through the land to see how was the end of those who came before them? They were more powerful than them, and they tilled the land and built it more than these people have ever built. Their messengers came to them with clear proofs. It was not Allah Who wronged them, but it was they who wronged themselves.

10. Then the end of the evildoers was utterly evil because they rejected the signs of Allah and used to ridicule them.

11. Allah brings the creation into being, then He will repeat it[5], then to Him you will be returned.

12. On the Day when the Hour begins, the wicked will be in utmost despair.

13. They will have no intercessors among their [so-called] partners, rather they will disown those partners.

14. On the Day when the Hour begins, the people will then be separated:

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[*] *Ar-Rūm (The Romans)*

[1] *See footnote 2:1.*

[2] *By the Persians.*

[3] *Or in the lowest part of the earth.*

[4] *i.e., Allah's victory to the People of the Book (the Christians) over the Magians of Persia.*

[5] *Common sense testifies that He Who originates creation can reproduce it far more easily.*

15. As for those who believed and did righteous deeds, they will be rejoicing in a garden [of Paradise].

16. And as for those who disbelieved, and rejected Our signs and the meeting of the Hereafter, they will be arraigned for punishment.

17. So glory be to Allah in the evening and in the morning[6],

18. and all praise is due to Him in the heavens and earth - and [glorify Him] in the afternoon and at noon[7].

19. He brings the living out of the dead and the dead out of the living, and gives life to the earth after its death. This is how you will be brought forth[8].

20. Among His signs is that He created you from dust, then you became human beings spreading [on the earth].

21. And among His signs is that He created for you spouses from among yourselves that you may find comfort in them, and He placed between you love and mercy. Indeed, there are signs in this for people who reflect.

22. And among His signs is the creation of the heavens and earth, and the diversity of your tongues and colors. Indeed, there are signs in this for those who have knowledge.

23. And among His signs is your sleep by night and day, and your seeking of His bounty [by day]. Indeed, there are signs in this for people who listen.

24. And among His signs is that He shows you lightning, causing fear and hope[9], and He sends down water from the sky, reviving therewith the earth after its death. Indeed, there are signs in this for people who understand.

25. And among His signs is that the sky and earth are maintained by His command. Then when He calls you out of the earth, you will immediately come forth.

26. To Him belong all those who are in the heavens and earth; all are devotedly obedient to Him.

27. It is He Who originates the creation and then repeats it, which is easier for Him. To Him belong the most sublime attributes in the heavens and earth, and He is the All-Mighty, the All-Wise.

28. He makes this comparison for you from your own lives: do you have among your slaves any partners who equally share with you whatever wealth we have given

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[6] *This and the next verse demonstrate the times of the five daily prayers. The «evening» refers to Maghrib and 'Ishā' prayers, and «morning» refers to Fajr prayer.*

[7] *The «afternoon» refers to 'Asr prayer, and «noon» refers to Zhuhr prayer.*

[8] *Out of the graves at the time of resurrection.*

[9] *i.e., fear of thunderbolts and torrents, and hope of pleasant and cultivating rain.*

you[10], so you are fearing them as you fear one another[11]? This is how We make the verses clear for people who understand.

29. In fact, the wrongdoers follow their own desires without any knowledge. Who can guide those whom Allah caused to stray? They will have no helpers.

30. Adhere sincerely to the true religion in all uprightness. This is the natural disposition[12] with which Allah has created mankind. There is no change in Allah's creation. This is the straight religion, but most people do not know[13].

31. Turn to Him [in repentance] and fear Him, and establish prayer, and do not be among those who associate partners with Allah,

32. those who split up their religion and became sects, each party rejoicing in what it has[14].

33. When people are afflicted with hardship, they cry out to their Lord, turning to Him penitently. But as soon as He gives them a taste of His mercy, some of them associate partners with their Lord,

34. showing their ingratitude for what We have given them. Then enjoy yourselves for a while, but you will soon come to know.

35. Is it that We have sent down to them any authority that speaks in support of their associating partners with Him?

36. When We give people a taste of mercy, they rejoice in pride. But when they are afflicted with evil because of what their hands have done, they fall into utter despair.

37. Do they not see that Allah extends provision to whom He wills or restricts it? Indeed, there are signs in this for people who believe.

38. So give your close relatives their due, and the needy, and the wayfarer. That is best for those who seek Allah's pleasure[15], and it is they who will be successful.

39. Whatever you lend in usury in order to gain more at the expense of people's wealth[16], it will not increase [in reward] with Allah. But whatever you give as charity[17], seeking Allah's pleasure - it is they who will have multiple rewards[18].

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[10] *Here Allah says that humans would not let their slaves be their partners in their wealth, how can they accept helpless humans as partners with Allah Who owns the whole universe in His dominion?!*

[11] *So you fear those slaves to share with you your wealth equally, similar to your fear of your free partners to share with you your wealth.*

[12] *Fitrah: the natural inborn inclination of man to worship his Lord prior to the corruption of his nature by external influences. Thus, the Islamic monotheistic faith is described as the religion of fitrah - that of the inherent nature of humankind.*

[13] *i.e., let people stay committed to their fitrah within the religion of Islam.*

[14] *Of beliefs, traditions, opinions, etc.*

[15] *lit., seek Allah's Face.*

[16] *i.e., to be repaid with interest; or a gift given with the intention of obtaining a greater benefit or a larger gift.*

[17] *i.e., voluntary or obligatory charity.*

[18] *Of its blessings in this life and its rewards in the Hereafter.*

40. It is Allah Who created you, then gave you provision, then He will cause you to die and then will bring you back to life. Is there any of your [so-called] partners who can do anything of this? Glorified and Exalted is He far above what they associate with Him!

41. Corruption has appeared on land and sea because of what people's hands have earned, so that He may cause them to taste the consequence of some of their deeds, so that they may return.

42. Say, "Travel through the land and see how was the end of those who came before - most of them associated partners with Allah."

43. Adhere sincerely to the true religion before there comes a Day that cannot be averted from Allah. On that Day people will be divided[19].

44. Whoever disbelieves will bear [the burden of] his disbelief, and whoever does righteous deeds, they are preparing for themselves [a place in Paradise],

45. so that He may reward those who believe and do righteous deeds out of His grace. Indeed, He does not like the disbelievers.

46. Among His signs is that He sends the winds as harbingers [of rain], so that He may give you a taste of His mercy, and that the ships may sail by His command, and that you may seek His bounty, and so that you may be grateful.

47. Indeed, We sent before you messengers to their people, and they came to them with clear signs. Then We took vengeance on those who persisted in wickedness, for it is incumbent upon Us to help the believers[20].

48. It is Allah Who sends the winds that stir up clouds, then He spreads them in the sky as He wills, and He splits them into different fragments, and then you see the rain pouring down from their midst. Then as soon as He makes it fall upon whoever He wills of His slaves, they rejoice,

49. although they had lost all hope before it was sent down to them.

50. See then the effects of Allah's mercy, how He revives the earth after its death. Indeed, it is He Who will raise the dead, and He is Most Capable of all things.

51. But if We send a [harmful] wind and they see [their crops] turning yellow, they become ungrateful thereafter[21].

52. You cannot make the dead hear, nor can you make the deaf hear the call when they turn their backs and walk away.

53. Nor can you guide the blind out of their misguidance. You cannot make anyone hear except those who believe in Our verses, for they are ready to submit [to Allah].

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[19] *i.e., one party will be in Paradise and another in Hell.*

[20] *i.e., We made it obligatory upon Us to help the believers.*

[21] *i.e., they become ungrateful to the previous favors of Allah.*

54. It is Allah Who created you in a state of weakness, then after weakness He gave you strength, then after strength He made you weak and old. He creates what He wills, and He is the All-Knowing, the Most Capable.

55. On the Day when the Hour begins, the wicked will swear that they had not stayed [in this world] more than an hour. This is how they were deluded [from the truth][22].

56. As for those who were given knowledge and faith will say, "You did stay, according to Allah's decree, until the Day of Resurrection. This is the Day of Resurrection, but you did not know[23]."

57. On that Day, no excuse will benefit the wrongdoers, nor will they be allowed to make amends.

58. We have presented in this Qur'an every kind of example for mankind. But no matter what sign you bring them, the disbelievers will surely say, "You follow nothing but falsehood."

59. This is how Allah seals the hearts of those who have no knowledge[24].

60. So be patient, for Allah's promise is true, and do not let those who have no faith discourage you.

[22] *They used to make similar wrong estimates in the world that there was going to be no resurrection and accountability.*

[23] *i.e., you did not acknowledge the truth about the afterlife.*

[24] *i.e., those who do not want to know the truth; rather, they refuse it.*

31 - Luqmān[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Mīm[1].

2. These are the verses of the Book of wisdom[2],

3. a guidance and mercy for those who do good,

4. those who establish prayer and give zakah, and firmly believe in the Hereafter.

5. It is they who are upon guidance from their Lord, and it is they who are successful.

6. There are some people who engage in a discourse of amusements[3] in order to lead people away from the way of Allah without knowledge, and to make a mockery of it. For such there will be a humiliating punishment.

7. When Our verses are recited to him, he turns away in arrogance, as if he did not hear them, as if there were deafness in his ears. So give him tidings of a painful punishment.

8. But those who believe and do righteous deeds, they will have Gardens of Bliss,

9. abiding therein forever; this is a true promise from Allah, and He is the All-Mighty, the All-Wise.

10. He created the heavens without pillars that you can see; and He placed firm mountains on the earth so it does not shake with you; and He spread therein all kinds of creatures. We sent down rain from the sky and caused to grow therein all kinds of fine plants.

11. This is Allah's creation. So show Me what others besides Him have created. In fact, the wrongdoers are clearly misguided.

12. Indeed, We endowed Luqmān[4] with wisdom, [saying], "Be grateful to Allah." Whoever is grateful, it is only for his own good; and whoever is ungrateful, then Allah is Self-Sufficient, Praiseworthy.

13. When Luqmān said to his son, while advising him, "O my dear son, do not associate partners with Allah. Indeed, associating partners with Allah is the worst wrongdoing."

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[*] *Luqmān (A Man of Wisdom)*

[1] *See footnote 2:1.*

[2] *i.e., full of wisdom and whose teachings are based on wisdom.*

[3] *i.e., all that diverts one from the Qur'an and the remembrance of Allah such as misleading stories, gossip, singing, dancing, etc.*

[4] *It is believed that Luqmān was a righteous and wise man during the time of Prophet David.*

14. We have enjoined upon man kindness to his parents. His mother bore him in weakness upon weakness, and his weaning took place within two years. Be grateful to Me and to your parents. To Me is the final return.

15. But if they strive to make you associate partners with Me of what you have no knowledge[5] It is believed that Luqmān was a righteous and wise man during the time of Prophet David., then do not obey them. Yet keep company with them in this world with kindness, and follow the way of those who turn to Me [in repentance]. Then to Me is your return, and I will inform you of what you used to do.

16. [Luqmān said], "O my dear son, even if a deed were the weight of a mustard seed - whether in a rock or in the heavens or in the earth - Allah will bring it forth. Indeed, Allah is Most Subtle, All-Aware.

17. "O my dear son, establish prayer, enjoin what is right and forbid what is wrong, and be patient with whatever befalls you. This is a matter of firm resolve[6].

18. Do not turn your face away from people [in contempt][7], and do not walk on earth in arrogance. Indeed, Allah does not like anyone who is arrogant and boastful.

19. Be moderate in your gait and lower your voice. Indeed, the most repugnant of voices is the voice of donkeys."

20. Do you not see that Allah has made subservient to you all that is in the heavens and on earth, and has abundantly bestowed upon you His favors, both apparent and hidden? Yet there are some people who dispute concerning Allah without knowledge, guidance, or an enlightening scripture.

21. When it is said to them, "Follow what Allah has sent down," they say, "No, we follow what we found our forefathers doing." Is that so, even if Satan is calling them to the punishment of the Blazing Fire?

22. Whoever submits himself to Allah[8] and does good, has certainly grasped the firmest handhold. To Allah is the ultimate decision of all matters.

23. But whoever disbelieves, do not let his disbelief grieve you. To Us is their return, then We will inform them of what they used to do. Indeed, Allah is All-Knowing of what is in the hearts.

24. We let them enjoy for a little while, then We will drive them to a harsh punishment.

25. If you ask them who created the heavens and earth, they will surely say, "Allah." Say, "All praise is for Allah." Yet most of them do not understand.

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[5] *Of other false gods, while there is no partner with Me whatsoever.*

[6] *For they are enjoined by Allah.*

[7] *Rather, direct your face and attention to them as a sign of respect.*

[8] *i.e., obeys His commandments sincerely in words and deeds.*

26. To Allah belongs all that is in the heavens and earth. Indeed, Allah is the Self-Sufficient, the Praiseworthy.

27. If all the trees on earth were pens and the ocean [were ink], replenished by seven more oceans, the Words of Allah would not be exhausted[9]. Indeed, Allah is All-Mighty, All-Wise.

28. Your creation and resurrection is only like that of a single soul[10]. Indeed, Allah is All-Hearing, All Seeing.

29. Do you not see that Allah causes the night to merge into day and the day into the night, and has subjected the sun and the moon, each running its course for an appointed term, and that Allah is All-Aware of what you do?

30. That is because Allah is the Truth, and what they supplicate other than Him is false, and it is Allah Who is the Most High, the All-Great.

31. Do you not see that the ships sail through the sea by the grace of Allah, so that He may show you some of His signs? Indeed, there are signs in this for everyone who is steadfast and grateful.

32. When they are overwhelmed by waves like canopies, they cry out to Allah in sincere devotion to Him alone, but when He delivers them to the land, only some of them take a middle course [in faith][11]. But none rejects Our signs except every ungrateful treacherous.

33. O people, fear your Lord and dread a day when no father will avail his son, nor will a son avail his father anything. The promise of Allah is true, so do not let the life of this world deceive you, nor let the Chief Deceiver [i.e., Satan] deceive you concerning Allah.

34. Indeed, Allah has the knowledge of the Hour[12]. He sends down the rain and knows what is in the wombs[13]. No soul knows what it will do tomorrow[14], nor does any soul know in which land it will die. Indeed, Allah is All-Knowing, All-Aware.

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[9] *See footnote 18:109.*

[10] *The creation and resurrection of all of you are as easy to Allah as that of a single soul.*

[11] *i.e., for they do not show gratitude to Allah in a due manner.*

[12] *i.e., the time of its occurrence.*

[13] *Abdullah ibn Mas'ūd reported that the Prophet (ﷺ) said, "The creation of each one of you is brought together in the womb of his mother as a drop of discharges for forty days, then it becomes a clinging clot of blood for a similar period, then a lump of flesh for a similar period. Then an angel is sent to blow life into the embryo. Then the angel is commanded to write four things: his destined provisions, lifespan, actions, and whether he will be happy or miserable." [Al-Bukhāri and Muslim]*

[14] *i.e., its timing, its quantity, its location, etc.*

32 - As-Sajdah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Alif Lām Mīm[1].

2. The revelation of the Book, about which there is no doubt, is from the Lord of the worlds.

3. Or do they say, "He has fabricated it."? No, it is the truth from your Lord so that you may warn a people to whom no warner has come before you, in order that they may be guided.

4. It is Allah Who created the heavens and earth and all that is between them in six Days, then rose over the Throne[2] i.e., its timing, its quantity, its location, etc.. You have no protector or intercessor other than Him. Will you not then take heed?

5. He manages every matter from the heaven to the earth, then everything ascends to Him on a Day the length of which is a thousand years by your reckoning.

6. Such is the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful,

7. Who perfected everything He created, and initiated the creation of man[3] from clay.

8. Then He made his progeny from the extract of a worthless fluid.

9. Then He fashioned him and breathed into him of His spirit[4]. He granted you hearing, sight and intellect; yet little it is that you give thanks.

10. They say, "What! Is it that when we are disintegrated into the earth, will we then be created anew?" Rather, they deny the meeting with their Lord.

11. Say, "The angel of death, who is in charge of you, will take your souls, then to your Lord you will be brought back."

12. If only you could see the wicked lowering their heads before their Lord, "Our Lord, we have now seen and heard. Send us back; we will do righteous deeds. Now we truly have faith."

13. If We had willed, We could have given every soul its guidance, but My Word[5] will be fulfilled: "I will certainly fill up Hell with jinn and men all together."

14. So taste [the punishment] because you forgot the meeting of this Day of yours. We have likewise forgotten you. Taste the eternal punishment for what you used to do."

15. The true believers in Our verses are only those who, when they are reminded

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[*] *As-Sajdah (The Prostration)*

[1] *See footnote 2:1.*

[2] *See footnotes 7:54.*

[3] *i.e., the creation of Adam in an unprecedented manner.*

[4] *i.e., which is an element of life.*

[5] *That the evildoers deserve.*

of them, fall in prostration and glorify their Lord with praise, and they do not show arrogance.

16. They forsake their beds, invoking their Lord with fear and hope, and spend[6] out of what We have provided for them.

17. No soul knows what delights are kept hidden for them as a reward for what they used to do.

18. Is one who is a believer like one who is an evildoer? They are not equal.

19. As for those who believe and do righteous deeds, they will have gardens to dwell in, as an accommodation for what they used to do.

20. But those who are rebellious, their abode will be the Fire. Every time they try to escape from it, they will be driven back into it, and it will be said to them, "Taste the punishment of the Fire which you used to deny."

21. We will certainly make them taste some minor punishment[7] prior to the greater punishment[8], so that they may return.

22. Who does greater wrong than one who is reminded of the verses of his Lord, then turns away from them? We will surely take vengeance upon the wicked.

23. We gave Moses the Scripture, so do not doubt about meeting him[9], and We made it a guide for the Children of Israel.

24. We made some of them leaders[10], guiding by Our command, because they observed patience and firmly believed in Our signs.

25. Indeed, it is your Lord Who will judge between them on the Day of Resurrection concerning that over which they used to differ.

26. Is it not yet clear to them how many generations We destroyed before them, in whose dwellings they now walk about? Indeed, there are signs in this. Do they not then listen?

27. Do they not see that We drive water to parched land, producing thereby crops of which their cattle and they themselves eat? Do they not then see?

28. They say, "When will this Decision[11] be if you are truthful?"

29. Say, "On the Day of Decision the belief of those who disbelieved will not benefit them, nor will they be given any respite."

30. So turn away from them and wait; they too are waiting.

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[6] *In the way of Allah.*

[7] *i.e., the calamities and trials in this world.*

[8] *In the Hereafter.*

[9] *i.e., so do not doubt, O Muhammad, about meeting Moses on the night of al-Mi'rāj (ascent).*

[10] *i.e., prophets and religious leaders.*

[11] *i.e., judgment on the Day of Resurrection.*

33 - Al-Ahzāb[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is All-Knowing, All-Wise.

2. Follow what is revealed to you from your Lord. Indeed, Allah is All-Aware of what you do.

3. Put your trust in Allah; sufficient is Allah as a Disposer of Affairs.

4. Allah has not made for any man two hearts inside him, nor has he made your wives - whom you declare unlawful - your real mothers[1], nor has he made your adopted sons your real sons[2]. These are only words that you utter, but Allah speaks the truth and He guides to the right way.

5. Call them [i.e., the adopted sons] by their real fathers' names; that is more equitable before Allah. But if you do not know their fathers, then they are your brothers in faith and your patronized associates. There is no blame on you if you make a mistake in that regard, but only for what your hearts intend. And Allah is All-Forgiving, Most Merciful.

6. The Prophet has a greater claim over the believers than their own selves[3], and his wives are their mothers. And blood relatives are more entitled [to inheritance] than other believers and emigrants according to the Book of Allah unless you do good to your close associates [through bequest][4]. This is written in the Record[5].

7. And [remember] when We took from the prophets their covenant and from you [O Prophet], and from Noah, Abraham, Moses, and Jesus, son of Mary; We took from them a solemn covenant

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[*] *Al-Ahzāb (The Confederates)*

[1] *This type of divorce is called zihār: a common practice in Arabia before the Prophet (ﷺ). If someone declared his wife as unlawful for him as the zahr (back) of his mother is unlawful for him, his wife would be divorced. Islam abolished this divorce. Allah says: "As for those among you who divorce their wives by likening them to their mothers, they are not their mothers; their mothers are none but those who gave birth to them." See 58:2.*

[2] *Adoption of a child or an orphan is not permissible by ascribing the child to other than their real parents. Whereas, it is permissible for one to sponsor a child or host them in their home and care for them as they care for their own children, except for legal matters.*

[3] *He (ﷺ) is more worthy of their obedience and loyalty.*

[4] *A previous ruling that allowed inheritance between Muslims, especially between the Emigrants and the Helpers, was abrogated. Only relatives can inherit from one another now, whereas non-heirs can have a share through a bequest of a deceased, up to one-third of the estate. See 4:7, 11-13, 32-33, 176, 8:75.*

[5] *i.e., the Preserved Tablet (al-Lawh al-Mahfūz).*

8. so that He may question the truthful[6] about their truthfulness, and He has prepared for the disbelievers a painful punishment.

9. O you who believe, remember Allah's favor upon you when [enemy] forces came against you[7], but We sent against them a violent wind and forces that you could not see[8]. And Allah is All-Seeing of what you do.

10. [Remember] when they came upon you from above you and from below you[9], and your eyes grew wild [in horror], and the hearts reached the throats, and you began to entertain various thoughts about Allah[10].

11. There the believers were tested and were severely shaken.

12. And [remember] when the hypocrites and those with sickness in their hearts said, "Allah and His Messenger did not promise us but delusion!"

13. And [remember] when a group of them said, "O people of Yathrib[11], you cannot withstand [the enemy attack], so go back." Another group of them asked the Prophet's permission to leave, saying, "Our homes are exposed," even though they were not exposed; they only wanted to flee.

14. If the enemy were to enter the town upon them[12] from all sides, and they were asked to abandon faith, they would have done it and would not have shown hesitation in it except a little.

15. They had already made a covenant with Allah earlier that they would not turn and flee, and the covenant of Allah will surely be questioned about.

16. Say, "Fleeing will never benefit you if you try to flee from death or killing, even then you will only be left to enjoy life except for a little while[13]."

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[6] *i.e., so that He may ask the «prophets» what they conveyed and what response they received. The «truthful» may also refer to those who believed in the prophets' message and imparted it to others.*

[7] *This is referring to what is known as the Battle of the Trench or the Confederates which occurred in 5 A.H./627 C.E., where the pagans of Makkah along with some Arab and Jewish tribes (totaling around 10,000 soldiers) besieged Madinah, and the Prophet (ﷺ) positioned around 3000 soldiers to defend Madinah. The Prophet (ﷺ) had anticipated the offense and, upon advice from one of his companions, Salmān from Persia, dug a trench around the city to protect it from the invaders. After several attempts to cross the trench, the Allied forces lost morale and were forced to end the siege due to severe weather conditions. By this Allah saved Muslims from the machination of the non-Muslim allied forces to destroy the newly-born Islamic community in Madinah.*

[8] *i.e., the angles.*

[9] *i.e., those coming from Najd and Khaybar came from above and those coming from Makkah came from below you.*

[10] *i.e., sometimes expecting victory and other times going desperate.*

[11] *This was the name of Madīnah prior to the arrival of the Prophet (ﷺ).*

[12] *i.e., upon the hypocrites.*

[13] *i.e., until your short life on earth comes to an end.*

17. Say, "Who is there that can protect you from Allah if He intends to harm you[14] or show you mercy?" They will not find besides Allah any protector or helper.

18. Allah knows well those among you who discourage others[15] and those [hypocrites] who say to their brothers, "Come and join us[16]," and they hardly take part in the battle[17].

19. They are niggardly[18] towards you. When danger comes, you see them looking at you with their eyes rolling like someone in the throes of death. But when danger is over, they slash you with sharp tongues, in greed for gains. Such people have not truly believed, so Allah will render their deeds worthless. That is easy for Allah.

20. They think that the Confederates have not yet gone[19]. If the Confederates were to come again, they would wish that they were away in the desert with Bedouins, asking for news of you. Even if they were among you, they would hardly take part in the fight.

21. Indeed, in the Messenger of Allah you have an excellent example[20] for those who look forward to Allah and the Last Day, and remember Allah much.

22. When the believers saw the confederates, they said, "This is what Allah and His messenger had promised us[21], and Allah and His messenger have told the truth." And it only increased them in faith and submission.

23. Among the believers there are men who have been true to their pledge to Allah. Some of them have fulfilled their pledge[22], and others are still waiting[23], and they have not changed in the least[24].

24. [It all happened] so that Allah may reward the truthful for their truthfulness, and punish the hypocrites if He wills, or accept their repentance. Indeed, Allah is All-Forgiving, Most Merciful.

25. Allah has repelled the disbelievers in their rage without gaining any good. And Allah spared the believers from fighting, and Allah is All-Powerful, All-Mighty.

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[14] *i.e., by killing or death.*

[15] *From supporting the Prophet (ﷺ) in battle.*

[16] *Instead of joining the Prophet (ﷺ).*

[17] *If they go out, they do so for ulterior motives, not to help the Prophet (ﷺ).*

[18] *i.e., stingy, not willing to provide any help.*

[19] *Due to their excessive cowardice, the hypocrites could not believe that the non-Muslim allied forces had left.*

[20] *i.e., a role model to be followed.*

[21] *Of trial, hardship, and victory.*

[22] *i.e., have been martyred or died in the way of Allah.*

[23] *i.e., waiting to be martyred for the sake of Allah.*

[24] *Unlike the hypocrites who have betrayed their pledges.*

26. And He brought down those of the People of the Book[25] who supported them from their fortresses, and cast horror into their hearts: you killed some and took others as captives.

27. He also made you inherit their land, their homes and their wealth, and a land on which you have not yet set foot[26]. And Allah is Most Capable of all things.

28. O Prophet, tell your wives, "If you seek the life of this world and its embellishments, then come, I will give you provision and release you graciously.

29. But if you seek Allah and His Messenger and the Final Abode, then Allah has prepared for those who do good among you a great reward."

30. O wives of the Prophet, if anyone from among you were to commit a clear shameful act, the punishment would be doubled for her. That is easy for Allah.

31. But whoever among you devoutly obeys Allah and His Messenger and does righteous deeds, We will give her a double reward, and We have prepared for her an honorable provision.

32. O wives of the Prophet, you are not like any other women: if you fear Allah, do not be complaisant in your speech[27], lest those with sickness in their hearts should be moved with desire; but speak in an appropriate manner.

33. Stay in your homes and do not display your charms as was done in the former days of ignorance; establish prayer and give Zakah; and obey Allah and His Messenger. Allah only intends to keep evil away from you, O members of the [Prophet's] household, and to completely purify you.

34. And remember what is recited in your homes of Allah's verses and [prophetic] wisdom[28]. Allah is Most Subtle, All-Aware.

35. Muslim men and women, believing men and women, obedient men and women, truthful men and women, patient men and women, humble men and women, charitable men and women, fasting men and women, and the men and women who guard their chastity, and men and women who remember Allah much - Allah has prepared for them forgiveness and a great reward.

36. It is not for a believing man or woman - when Allah and His Messenger have decided a matter - to have any other choice in their matter[29]. Whoever disobeys Allah and His Messenger has clearly gone astray.

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[25] *The Jews of Banū Qurayzah betrayed the Muslims by breaking their treaty with them and joined the Allied forces.*

[26] *i.e., the land of Khayber that was taken in subsequent conquests.*

[27] *i.e., do not be soft in your speech.*

[28] *The Sunnah or the teachings of the Prophet (ﷺ).*

[29] *i.e., to seek judgment from anyone else, or to have a choice to accept or reject it.*

37. And [remember, O Prophet] when you were saying to the one[30][30] who was favored by Allah[31] and favored by you[32], "Keep your wife and fear Allah." You were concealing in your heart what Allah was going to reveal[33], and you were fearing people[34], while it was more fitting that you should fear Allah[35]. When Zayd no longer had desire for her, We gave her to you in marriage, so that there would be no restraint for the believers in marrying the ex-wives of their adopted sons when they no longer have desire for them. And Allah's decree is bound to be fulfilled.

38. There is no blame on the Prophet concerning what Allah has made lawful for him[36]. Such was the way of Allah with those [prophets] who came before. And Allah's command is a decree firmly determined,

39. those who convey the messages of Allah[37] and fear Him, and they do not fear anyone except Allah. And sufficient is Allah as a Reckoner.

40. Muhammad is not the father of any of your men[38], but he is the Messenger of Allah and the seal of the prophets. And Allah is All-Knowing of everything.

41. O you who believe, remember Allah much,

42. and glorify Him morning and evening.

43. It is He Who confers blessings upon you[39], and His angels pray for you, so that He may bring you out of the depths of darkness into the light. And He is Most 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 bearer of glad tidings and a warner,

46. and a caller to [the way of] Allah by His command, and as a lamp spreading light.

47. And give glad tidings to the believers that they will have a great bounty from Allah.

48. Do not yield to the disbelievers and the hypocrites, and pay no heed to their annoyances. Put your trust in Allah, for Allah is sufficient as a Trustee of affairs.

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[30] *It refers to the Prophet›s adopted son, Zayd ibn Hārithah, before the adoption was abolished.*

[31] *By guiding him to Islam.*

[32] *By emancipating him from bondage.*

[33] *i.e., the command of Allah to the Prophet (ﷺ) to marry Zaynab bint Jahsh after Zayd divorced her; in order to make clear to people that a man can marry a woman previously married to his adopted son.*

[34] *i.e., fear that people may say that he married the former wife of his adopted son.*

[35] *By making Allah's command known to people.*

[36] *Concerning the Prophet's (ﷺ) marriage with Zaynab bint Jahsh.*

[37] *i.e., the prophets and their followers who honestly convey Allah's message to the people.*

[38] *Muhammad (ﷺ) is not the father of any men, neither Zaid (previously mentioned in verse 37) nor any other men. He (ﷺ) had three biological sons: Qāsim, Ibrāhim, and Abdullah; all of them died in their childhood.*

[39] *i.e., He praises you in the presence of the angels.*

49. O you who believe, when you marry believing women and then divorce them before the marriage is consummated[40], you have no reason to ask them to observe any waiting period[41], so give them compensation and release them in a pleasant manner.

50. O Prophet, We have made lawful for you[42] your wives whose dowries[43] you have paid; any bondwomen you may own from the prisoners of war whom Allah has bestowed upon you; daughters of your paternal uncle, daughters of your paternal aunts, daughters of your maternal uncle, daughters of your maternal aunts who have migrated with you; and a believing woman who offers herself to the Prophet [without dowry] if the Prophet wishes to marry her, [this is] exclusively for you, not for the rest of the believers. We know well what We have ordained for them concerning their marriages and the bondwomen they may own, so that there would be no discomfort for you. And Allah is All-Forgiving, Most Merciful.

51. You [O Prophet] may postpone [the turn of] whoever you wish [of your wives], and you may share your time with whoever of them you wish[44], and there is no blame on you if you call back any of those whose turn you have set aside. That is more likely that they will be content and not distressed, and that they will be satisfied with what you give them all. Allah knows what is in your hearts, and Allah is All-Knowing, Most Forbearing.

52. It is not lawful for you [O Prophet] to marry more women henceforth, nor can you replace any of them with others, even if their beauty may please you, except those bondwomen whom you own. And Allah is ever Watchful over all things.

53. O you who believe, do not enter the houses of the Prophet unless you are given permission for a meal; not so early as to wait for the meal to be prepared. But if you are invited, then enter, and when you have eaten, then disperse, without lingering for conversation. Such [behavior] causes annoyance to the Prophet; he is too shy to express it to you, but Allah is not shy of [telling] the truth. And if you ask his wives for something, ask them from behind a screen; that is purer for your hearts and their hearts. It is not lawful for you to cause annoyance to Allah's

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[40] *Lit., before you touch them.*

[41] *After divorce a waiting period of three months is observed; however, if the marriage is not consummated, then there is no waiting period after the divorce.*

[42] *As for the Muslims, see 4:3.*

[43] *i.e., bridal gifts (mahr).*

[44] *The Prophet's marital life is classified into four stages: He was single until the age of 25. He was married only to Khadijah from the age of 25 to 50. He had no wife after Khadijah's death from the age of 50 to 52. Finally, he had a total of ten wives from the age of 53 until his death at the age of 63. Most of these marriages were to widows, and in some cases to foster ties with some of his companions and neighboring tribes. 'Ā'ishah was the only virgin among all his wives.*

Messenger, or to ever marry his wives after him, for that is indeed an enormous sin before Allah.

54. Whether you reveal something or conceal it, Allah is All-Knowing of everything.

55. There is no blame on the Prophet's wives [if they are seen unveiled] by their fathers[45], their sons, their brothers, their brothers' sons, their sisters' sons[46], their fellow [Muslim] women, and their slaves whom they own. And fear Allah [O Prophet's wives], for Allah is Witness over all things.

56. Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace.

57. Those who offend Allah[47] and His Messenger[48] are cursed by Allah in this world and in the Hereafter, and He has prepared for them a humiliating punishment.

58. Those who abuse believing men and women[49] for something they did not commit, will bear the burden of slander and flagrant sin.

59. O Prophet, tell your wives and your daughters, and the believing women to draw their outer garments[50] over themselves; that is more likely that they will be known [as chaste women] and will not be harassed. And Allah is All-Forgiving, Most Merciful.

60. If the hypocrites and those who have sickness in their hearts[51], and the rumormongers in Madinah do not desist, We will surely instruct you [O Prophet] to overpower them, then they will not remain in the city with you except for a short while.

61. They are cursed; wherever they are found they should be seized and killed outright[52].

62. Such was Allah's way with those [hypocrites] who came before, and you will find no change in Allah's way.

63. People ask you [O Prophet] concerning the Hour. Say, "Its knowledge is only with Allah." How could you know? Perhaps the Hour is near.

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[45] *Uncles, paternal or maternal, are similar to fathers.*

[46] *It is permissible for a woman to appear before these male relatives without wearing a hijāb (a complete covering).*

[47] *By falsely ascribing children to Him or associating partners with Him.*

[48] *By offending him or his household in words or actions.*

[49] *By physically harming them or falsely accusing them.*

[50] *Jilbāb (pl. jalābīb): a cloak covering the woman›s entire body.*

[51] *By hiding disbelief and proclaiming faith.*

[52] *It was a deterrence to the hypocrites, for the Prophet (ﷺ) did not kill anyone of them as long as they claimed to be Muslims.*

64. Indeed, Allah has cursed the disbelievers and has prepared for them a Blazing Fire,

65. abiding therein forever, never will they find any protector or helper.

66. On the Day when their faces are turned over in the Fire, they will say, "Would that we had obeyed Allah and obeyed the Messenger!"

67. They will say, "Our Lord, we obeyed our chiefs and our elders[53], but they led us astray from the [right] way.

68. Our Lord, give them a double punishment and curse them with a mighty curse."

69. O you who believe, do not be like those who maligned Moses[54], but Allah cleared him of what they said; he was highly honored before Allah.

70. O you who believe, fear Allah and say what is right,

71. He will guide you to righteous deeds and forgive your sins. Whoever obeys Allah and His Messenger will surely achieve a supreme triumph.

72. Indeed, We offered the Trust[55] to the heavens, the earth, and the mountains, yet they refused[56] to bear it and were afraid of it. But man assumed it; he is indeed wrongful and ignorant[57].

73. [As a result of that] Allah will punish the hypocrite men and women, and the polytheist men and women, and Allah will accept the repentance of the believing men and women, for Allah is All-Forgiving, Most Merciful[58].

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[53] *i.e., our leaders and our dignitaries.*

[54] *By falsely accusing him of having a skin disease or another physical defect, simply because he used to bathe with his clothes on, unlike others.*

[55] *i.e., legal assignments and pledge of obedience to Allah.*

[56] *i.e., they did not accept the offer for fear of not being able to bear it in a due manner.*

[57] *Coveting the reward of this commitment while forgetting the consequence of the failure to fulfilling his pledge.*

[58] *Allah is always willing to forgive whoever repents, regardless of the severity of the sin or the disobedience of His slaves.*

34 - Saba'[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. All praise is for Allah, to Whom belongs all that is in the heavens and all that is on earth, and to Him is the praise in the Hereafter; He is the All-Wise, All-Aware.

2. He knows whatever goes into the earth and whatever comes out of it, and whatever descends from the heaven and whatever ascends to it, and He is the Most Merciful, All-Forgiving.

3. Those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you." [He is] the Knower of the unseen; not even an atom's weight[1] is hidden from Him in the heavens or on earth, nor is there anything smaller or bigger than that, except that it is in a clear Record[2],

4. so that He may reward those who believe and do righteous deeds; it is they who will have forgiveness and a generous provision.

5. But those who strive against Our verses[3], seeking to discredit them, for such there will be a punishment of agonizing pain.

6. Those who are blessed with knowledge can see that whatever has been sent down to you from your Lord is the truth and that it guides to the path of the All-Mighty, the Praiseworthy.

7. The disbelievers [mockingly] say, "Shall we show you a man[4] who will tell you that when you are completely disintegrated into dust, you will be created anew?"

8. Has he fabricated a lie against Allah, or is he mad?"[5] No, but those who do not believe in the Hereafter will be in the punishment, and they are extremely misguided.

9. Do they not see all that is before them and all that is behind them of the heavens and earth? If We willed, We could cause the earth to swallow them up, or cause fragments of the sky to fall upon them. Indeed, there is a sign in this for every slave who turns to Allah in repentance.

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[*] *Saba' (Sheba)*

[1] *Or the weight of the smallest ant.*

[2] *i.e., the Preserved Tablet (al-Lawh al-Mahfūz).*

[3] *In order to undermine their credibility.*

[4] *i.e., the Prophet (ﷺ).*

[5] *People knew that the Prophet (ﷺ) was the most truthful person, as he was known to be the wisest person among them too; so Allah did not refute these two baseless accusations; rather, He only made mention of their consequence of denying the life after death.*

10. Indeed, We bestowed favors upon David: "O mountains, echo Allah's praise with him, and the birds too!" And We made iron malleable for him:

11. "Make coats of mail, and maintain balance in the linking rings, and do [all of you] righteous deeds, for I am All-Seeing of what you do."

12. And to Solomon [We subdued] the wind: its morning course was a month's journey and its evening course was a month's journey. And We caused a stream of molten brass to flow for him, and there were some jinn who worked for him by his Lord's permission; whoever among them deviated from Our command, We made him taste the punishment of the Blazing Fire.

13. They made for him whatever he wished of sanctuaries[6], images[7], basins as large as reservoirs, and huge fixed cooking pots. "Do [good deeds] in gratitude, O household of David!" But few of My slaves are grateful."

14. Then when We decreed Solomon's death, nothing showed them that he was dead except a creature of the earth[8] eating away his staff[9]. When he fell down, the jinn realized that if they had truly known the unseen, they would not have remained in the debasing servitude[10].

15. There was a sign for [the people of] Sheba in their dwelling place: two gardens - one on the right and one on the left. "Eat of your Lord's provision, and be grateful to Him; a pleasant land and a Forgiving Lord."

16. But they turned away, so We sent against them a devastating flood[11] and replaced their two gardens with two others of bitter fruit, and tamarisk bushes, and a few lote trees.

17. This is how We punished them for their ingratitude; would We punish anyone except those who are utterly ungrateful?

18. We placed [a chain of] towns between them and the towns We had blessed[12], and We made between them well-measured distances[13]: "Travel through them by night and day safely."

19. But they said, "Our Lord, make [the distance between] our journeys longer[14]," and they wronged themselves. So We made them tales [of the past], and

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[6] *i.e., palaces, dwellings, or places of prayer.*

[7] *Which were not prohibited at the time of Solomon (ﷺ).*

[8] *i.e., a termite was gnawing his staff.*

[9] *Upon which he was leaning.*

[10] *It is proof that the jinn do not have knowledge of the unseen.*

[11] *i.e., which destroyed their dam and submerged their farms.*

[12] *i.e., between the land of the people of Sheba and the land of Makkah and Jerusalem.*

[13] *i.e., We placed between them settlements at measured distances for the travelers' convenience.*

[14] *They were bored of a comfortable life and easy traveling. Similarly, the Children of Israel were bored of eating the manna and quails and sought other types of food such as onions, garlic, cucumber, etc. See 2:61.*

dispersed them in all directions. Indeed, there are signs in this for everyone who is patient and grateful.

20. Satan found his assumption[15] about them[16] to be true, for they followed him, except for a group of the believers,

21. even though he had no authority over them, except that We might distinguish those who believe in the Hereafter from those who are in doubt about it. Your Lord is Watchful over all things."

22. Say, "Call upon those whom you claim [to be gods] besides Allah. They do not have even an atom's weight of authority in the heavens or on earth, nor do they have any share in either of them, nor is any of them a helper to Allah."

23. No intercession will be of any benefit before Him, except for those whom He gave permission. Until when their hearts are relieved of dread[17] i.e., the people of Sheba or humankind in general. (them), they will say [to the angels], "What did your Lord just say?" They will say, "The Truth, and He is the Most High, Most Great."

24. Say, "Who provides for you from the heavens and earth?" Say, "Allah! And surely either we or you[18] i.e., the people of Sheba or humankind in general. (them) are rightly guided or clearly misguided."

25. Say, "You will not be questioned about our misdeeds, nor will we be questioned about your deeds."

26. Say, "Our Lord will gather us together, then He will rightly judge between us, for He is the All-Knowing Judge[19]."

27. Say, "Show me those whom you have associated with Him as partners. No indeed! Rather, He is Allah, the All-Mighty, All-Wise."

28. We have not sent you [O Prophet] except as a bearer of glad tidings and a warner to all mankind, but most people do not know.

29. They say, "When will this promise come to pass, if you are truthful?"

30. Say, "There is an appointed Day for you that you can neither delay for a while, nor can you bring it forward."

31. Those who disbelieve say, "We will never believe in this Qur'an or in any [Scripture] before it." If only you could see when the wrongdoers would be made to stand before their Lord, throwing blame at one another! Those who were

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[15] *That he would be able to mislead them.*

[16] *i.e., the people of Sheba or humankind in general.*

[17] *i.e., the hearts of the angels who will have permission to intercede.*

[18] *i.e., the believers or the polytheists.*

[19] *Al-Fattāh (lit., «the Opener»): He who decides all matters in truth and justice; opens the way to victory, success, relief, and knowledge.*

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, "Was it we who prevented you from guidance after it came to you? Rather, you yourselves were wicked."

33. Those who were oppressed will say to those who were arrogant, "Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and to set up rivals to Him." They will hide their remorse when they see the punishment, and We will put shackles around the necks of those who disbelieved. Will they be recompensed except for what they used to do?

34. We never sent a warner to a town except that its affluent ones said, "We disbelieve in what you have been sent with."

35. They[20] said, "We have greater wealth and more children, and we will not be punished".

36. Say, "My Lord extends provision to whom He wills or restricts it, but most people do not know".

37. It is not your wealth or your children that bring you closer to Us; but those who believe and do righteous deeds, it is they who will have a multiple reward for what they did, and they will be safe in the lofty mansions.

38. But those who strive against Our verses[21], seeking to discredit them, it is they who will be summoned to the punishment.

39. Say, "My Lord extends provision to whom He wills of His slaves or restricts it. Whatever you spend in charity, He will compensate for it, for He is the Best of Providers."

40. On the Day when He gathers them all together, then He will say to the angels, "Was it you that they used to worship?"

41. They will say, "Glory be to You! You are our Protector, not they. Rather they used to worship the jinn[22]; most of them believed in them."

42. So Today none of you has the power to benefit or harm one another. And We will say to the wrongdoers, "Taste the punishment of the Fire which you used to deny!"

43. When Our clear verses are recited to them, they say, "This is nothing but a man who wishes to turn you away from what your forefathers used to worship." And they say, "This is nothing but a fabricated lie." And the disbelievers say about the Truth when it comes to them, "This is nothing but clear magic,"

44. even though We did not give them any scriptures to study, nor did We send them any warner before you.

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[20] *i.e., the affluent ones of the people of Makkah and others.*

[21] *In order to undermine their credibility.*

[22] *i.e., the devils.*

45. Those who came before them also rejected [the truth], while these [Makkans] have not been given even one-tenth of what We had given those [earlier nations], yet they rejected My messengers; how severe was My response!

46. Say [O Prophet], "I only advise you to do one thing: stand up for Allah, in pairs and individually, then reflect. There is no madness in your companion[23]; he is but a warner to you ahead of a severe punishment."

47. Say, "If I had ever asked you for a reward, it is yours. My reward is only with Allah, and He is Witness over all things."

48. Say, "My Lord hurls the Truth [against falsehood], and He is the All-Knower of the unseen."

49. Say, "The Truth has come, and falsehood can neither initiate nor restore anything[24]."

50. Say, "If I go astray, the detriment of my straying is only upon myself; but if I am guided, it is because of what my Lord reveals to me. He is indeed All-Hearing, Ever Near."

51. If only you could see when they are stricken with terror, but there will be no escape, and they will be seized from a nearby place[25].

52. They will say, "Now we believe in it," but how could they attain faith from such a distant place[26],

53. while they disbelieved in it before, making far-fetched conjectures about the unseen[27]?

54. A barrier will be placed between them and what they desire[28], as was done with the likes of them before, for they were indeed in a disquieting doubt.

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[23] *i.e., Muhammad (ﷺ).*

[24] *i.e., the falsehood has been abolished.*

[25] *i.e., from the place of Judgment to the Hellfire.*

[26] *For it is already too late to return to worldly life.*

[27] *i.e., conjectures far from the truth; saying about the Prophet (ﷺ) that he is a magician, a soothsayer, a poet, etc.*

[28] *i.e., the attainment of faith and admission into Paradise.*

35 - Fātir[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. All praise be to Allah, the Originator of the heavens and earth, Who made the angels messengers with two, three, or four wings. He increases in creation whatever He wills. Indeed, Allah is Most Capable of all things.

2. Whatever mercy Allah opens up for people, none can withhold it; and whatever He withholds, none can release it thereafter, for He is the All-Mighty, All-Wise.

3. O people, remember Allah's favor upon you. Is there any creator other than Allah who gives you provision from heaven and earth? None has the right to be worshiped except Him. How can you then be deluded?

4. If they reject you, there were messengers rejected before you; it is to Allah that all matters will be returned.

5. O people, indeed Allah's promise is true, so do not let the life of this world deceive you, nor let the Chief Deceiver [i.e., Satan] deceive you concerning Allah.

6. Indeed, Satan is an enemy to you, so take him as an enemy. He only calls his followers to be among the inmates of the Blazing Fire.

7. Those who disbelieve will have a severe punishment, but those who believe and do righteous deeds will have forgiveness and a great reward.

8. Is one whose evil deed is made appealing to him so he deems it good [like one who is rightly guided]? It is Allah who causes to stray whom He wills and guides whom He wills. So do not let yourself collapse in grief for them. Allah is All-Knowing of what they do.

9. It is Allah Who sends the winds which stir up clouds, then We drive them to a dead land and revive therewith the earth after its death. Such will be the Resurrection.

10. Whoever seeks honor, then all honor belongs to Allah alone. To Him ascend good words, and righteous deeds raise them[1]. But those who plan evil deeds there will be a severe punishment for them, and the plans of such people will perish.

11. It is Allah Who created you from dust[2], then from a drop of semen, and then He made you into pairs[3]. No female conceives nor gives birth without His knowledge.

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[*] *Fātir (The Originator)*

[1] *To Allah, i.e., righteous deeds are confirmation of what is uttered by the tongue.*

[2] *i.e., your father, Adam.*

[3] *i.e., into males and females.*

None is given long life or cut short of his life except that it is in a Record[4]. That is surely easy for Allah.

12. The two bodies of water are not alike: one is fresh and palatable, pleasant to drink, and the other is salty and bitter. Yet from each you eat fresh meat and extract ornaments to wear. And you see the ships traverse their way through both, so that you may seek His bounty and so that you may give thanks.

13. He merges the night into the day and the day into the night, and subjected the sun and the moon, each running its course for an appointed term. Such is Allah, your Lord. To Him belongs the dominion, whereas those whom you invoke besides Him do not own so much as the membrane of a date stone.

14. If you call upon them, they cannot hear your call, and even if they were to hear, they could not respond to you. On the Day of Resurrection they will disown your associating them as partners with Allah[5]. And none can inform you like the All-Aware.

15. O people, it is you who are in need of Allah, whereas Allah is the Self-Sufficient, the Praiseworthy.

16. If He wills, He can eliminate you and bring in a new creation,

17. for that is not difficult for Allah.

18. No bearer of burdens can bear the burden of another. If a heavily-laden soul calls for help to bear its burden, nothing of it will be carried, even if he is a close relative. You can only warn those who fear their Lord unseen[6] and establish prayer. Whoever purifies himself, he only does so for his own benefit. To Allah is the final return.

19. The blind and the seeing are not equal[7],

20. nor are the depths of darkness and the light[8],

21. nor the shade and the scorching wind[9].

22. Nor are the living and the dead equal. Allah makes to hear whom He wills, but you cannot make to hear those who are in the graves[10].

23. You are but a warner.

24. We have sent you with the truth as a bearer of glad tidings and a warner. There has never been any community except that a warner came to it[11].

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[4] *i.e., the Preserved Tablet (al-Lawh al-Mahfūzh).*

[5] *Or your worship of them.*

[6] *Without seeing Him or when they are in private.*

[7] *It refers to believers and disbelievers.*

[8] *It refers to belief and disbelief.*

[9] *It refers to Paradise and Hell.*

[10] *It refers to believers and disbelievers.*

[11] *Among all prophets and messengers, only twenty-five are mentioned in the Qur'an.*

25. If they reject you, so did those who came before them. Their messengers came to them with clear proofs, divine scriptures[12], and an enlightening Book[13].

26. Then I seized those who disbelieved. How severe was My response!

27. Do you not see that Allah sends down rain from the sky, then We bring forth thereby fruits of various colors? And in the mountains there are various tracts of white and red, of various colors, and raven black;

28. just as humans, animals and livestock are of various colors. Only the people of knowledge among His slaves fear Allah. Indeed, Allah is All-Mighty, All-Forgiving.

29. Those who recite the Book of Allah, establish prayer, and spend out of what We have provided for them, secretly and openly, hoping for a deal that will suffer no loss,

30. so that He will reward them in full and give them more out of His bounty[14]. He is All-Forgiving, Most Appreciative.

31. The Book that We have revealed to you [O Prophet] is the truth, confirming that which came before it. Indeed, Allah is All-Aware and All-Seeing of His slaves.

32. Then We made to inherit the Book those whom We have chosen from among Our slaves[15]. But among them are some who wrong themselves, some follow a middle course, and some are foremost in good deeds with Allah's permission. That is the great bounty.

33. They will enter Gardens of Eternity; they will be adorned therein with bracelets of gold and pearls, and their garments will be of silk.

34. And they will say, "All praise be to Allah Who has taken away from us all sorrow. Indeed, our Lord is All-Forgiving, Most Appreciative,

35. He Who has caused us to settle - out of His grace - in the everlasting home, wherein no weariness or fatigue will touch us."

36. As for those who disbelieve, there will be the Fire of Hell; neither will they be sentenced to death, so that they may die, nor will its punishment be lightened for them. This is how We recompense every disbeliever.

37. They will be screaming therein, "Our Lord, take us out; we will do righteous deeds, unlike what we used to do." [They will be told], "Did We not give you long enough lives to take heed for anyone who wished to take heed? And the warner did come to you. So taste! The wrongdoers will have no helper."

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[12] *i.e., the Torah, the Gospel, and the Psalms.*

[13] *i.e., the Qur'an.*

[14] *i.e., Allah gives much in return for little.*

[15] *i.e., the Prophet Muhammad's (ﷺ) followers.*

38. Allah is the Knower of the unseen in the heavens and earth. He is All-Knowing of what is in the hearts.

39. It is He Who has made you successors on earth. Whoever disbelieves will bear the burden of his disbelief. Their disbelief only increases the disbelievers in contempt before their Lord, and their disbelief only increases the disbelievers in loss.

40. Say, "Tell me about your associate-gods whom you supplicate besides Allah. Show me what they created on earth, or do they have a share in the heavens? Or have We given them a Book so they have clear proof? No, the wrongdoers promise one another nothing but delusion[16]."

41. Allah keeps the heavens and earth from vanishing. If they were to vanish, there is none to sustain them other than Him. He is Most Forbearing, All-Forgiving.

42. They swore by Allah their most solemn oaths that if a warner came to them, they would surely be more guided than any other community. But when a warner came to them, it only added to their aversion -

43. due to their arrogance in the land and plotting evil, but evil plotting only backfires on its own people. Are they awaiting anything other than the fate of the earlier peoples? You will find no change in Allah's way[17], and you will find no alteration in Allah's way[18].

44. Have they not traveled in the land to see what was the end of those who came before them. They were more powerful than them? Allah is not such that something can escape Him in the heavens or on earth. He is indeed All-Knowing, Most Capable.

45. If Allah were to take people to task for what they did, He would not leave a single living being on earth, but He gives them respite for an appointed term. When their appointed time comes, then Allah is All-Seeing of His slaves.

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[16] *By giving their followers deceptive hopes that their false deities will intercede for them with Allah.*

[17] *In punishing those who deny the prophets.*

[18] *In transferring punishment to others in place of them.*

36 - Yā-Sīn[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Yā Sīn[1]

2. By the Qur'an, full of wisdom,

3. You [O Muhmmad] are indeed one of the messengers,

4. on a straight path,

5. [This is] a revelation from the All-Mighty, Most Merciful,

6. so that you warn a people whose forefathers were not warned, so they are heedless.

7. The decree [of punishment] has been passed against most of them, for they will not believe.

8. [It is as if] We have placed shackles around their necks up to their chins, so their heads are forced to remain up,

9. and We have placed a barrier before them and a barrier behind them, and have blocked their vision so they cannot see[2].

10. It is the same to them whether you warn them or not, they will not believe.

11. You can only warn one who follows the Reminder[3] and fears the Most Compassionate unseen. So give him glad tidings of forgiveness and a generous reward.

12. It is We Who give life to the dead, and record what they send forth and what they leave behind, and We keep an account of everything in a clear Record[4].

13. Give them an example of the People of the Town when the messengers came to it.

14. When We sent them two [messengers], but they rejected them, so We strengthened them with a third, and they said, "We are sent to you as messengers."

15. They said, "You are no more than human beings like us, and the Most Compassionate has not sent down anything. You are simply lying."

16. They said, "Our Lord knows that we are sent to you as messengers.

17. Our duty is only to convey the message clearly."

18. The people said, "We consider you as an evil omen. If you do not desist, we will surely stone you, and we will inflict upon you a painful punishment."

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[*] *Yā-Sīn (Disjointed Arabic alphabet letters).*

[1] *See footnote 2:1.*

[2] *Because of their obstinacy and persistence in disbelief.*

[3] *i.e., the Qur'an.*

[4] *See footnote 35:11.*

19. The messengers said, "Your evil omen is with yourselves [because of your disbelief]. Is it[5] because you are admonished? Rather, you are a people who transgress all bounds."

20. A man came from the farthest end of the city, rushing, and said, "O my people, follow the messengers.

21. Follow those who ask no recompense of you, and who are guided.

22. Why should I not worship the One Who created me and to Whom you will all be brought back?

23. Should I take besides Him other gods whose intercession cannot avail me in the least, nor can they come to my rescue, if the Most Compassionate wills to harm me?

24. Surely I would then be clearly misguided.

25. I believe in your Lord, so listen to me."

26. [But they killed him], so he was told[6], "Enter Paradise." He said, "If only my people knew[7]

27. of how my Lord has forgiven me, and made me among the honored ones."

28. After his death, We did not send down any soldiers from heaven against his people, nor did We have to do so.

29. It was no more than a single blast, and immediately they were extinguished.

30. Alas for the humans! No messenger ever comes to them but they ridicule him.

31. Do they not see how many generations We destroyed before them who will never come back to them[8]?

32. Yet all of them will be brought before Us.

33. There is a sign for them in the dead land: We give it life and produce from it grain for them to eat.

34. And We have made therein gardens of palm trees and grapevines, and caused springs to gush forth,

35. so that they may eat of its fruit that was not made by their hands[9]. Will they not then give thanks?

36. Glory be to the One Who created all types of things[10] that the earth produces, and of themselves, and of things that they have no knowledge about.

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[5] *i.e., this threat.*

[6] *After he was martyred for the sake of Allah.*

[7] *He said so after Allah admitted him into paradise and he saw the pleasures therein.*

[8] *i.e., to the life of this world.*

[9] *i.e., that which Allah has produced for them without labor on their part.*

[10] *i.e., all species, all things in pairs.*

37. There is another sign for them in the night: We strip from it the daylight, and they are left in darkness.

38. The sun is running to its determined course. That is the design of the All-Mighty, All-Knowing.

39. As for the moon, We have determined phases for it, until it becomes like an old palm stalk.

40. It is not for the sun to catch up with the moon, nor for the night to outstrip the day. Each is floating in its own orbit.

41. Another sign for them is that We carried their offspring[11] in the loaded Ark,

42. and We created for them similar things on which they ride.

43. If We willed, We could drown them, then there would be no one to respond to their cry, nor could they be rescued,

44. except by a mercy from Us, leaving them to enjoy for a while.

45. When it is said to them, "Beware of what is ahead of you and what is behind you[12], so that you may be shown mercy[13]."

46. No sign ever comes to them from their Lord except that they turn away from it.

47. And when it is said to them, "Spend of what Allah has provided you with", the disbelievers say to the believers, "Should we feed those whom Allah could feed if He willed? You are clearly misguided!"

48. They say, "When will this promise come to pass, if you are truthful?"

49. They are not awaiting but a single Blast that will seize them while they are still disputing[14].

50. Then they will not be able to make a will, nor will they be able to return to their households.

51. The Trumpet will be blown[15] [again], and at once they will rush from their graves to their Lord.

52. They will say, "Woe to us! Who has resurrected us from our resting place?" [They will be told,] "This is what the Most Compassionate promised, and the messengers told the truth."

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[11] *«Dhurriyyah» (lit., offspring); however, it is used here to denote ancestors (being the offspring of Noah) who were saved from the flood.*

[12] *Of what awaits you in this life and in the Hereafter, or of the sins of the past and the future.*

[13] *But they ignored the warning.*

[14] *The first blast (lit., a cry or a shriek) of the Trumpet will take them by surprise on the Day of Judgment while they will be disputing in their worldly affairs.*

[15] *i.e., the second blast or blow.*

53. It will only be a single Blast, and at once they will all be brought before Us.

54. On that Day no soul will be wronged in the least, nor will you be recompensed except for what you used to do.

55. Indeed, on that Day the people of Paradise will be busy enjoying themselves,

56. they and their spouses will be reclining on couches in the shade.

57. They will have therein fruits and all what they ask for[16].

58. "Peace": a word from a Most Merciful Lord.

59. "Stand apart [from the believers] this Day, O wicked ones!

60. Did I not command you, O children of Adam, not to worship Satan, for he is your sworn enemy,

61. but to worship Me? This is a straight path.

62. He had already misled great multitudes of you. Did you not then have sense?

63. This is the Hell that you were promised.

64. Burn in it Today for your disbelief[17]."

65. Today We will seal up their mouths, and their hands will speak to Us, and their feet will testify to all what they used to do.

66. If We willed, We could have taken away their sight, so they would rush to find their way, but then how could they see?

67. And if We willed, We could have paralyzed them in their places[18], so they could neither move forward nor backward.

68. Whomsoever We give a long life, We cause his strength to decline[19]. Do they not then understand?

69. We have not taught him poetry, nor is it fitting for him. This is only a Reminder and a clear Qur'an

70. so that he may warn those who are truly alive[20] and establish the argument against the disbelievers.

71. Do they not see that We have created for them livestock made by Our Hands, and then they are their owners?

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[16] *i.e., wish or desire.*

[17] *i.e., because you used to disbelieve.*

[18] *i.e., We could turn them into inanimate objects.*

[19] *Humans are born weak, then they reach their prime when they are young, then they grow physically and mentally weak when they are old.*

[20] *In heart and mind, i.e., those who have faith.*

72. And We have made them subservient to them; some they ride, and from others they eat,

73. and there are other benefits and drinks therein for them. Will they not then give thanks?

74. Yet they have taken other gods besides Allah, hoping that they may be helped.

75. They cannot help them, yet they serve them as their dedicated guards[21].

76. Do not let their words grieve you. Surely We know what they conceal and what they reveal.

77. Does man not see that We have created him from a sperm-drop, then[22] he becomes a clear adversary,

78. producing arguments[23] against Us while forgetting his own creation[24]. He says, "Who can give life to the bones after they have crumbled to dust?"

79. Say, "The One Who created them in the first place will give life to them, for He has full knowledge of every created being;

80. the One Who made for you fire out of the green tree, with which you kindle your fires[25]."

81. Is not the One Who created the heavens and earth able to create the like of these [people]? Yes indeed, for He is the Creator of all, the All-Knowing.

82. Whenever He wills something to be, He only says to it, "Be", and it is.

83. So glory be to the One in Whose Hand is the dominion of everything, and to Him you will all be returned.

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[21] *Or their idols or so-called gods will be assembled to witness the punishment of their worshipers on the Day of Judgment.*

[22] *i.e., as soon as he becomes a self-sufficient being.*

[23] *Trying to prove that there is no life after death.*

[24] *That we created him from dead matter to such an extent that he became now a clear disputant before Us.*

[25] *It alludes to the «markh» and «'afār» trees in Arabia, whose green branches if struck against each other, it produces sparks.*

37 - As-Sāffāt[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By those [angels] lined up in rows,

2. and those who drive [the clouds],

3. and those who recite Allah's words[1],

4. indeed, your God is One,

5. Lord of the heavens and earth and all that is between them, and Lord of the points of sunrise.

6. We have adorned the sky with the beauty of the stars,

7. and for safeguarding it against every rebellious devil,

8. so that they cannot eavesdrop on the highest assembly [of angels] and are pelted from every side[2]

9. to repel them; and for them there will be a perpetual punishment,

10. except who stealthily snatches away some words, he will be pursued by a piercing flame.

11. So ask them, "Are they more difficult to create or other things We created? We created them[3] from sticky clay.

12. Rather you are astonished, while they ridicule it,

13. and when they are reminded, they pay no heed,

14. and when they see a sign, they ridicule it,

15. and they say, "This is nothing but clear magic.

16. Is it that when w0e are dead and become dust and bones, will we really be raised up again,

17. and our forefathers too?"

18. Say, "Yes, and you will be disgraced."

19. It will only be a single Blast[4], and at once they will be looking around.

20. They will say, "Woe to us! This is the Day of Judgment!"

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[*] *As-Sāffāt (Those Ranged in Ranks)*

[1] *Allah swears by three kinds of angels in these three above-mentioned verses to emphasize what comes in the next verse.*

[2] *By meteors.*

[3] *i.e., their father Adam.*

[4] *i.e., the second blow of the Trumpet.*

21. [They will be told], "This is the Day of Decision that you used to deny."

22. [The angels will be told], "Gather all those who did wrong and their fellows[5], and whatever they used to worship

23. besides Allah, and lead them to the way of Hell,

24. and stop them, for they are to be questioned."

25. [They will be asked], "What is the matter with you, that you no longer help one another?"

26. Rather on that Day they will surrender completely.

27. They will turn to one another, reproaching one another.

28. [The followers] will say, "It was you who used to delude us from the right way[6]."

29. [The misleaders] will say, "Rather, you yourselves were not believers,

30. and We had no power over you, rather you yourselves were a transgressing people.

31. Now the punishment of our Lord has come true against us; we will surely taste it.

32. We did misguide you, for we ourselves were misguided".

33. On that Day they will all share in the punishment.

34. This is how We deal with the wicked,

35. for whenever it was said to them, "None has the right to be worshiped except Allah," they became arrogant,

36. and said, "Are we going to abandon our gods for a mad poet[7]?"

37. Rather, he came with the truth and confirmed the messengers.

38. You will surely taste the painful punishment,

39. and you will only be recompensed for what you used to do,

40. except the chosen slaves of Allah.

41. They will have a known provision,

42. fruits[8]; and they will be honored

43. in Gardens of Bliss,

44. facing one another[9] on couches.

45. They will be served with a cup of wine from a flowing stream,

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[5] *In wrongdoing or evil deeds.*

[6] *Or you used to pressure us, or deceived us with false oaths, or claimed to have the truth.*

[7] *They mean the Prophet (ﷺ).*

[8] *i.e., everything delicious that they desire.*

[9] *It implies that they will not harbor ill feelings toward one another.*

46. white and delicious for those who drink.
47. It will cause no harm, nor will they be intoxicated by it,
48. and with them will be maidens of modest gaze[10] and beautiful eyes,
49. as if they were well-protected eggs[11].
50. Then they will turn to one another asking[12].
51. One of them will say, "I had a close friend [in the world]
52. who used to say[13], 'Are you one of those who believe
53. that when we die and become dust and bones, shall we be brought for judgment?'"
54. He will say[14], "Do you wish to see [his fate]?"
55. So he will look down and see him[15] in the midst of the Blazing Fire.
56. He will say, "By Allah, you were about to ruin me.
57. Were it not for the grace of my Lord, I would have been among those who are brought [to Hell]."
58. [He will say to his fellow believers], "Are we not going to die anymore,
59. except for our first death, nor are we going to be punished ?"
60. This is indeed the supreme triumph!
61. For such [reward] let the workers work.
62. Is this a better accommodation or the tree of Zaqqūm[16]?[17]
63. We have made it a trial for the wrongdoers.
64. It is a tree that grows in the bottom of the Blazing Fire;
65. its fruits are like heads of devils.
66. They will certainly eat from it, filling their bellies.
67. Then on top of that they will be given a mixture of scalding water,
68. then their final return will be to the Blazing Fire.
69. For they found their forefathers astray,

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[10] *i.e., chaste and bashful, looking only at their mates.*
[11] *Or pristine pearls.*
[12] *Of their lives in the world and what led them to Paradise.*
[13] *Mockingly.*
[14] *To his companions in Paradise.*
[15] *His close friend who tried to dissuade him from faith.*
[16] *The tree of cactus.*
[17] *The disbelievers of Makkah derided the Prophet (ﷺ) when he warned them of this tree. They wondered how a tree could grow in Hellfire. So Allah revealed this verse.*

70. so they rushed to follow in their footsteps.
71. Indeed, most of the earlier people went astray before them,
72. even though We sent among them warners.
73. Then see how was the end of those who were warned,
74. except the chosen slaves of Allah.
75. Indeed, Noah called upon Us; how excellent are We at responding!
76. And We saved him and his household[18] from the great distress,
77. and made his offspring[19] the only survivors,
78. and We left for him [a favorable mention] among later generations:
79. "Peace be upon Noah among all the nations."
80. This is how We reward those who do good.
81. He was one of Our believing slaves.
82. Then we drowned the others.
83. Indeed, Abraham was one of those who followed his way.
84. When he came to his Lord with a sound heart,
85. and said to his father and his people, "What are you worshiping?
86. Is it false gods that you seek other than Allah?
87. Then what do you think of the Lord of the worlds?"
88. He then cast a glance at the stars[20],
89. and said, "I am sick[21]."
90. So they went away from him and left.
91. Then he turned to their gods and said, "Why do you not eat[22]?
92. What is wrong with you that you do not speak?"
93. Then he turned upon them, striking them with his right hand.
94. Then his people came rushing towards him.

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[18] *i.e., the believers in his household.*

[19] *i.e., Noah's offspring: Shem, Ham, and Japheth.*

[20] *His people had faith in astrology, so Abraham pretended to do the same to show them that he was not able to join them at their pagan feast and to remain in their temple of idols, while he was planning to destroy their idols.*

[21] *The Prophet (ﷺ) said: "Ibrahim (peace be upon him) did not lie except for three lies: His saying {I am sick} and his saying {Rather, the chief of them did this} and his saying about his wife, "She is my sister." [Al-Bukhāri, Muslim]. Two of them were for the sake of Allah, and the third one was for the sake of his sister.*

[22] *The offerings placed before you.*

95. He said, "Do you worship what you yourselves carve,

96. when it is Allah Who created you and all what you do?"

97. They said, "Build a pyre for him and throw him into the blazing fire."

98. They contrived a plan against him, but We made them the lowest.

99. He said, "I am going to my Lord; He will guide me.

100. My Lord, grant me righteous offspring."

101. So We gave him glad tidings of a forbearing boy[23].

102. Then when he reached the age where he could work with him, Abraham said, "O my dear son, I have seen in a dream that I must sacrifice you. What do you think?" He said, "O my dear father, do as you are commanded. You will find me, if Allah wills, one of the steadfast."

103. When they both submitted [to Allah's command] and Abraham laid him on his forehead,

104. and We called out to him, "O Abraham,

105. You have fulfilled the dream." This is how We reward those who do good.

106. This was indeed a revealing test.

107. And We ransomed him with a great sacrifice[24],

108. and We left for him [a favorable mention] among later generations:

109. "Peace be upon Abraham."

110. This is how We reward those who do good.

111. He was one of Our believing slaves.

112. And We gave him the glad tidings of Isaac[25], a prophet, and one of the righteous.

113. We blessed him[26] and Isaac, but among their offspring were some who did good and some who clearly wronged themselves.

114. Indeed, We bestowed Our favor upon Moses and Aaron,

115. and We saved them and their people from the great distress[27],

116. and We helped them, so they were victorious,

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[23] *i.e., Ishmael*

[24] *Allah Almighty sent a ram to be sacrificed in place of Ishmael.*

[25] *The birth of Isaac is mentioned after the story of sacrifice, which verifies that the firstborn son who was sacrificed was indeed Ishmael and not Isaac, contrary to what is claimed by the Jews and Christians. This is also supported by 11:71, where Sarah is told that she would give birth to Isaac, who would have a son by the name of Jacob.*

[26] *Abraham or Ishmael.*

[27] *Of enslavement at the hands of Pharaoh and his people, as well as of drowning.*

117. and We gave them both the clear Scripture,
118. and guided them to the straight path;
119. and We left for them [a favorable mention] among later generations:
120. "Peace be upon Moses and Aaron."
121. This is how We reward those who do good.
122. They were truly of Our believing slaves.
123. Elijah was indeed one of the messengers.
124. When he said to his people: "Do you not fear Allah?
125. Do you call upon Ba'l[28] and ignore the Best of the Creators,
126. Allah, your Lord and the Lord of your forefathers?"
127. But they rejected him, so they will surely be brought [for punishment],
128. except the chosen slaves of Allah.
129. And We left for him [a favorable mention] among later generations:
130. "Peace be upon Elias."
131. This is how We reward those who do good.
132. He was one of Our believing slaves.
133. Lot was indeed one of the messengers.
134. When We saved him and all of his household,
135. except an old woman[29] who was among those who stayed behind.
136. Then We destroyed the rest.
137. You [Makkans] pass by their ruins by day
138. and by night. Do you still not understand?
139. Jonah was indeed one of the messengers.
140. When he fled to the fully laden ship,
141. then he cast lots[30] with them, but was among those who lost.
142. The whale then swallowed him while he was blameworthy[31].
143. Were it not for the fact that he was one of those who glorify Allah,

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[28] *A great idol worshiped by the people.*
[29] *Lot's wife, who was not a believer.*
[30] *To determine who would be cast overboard in order to save the rest of the passengers; the ship was about to sink, for it was overloaded.*
[31] *For leaving his people without Allah's permission.*

144. he would have stayed in its belly until the Day of Resurrection[32].
145. But We cast him ashore on a barren land while he was ill,
146. and caused a gourd vine[33] to grow over him.
147. We sent him[34] to one hundred thousand people or more,
148. and they believed, so We let them enjoy for a while.
149. So ask them, "Does your Lord have daughters while they have sons?"[35]
150. Or did We create the angels as females while they were watching?
151. No indeed, it is one of their fabrications when they say,
152. "Allah has children," and they are truly liars.
153. Did He choose daughters over sons[36]?
154. What is the matter with you? How do you judge?
155. Will you not then take heed?
156. Do you have any compelling proof?
157. Then bring your scripture, if you are truthful.
158. They claim that there is a kinship between Him and the jinn[37], when the jinn themselves know that such people will surely be brought [for punishment].
159. Glorified is Allah far above what they ascribe [to Him].
160. But not the chosen slaves of Allah[38].
161. So you and whatever you worship
162. none of you can lure anyone away from Him,
163. except those who are destined to burn in the Blazing Fire[39].
164. [The angels say][40], "There is none among us but has a known station[41]:
165. We are indeed those who stand lined up in rows,
166. and we are indeed those who glorify Allah."

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[32] *The belly of the fish would have turned to be his grave.*
[33] *For its cooling shade and as food for him.*
[34] *i.e., We sent him thereafter to his people.*
[35] *The pagans of Makkah claimed that angels were Allah's daughters, while preferring sons for themselves.*
[36] *i.e., daughters that you hate over sons that you like?*
[37] *It was claimed by some Arab pagans that angels are daughters of Allah through female jinn.*
[38] *Who do not ascribe to Allah such false claims.*
[39] *Due to their disbelief and evil deeds.*
[40] *Refuting the disbelievers' false claims about them.*
[41] *In worshiping Allah and obeying Him in our assigned tasks.*

167. And [the pagans] used to say[42],

168. "If only we had a scripture[43] like the previous people,

169. we would have surely been true slaves of Allah."

170. But they rejected it[44]; soon they will come to know.

171. Our Word has already been given to Our slaves, the messengers,

172. that it is surely they who will be given victory,

173. and that Our soldiers will surely be the victors.

174. So turn away from them for a while.

175. Wait and see; soon they will see [their end].

176. Do they really seek to hasten Our punishment?

177. When it[45] descends on their courtyard, how terrible will be the morning of those who were warned!

178. And turn away from them for a while.

179. Wait and see; soon they will see [their end].

180. Glory be to your Lord, the Lord of Might, far above what they ascribe [to Him],

181. and peace be upon the messengers,

182. and all praise be to Allah, the Lord of the worlds.

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[42] *Before the revelation of the Qur'an.*

[43] *Such as the Torah and the Gospel.*

[44] *i.e., their own message, the Qur'an.*

[45] *Allah's punishment.*

38 - Sād[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Sād[1]. By the Qur'an, full of reminder[2],

2. yet those who disbelieve are in arrogance and dissension.

3. How many generations have We destroyed before them, and they cried out when it was too late for deliverance.

4. They wonder that a warner has come to them from among themselves[3], and the disbelievers say, "This is a magician and a liar!

5. Has he made all gods into one God? Indeed, this is something strange!"

6. The leaders among them departed, saying, "Carry on as you are, and stay faithful to your gods. Indeed, there is a motive behind it[4].

7. We have not heard of this in the last religion[5]. This is nothing but a fabrication.

8. Has the Reminder been sent down to him from among us?" Rather, they are in doubt about My Reminder[6], for they have not yet tasted My punishment.

9. Or do they possess the treasuries of the mercy of your Lord, the All-Mighty, the Bestower?

10. Or do they have the dominion of the heavens and earth and all that is between them? Then let them ascend by any means[7].

11. This is only a small army[8] among several armies[9] that will soon be defeated.

12. The people of Noah rejected [their messengers] before them, as did 'Aad and Pharaoh, the owner of stakes[10];

13. and Thamūd and the people of Lot, and the dwellers of the Forest - such were the [denier] parties.

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[*] *Sād (The Letter "Sād")*

[1] *See footnote 2:1.*

[2] *The oath›s completion is that the Qur'an is inimitable and thus Allah›s miracle.*

[3] *The disbelievers demanded that an angel be sent to them to convey the message of Allah, not a human like themselves.*

[4] *i.e., The Prophet (ﷺ) only wants to gain influence and prestige for himself.*

[5] *It refers to Christianity or pagan Arab beliefs.*

[6] *They do not question the Prophet›s (ﷺ) honesty; rather, they question the Qur'an itself. See 6:33.*

[7] *To manage the affairs of their dominion.*

[8] *It alludes to the defeat of the pagans of Makkah at Badr.*

[9] *i.e., the defeated armies of the past who rejected their messengers.*

[10] *It refers to the stakes by which he used to torture people, or the pyramids which are like stakes into the earth.*

14. Each of them rejected their messenger, therefore My punishment became inevitable.

15. They are only waiting for a single Blast that cannot be stopped[11].

16. They say, "Our Lord, hasten for us our share [of punishment] before the Day of Reckoning."

17. Bear with patience whatever they say, and remember Our slave David, the man of strength who constantly turned [to Allah].

18. We subjected the mountains to join him in glorifying Allah in the evening and the morning,

19. and the birds, in their flocks; they all would echo his praise.

20. We strengthened his kingdom and gave him wisdom and sound judgment [and speech].

21. Has there come to you the story of the adversaries, when they climbed the wall of his chamber?

22. When they entered upon David, he was frightened. They said, "Do not be afraid. We are two adversaries: one of us has wronged the other, so judge between us with fairness, and do not be unjust, and guide us to the straight path.

23. This is my brother[12]. He has ninety-nine ewes while I have only one. He said, 'Give her into my charge,' and he overpowered me in speech."

24. David said, "He has certainly wronged you by demanding that your ewe be added to his flock. Indeed, many partners oppress one another, except those who believe and do righteous deeds - and how few they are." Then David realized that We were only testing him, so he asked his Lord for forgiveness[13], fell down bowing, and turned to Him in repentance.

25. So We forgave that for him, and he certainly has a place of nearness to Us and a good place of return.

26. "O David, We have made you a ruler on earth, so judge between people with justice, and do not follow your desires lest they lead you astray from Allah's way. Those who go astray from Allah's way will have a severe punishment because of their forgetting the Day of Reckoning."

27. We have not created the heavens and earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to the disbelievers from the Fire!

28. Should We make those who believe and do righteous deeds equal to those who spread corruption on earth? Or should We make the righteous equal to the wicked?

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[11] *Fawāq: «respite», more literally, «a period between two milkings of a she-camel,» which also alludes to «return» or «repetition.»*

[12] *i.e., brother in faith, business partner, or biological brother.*

[13] *For fear of the two men or the misjudgment he made.*

29. This is a blessed Book that We have sent down to you [O Prophet] so that they may reflect upon its verses, and so that people of understanding may take heed.

30. And to David We gave Solomon, an excellent and faithful slave who constantly turned [to Us].

31. One evening, well-trained and swift horses of noble breed were presented before him.

32. He then said, "I gave preference to the love of fine things over the remembrance of my Lord," until the sun went out of sight.

33. [He ordered], "Bring them back to me," and he began striking [their] shanks and necks[14].

34. Indeed, We tested Solomon and cast upon his throne a body, then he turned [to Allah][15].

35. He said, "My Lord, forgive me and grant me a kingdom, the like of which will never be granted to anyone after me. You are indeed the Bestower."

36. So We subjected to him the wind blowing gently by his command to wherever he wished,

37. And [We subjected to him] the devils, all kinds of builders and divers[16],

38. and others bound in chains.

39. [We said], "This is Our gift, so give freely or withhold, without account[17]."

40. And he certainly has a status of nearness to Us and a good place of return.

41. And remember Our slave Job, when he cried out to his Lord, "Indeed, Satan has afflicted me with hardship and pain."

42. [Allah said], "Stamp [the ground] with your foot: here is a cool spring for bathing and drinking."

43. And We restored his family to him and the like of them[18] as a mercy from Us and as a reminder for people of understanding.

44. [We said], "Take a bunch of grass in your hand, and strike [your wife] with it, and do not break your oath[19]." We truly found him patient - an excellent and faithful slave he was. He constantly turned [to Us].

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[14] *With his sword as expiation, for it might have been permissible in their law, especially if it had been for the sake of Allah such as missing prayer or the like; this is a more correct view. However, Ibn Jarīr favored the view that Solomon began to rub down their legs and necks with the hand, not by the sword.*

[15] *The Prophet (ﷺ) said that one night Solomon said that each one of his wives would conceive a boy who would fight for the sake of Allah. He forgot to say 'Allah willing,' so only one of them gave birth to a deformed, dead baby. So Solomon sought Allah's forgiveness. [Al-Bukhāri]*

[16] *They dived to bring him pearls.*

[17] *i.e., you will not be called to account thereby.*

[18] *When Allah granted him health, the whole family returned to him and he was granted even more children.*

[19] *When Job was afflicted with illness, everyone abandoned him except his wife. Once he became angry with her and vowed to punish her with one hundred lashes if he recovered. According to Allah›s instruction, the oath was fulfilled by striking her once with one hundred blades of grass without harming his wife.*

45. Remember Our slaves: Abraham, Isaac, and Jacob - men of strength and insight.

46. We chose them exclusively for the remembrance of the Final Home.

47. Indeed, they are before us among the chosen and best ones.

48. Also remember Ishmael, Elisha, and Dhul-Kifl[20] - all were among the best.

49. This is a reminder. And the righteous will surely have a good return:

50. Gardens of Eternity, with gates wide open for them.

51. They will recline therein, calling for abundant fruit and drink.

52. And they will have maidens of modest gaze[21] and equal age.

53. This is what you are promised for the Day of Account.

54. Indeed, this is Our provision [for the righteous] that will never cease.

55. This [is so]. But the transgressors will surely have the worst return:

56. Hell, where they will burn. What a terrible resting place!

57. Let them taste this: scalding water and pus,

58. and other similar [torments] of various kinds.

59. [The misleaders will say], "Here is a crowd of people being thrown in with you. They are not welcome! They will surely burn in the Fire."

60. They will say, "No! You are not welcome! You brought this on us. What a terrible place to settle in!"

61. They will say, "Our Lord, whoever brought this on us, give him double punishment in the Fire."

62. They will say, "Why do we not see those whom we considered to be among the wicked[22]?

63. Is it that we mistakenly made fun of them, or do our eyes fail to see them [in the Fire]?"

64. This is certainly true that the people of the Fire will dispute among themselves.

65. Say [O Prophet], "I am only a warner, and none has the right to be worshiped except Allah, the One, the Subjugator,

66. Lord of the heavens and earth and all that is between them, the All-Mighty[23], Most Forgiving[24]."

67. Say, "This [Qur'an] is of momentous news

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[20] *Scholars are of different opinions as to whether Dhul-Kifl was a prophet or only a righteous man.*

[21] *Their gaze will be restricted to their mates alone.*

[22] *They are alluding to the believers.*

[23] *Honored for absolute power, wisdom, and justice.*

[24] *Who repeatedly conceals the sins of His slaves.*

68. from which you are turning away."

69. [And say], "I had no knowledge of the highest assembly [of angels] when they were disputing [about Adam][25].

70. I have only received revelation in order to give a clear warning."

71. [Remember] when your Lord said to the angels, "I am going to create a human being from clay.

72. When I completed his creation and breathed into him of My spirit[26], fall down in prostration to him."

73. Then the angels fell down in prostration all together,

74. except Iblīs, who was arrogant and became one of the disbelievers[27].

75. [Allah] said, "O Iblīs, what prevented you from prostrating to whom I created with My two Hands? Did you just become proud or have you always been arrogant?"

76. He said, "I am better than him: You created me from fire and created him from clay."

77. [Allah] said, "Then get out of here, for you are accursed,

78. and My curse will be upon you until the Day of Judgment."

79. He said, "My Lord, then give me respite until the Day of their resurrection."

80. Allah said, "You are given respite,

81. until the Day of the appointed time."

82. Iblīs said, "By Your Glory, I will surely mislead them all,

83. except for Your chosen slaves among them."

84. Allah said, "Such is the truth - and I only say the truth -

85. that I will certainly fill Hell with you and those of them who follow you all together."

86. Say [O Prophet], "I do not ask you for any reward for it, nor do I pretend to be what I am not.

87. It is only a reminder for all people[28].

88. And you will surely know its truth after a while."

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[25] *When the angels obeyed Allah's command to prostrate before Adam; whereas, Satan refused to comply, for he considered himself superior to Adam, neglecting the fact that this was a command from Allah Almighty.*

[26] *See footnote 15:29.*

[27] *This command of Allah to bow down before Adam was a test of obedience. Satan refused to comply out of arrogance for he thought he was better than Adam.*

[28] *Of jinn and men.*

39 - Az-Zumar[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. The revelation of this Book is from Allah, the All-Mighty, the All-Wise.

2. Indeed, We have sent down to you [O Prophet] the Book with the truth, so worship Allah with sincere devotion to Him.

3. Indeed, sincere devotion is due to Allah alone[1]. As for those who take others as guardians besides Him, [saying], "We only worship them so that they may bring us closer to Allah." Allah will judge between them[2] concerning that over which they differ. Allah does not guide anyone who is a liar and a persistent disbeliever.

4. If Allah had willed to take for Himself a son, He could have chosen whatever He wished from among what He creates. Glory be to Him. He is Allah, the One, the Subjugator.

5. He created the heavens and earth for a true purpose. He wraps the night over the day and wraps the day over the night. He has subjected the sun and the moon, each running its course for an appointed term. Indeed, He is the All-Mighty, Most Forgiving.

6. He created you from a single soul[3], then He made from it its mate[4], and He created for you eight types of livestock[5]. He creates you in the wombs of your mothers [in stages], creation after creation, in three layers of darkness[6]. Such is Allah, your Lord. To Him belongs the dominion; none has the right to be worshiped except Him. So how are you averted?

7. If you disbelieve, then Allah is in no need of you, but He does not approve of disbelief for His slaves. If you are grateful, He approves that for you. No bearer of burden can bear the burden of another. Then to your Lord is your return, and He will inform you of what you used to do. He is All-Knowing of what is in the hearts.

8. When adversity befalls man, he calls upon his Lord, turning to Him in repentance. Then when his Lord bestows His favor upon him, he forgets the adversity for which he was calling upon Him before, and sets up rivals to Allah, to mislead others from His way. Say [O Prophet], "Enjoy your disbelief for a little while; you will be one of the people of the Fire."

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[*] *Az-Zumar (The Groups)*

[1] *i.e., He only accepts sincere worship and obedience.*

[2] *i.e., between those who were devoted to Allah alone and those who associated partners with Him.*

[3] *i.e., Adam.*

[4] *i.e., Eve.*

[5] *The eight types of livestock: (four males and females): a pair of sheep, a pair of goats, a pair of camels, and a pair of oxen. See 6:143-144.*

[6] *These three layers: the belly, the womb, and the amniotic membrane.*

9. [Is he better] or the one who constantly worships during the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord? Say, "Are those who know equal to those who do not know?" It is only the people of understanding who will take heed.

10. Say[7], "O My slaves who believe, fear your Lord. Those who do good in this world will have a good return, and Allah's earth is spacious. Those who observe patience will be given their reward without measure."

11. Say, "I have been commanded to worship Allah, with sincere devotion to Him,

12. and I have been commanded to be the first of those who submit to Allah."

13. Say, "I truly fear, if I were to disobey my Lord, the punishment of a momentous Day."

14. Say, "It is Allah alone Whom I worship, with sincere devotion to Him.

15. So worship whatever you wish besides Him." Say, "Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. That is indeed the clear loss."

16. They will have layers of fire above them and below them. That is how Allah threatens His slaves. Then fear Me, O My slaves!

17. But those who shun the worship of false gods[8] and penitently turn to Allah, there are glad tidings for them. So give glad tidings to My slaves,

18. those who listen to speech[9] and follow the best of it. They are the ones whom Allah has guided, and they are the people of understanding.

19. Can you save those against whom the decree of punishment has been passed to be in the Fire?

20. But those who fear their Lord will have lofty mansions[10], built one above another, under which rivers flow. This is the promise of Allah; Allah never breaks His promise.

21. Do you not see that Allah sends down rain from the sky and makes it flow as springs in the earth, then He brings forth thereby crops of various colors; then they whither and you see them turn yellow; then He causes them to crumble? Indeed, there is a reminder in this for people of understanding.

22. Is one whose heart Allah has opened to Islam, so he is enlightened by his Lord [like a disbeliever]? Woe to those whose hearts are hardened upon hearing the reminder of Allah; it is they who are clearly misguided.

23. Allah has sent down the best message - a consistent Book of repeated lessons -

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[7] *Allah instructed the Prophet (ﷺ) to say on behalf of Him.*

[8] *Tāghūt: Satan or any false objects of worship.*

[9] *i.e. the Qur'an or another speech, then follow the best option, such as opting for forgiveness instead of retaliation.*

[10] *i.e., elevated dwellings or palaces.*

causing the skins of those who fear their Lord to shiver, and then their skins and their hearts soften at the remembrance of Allah. This is the guidance of Allah by which He guides whom He wills. But whoever Allah causes to stray, there is none to guide him.

24. Is one who will shield himself from the terrible punishment with his face[11] on the Day of Resurrection [like someone in Paradise]? And it will be said to the wrongdoers: "Taste what you used to earn."

25. Those who came before them also disbelieved, so the punishment came upon them from where they could not imagine.

26. Therefore Allah gave them a taste of disgrace in the life of this world, but the punishment of the Hereafter will be far greater, if only they knew.

27. Indeed, We have presented for mankind all kinds of examples in this Qur'an, so that they may take heed -

28. an Arabic Qur'an, free of flaws and contradictions, so that they may be conscious of Allah.

29. Allah makes a comparison of a slave owned by several quarrelsome masters, and a slave owned by only one master. Are they equal in comparison? All praise be to Allah. But most of them do not know.

30. You [O Prophet] will surely die, and they too will die;

31. then on the Day of Resurrection, you will dispute with one another before your Lord.

32. Who is then more unjust than he who tells lies about Allah and rejects the truth when it comes to him? Is there no abode for the disbelievers in Hell?

33. But the one who came with the truth [i.e., the prophet] and [those who] believed in it - it is they who are the righteous.

34. They will have with their Lord whatever they wish for. Such is the reward of those who do good.

35. And Allah will absolve them of their worst deeds and reward them according to the best of what they used to do.

36. Is Allah not sufficient for His slave? Yet they frighten you with those [whom they worship] besides Him. Whoever Allah causes to stray, there is none to guide him.

37. And whoever Allah guides, none can lead him astray. Is not Allah All-Mighty, Capable of Retribution?

38. If you ask them who created the heavens and earth, they will surely say, "Allah." Say, "Then tell me about those whom you supplicate besides Allah; if Allah wills to harm me, can they remove His harm? Or if He wills mercy for me, can they withhold His mercy?" Say, "Allah is sufficient for me; in Him alone do the reliant put their trust."

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[11] *Rather than his hands, for his hands and feet will be chained to his neck.*

39. Say, "O my people, carry on as you are, and so will I. You will come to know

40. who will receive a humiliating punishment, and upon whom will descend an everlasting punishment."

41. We have sent down to you the Book with the truth for all mankind. Whoever follows the guidance, it is to his own benefit, and whoever goes astray, it is only to his own loss. You are not a keeper over them.

42. Allah takes away the souls at the time of their death and of those who do not die during their sleep. He withholds the souls of those on whom He has decreed death and releases others until an appointed term. Indeed, there are signs in this for people who reflect.

43. Or have they taken besides Allah others as intercessors? Say, "Even though they have no power nor do they understand?"

44. Say, "All intercession belongs to Allah alone. To Him belongs the dominion of the heavens and earth, then to Him you will be returned."

45. When Allah alone is mentioned, the hearts of those who do not believe in the Hereafter shrink with aversion, but as soon as those other than Him are mentioned, they rejoice.

46. Say, "O Allah, Originator of the heavens and earth, Knower of the unseen and the seen, it is you who will judge between Your slaves concerning that over which they used to differ.

47. If the wrongdoers were to possess all that is on earth and the like of it, they would surely offer it to ransom themselves from the terrible punishment on the Day of Resurrection. There will appear to them from Allah what they had never anticipated[12].

48. The evil consequences of their deeds will become apparent to them, and they will be overwhelmed by what they used to ridicule.

49. When adversity befalls man, he cries out to Us. Then when We grant him a favor from Us, he says, "I have been granted this only because of my knowledge." It is rather a test, but most of them do not know.

50. It was already said by those before them[13], but all what they earned was of no avail to them,

51. Therefore the evil consequences of their deeds overtook them, and the wrongdoers among these [pagans] will be overtaken by the evil consequences of their deeds, and they will have no escape[14].

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[12] *Of Allah's anger and punishment.*

[13] *Such as Korah. See 28:76-81.*

[14] *From Allah's punishment.*

52. Do they not know that Allah extends provision to whom He wills or restricts it? Indeed, there are signs in this for people who believe.

53. Say [Allah says], "O My slaves who have transgressed against themselves, do not despair of Allah's mercy, for indeed Allah forgives all sins[15]. He is indeed the All-Forgiving, the Most Merciful.

54. Turn to your Lord [in repentance] and submit to Him before the punishment comes upon you, for then you will not be helped.

55. Follow the best of what has been sent down to you all from your Lord, before the punishment comes upon you by surprise while you are unaware,

56. Lest someone should say[16], "Woe to me for neglecting my duties towards Allah and for being among those who mocked [the truth]";

57. or says, "If only Allah had guided me, I would have been among the righteous";

58. or says, upon seeing the punishment, "If only I had another chance[17], I could be among those who do good."

59. [Allah will say,] "No indeed! My verses had already come to you, but you rejected them and acted arrogantly, and you were among the disbelievers."

60. On the Day of Resurrection, you will see those who lied against Allah with their faces darkened. Is there not in Hell an abode for the arrogant?

61. But Allah will save those who fear Him, for they have attained salvation[18]; no harm will touch them, nor will they grieve.

62. Allah is the Creator of all things, and He is the Guardian over everything.

63. To Him belong the keys of the heavens and earth. As for those who disbelieve in the verses of Allah, it is they who are the losers.

64. Say [O Prophet], "Do you order me to worship other than Allah, O ignorant people?"

65. It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers.

66. Rather, worship Allah alone and be among those who are grateful.

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[15] *It is for those who repent and correct themselves, no matter how big the sins are. The only unforgivable sin in Islam is dying in disbelief in Allah or associating others with Him. See 4:48. The Prophet (ﷺ) reports that Allah Almighty says, «O children of Adam! As long as you call upon Me, putting your hope in Me, I will forgive you for what you have done, and I will not mind. O children of Adam! If your sins were to reach the clouds of the sky and then you sought My forgiveness, I would forgive you. O children of Adam! If you were to come to Me with sins filling the whole world and then you came to Me without associating partners with Me, I would certainly match your sins with forgiveness.» [At-Tirmidhi]*

[16] *On the Day of Judgment.*

[17] *Of the worldly life.*

[18] *i.e., they succeeded in the trials of the life of this world and the attainment of Paradise.*

67. They did not revere Allah His true reverence[19]. On the Day of Resurrection, the whole earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and exalted is He above all what they associate with Him!

68. The Trumpet will be blown and all those in the heavens and all those on earth will fall dead, except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.

69. The earth[20] will shine with the light of its Lord, the record of deeds will be laid open, the prophets and the witnesses will be brought forth, and judgment will be passed between them with fairness, and they will not be wronged.

70. Every soul will be paid in full for what it has done, for He knows best[21] what they do.

71. Those who disbelieved will be driven to Hell in groups, until 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 verses of your Lord and warning you of your meeting of this Day?" They will say, "Yes indeed, but the decree of punishment has come to pass against the disbelievers."

72. It will be said, "Enter the gates of Hell, abiding therein forever." What a terrible abode for the arrogant!

73. But those who feared their Lord will be led to Paradise in groups, until when they reach it, its gates will be wide open, and its keepers will say to them, "Peace be upon you. You have done well, so enter it, abiding forever."

74. They will say, "All praise be to Allah Who has fulfilled His promise to us, and made us inherit the land[22] to dwell wherever we please in Paradise." How excellent is the reward of those who do [good]!

75. You will see the angels surrounding the Throne, glorifying their Lord with His praise, and matters will be settled between them with justice, and it will be said[23]: All praise be to Allah, the Lord of the worlds."

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[19] *As they worshiped beside Him unable and weak creatures.*

[20] *It refers to the place where the judgment will be held on the Judgment Day.*

[21] *In addition to its own knowledge of what it has done.*

[22] *Allah will award Paradise to the believers to be its residents forever. See 21:105. Some commentators say that the word "inherit" is used because when Allah created Paradise and Hell, He made places for all humans in both. Those who go to Paradise will inherit the places of the disbelievers who go to Hell, and those who go to Hell will inherit the places of those who go to Paradise.*

[23] *The believers will praise Allah for His grace, and the disbelievers will praise Him for His justice and equity.*

40 - Ghāfir[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Hā Mīm[1]

2. The revelation of this Book is from Allah, the All-Mighty, the All-Knowing,

3. the Forgiver of sin and Accepter of repentance, the Severe in punishment and Infinite in bounty. None has the right to be worshiped except Him. To Him is the final return.

4. None disputes against the signs of Allah except those who disbelieve, so do not be deceived by their movements in the land.

5. Before them, the people of Noah rejected and so did [other] parties after them. Every nation plotted against its messenger to seize him and falsely argued to refute the truth with falsehood, so I seized them. How [horrible] was My punishment!

6. Thus the decree of your Lord was passed against those who disbelieve, that they will be the people of the Fire.

7. Those [angels] who bear the Throne and those around it glorify their Lord with His praise and believe in Him, and seek forgiveness for those who believe, [saying], "Our Lord, Your mercy and knowledge encompass everything, so forgive those who repent and follow Your way, and protect them from the punishment of the Blazing Fire.

8. Our Lord, admit them to the Gardens of Eternity which You have promised them, and the righteous from among their parents, their spouses and their offspring. Indeed, it is You Who are the All-Mighty, the All-Wise.

9. And protect them from the evil consequences [of their sins]. For whoever You protect from the evil consequences on that Day, You have surely bestowed mercy upon him. That is the supreme triumph."

10. Those who disbelieve will be addressed[2], "Allah's abhorrence of you when you were called to believe but you disbelieved was greater than your abhorrence of yourselves [Today]."

11. They will say, "Our Lord, You have caused us to die twice[3] and brought us to

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[*] *Ghāfir (The Forgiver)*

[1] *See footnote 2:1.*

[2] *On the Day of Judgment.*

[3] *You created us from nothing, then gave us life in the wombs of our mothers, then caused us to die, and finally resurrected us after our death. See 2:28.*

life twice. Now we acknowledge our sins; is there any way out?"

12. [They will be told], "This is because when Allah was invoked alone, you disbelieved, but when others were associated with Him, you believed. The judgment belongs to Allah, the Most High, the All-Great."

13. It is He Who shows you His signs and sends down for you provision from the sky, but none will take heed except those who turn to Him.

14. So call upon Allah with sincere devotion to Him, even if the disbelievers may dislike it.

15. He is Exalted in Rank, Lord of the Throne. He sends down the revelation by His command to whom He wills of His slaves, in order to warn of the Day of Meeting,

16. the Day when they will be brought forth, nothing about them will be hidden from Allah. [He will say], "To whom does the dominion belong this Day[4]? To Allah, the One, the Subjugator!

17. Today every soul will be recompensed for what it has earned; no injustice Today! Allah is swift in reckoning."

18. Warn them of the approaching Day, when hearts will be at the throats, full of distress. The wrongdoers will have no close friend or intercessor whose word may be heeded.

19. He knows the sneaky glances of the eyes and what the hearts conceal.

20. Allah judges with justice, whereas those whom they invoke besides Him cannot judge at all. Indeed, it is Allah Who is the All-Hearing, the All-Seeing.

21. Have they not traveled in the land to see what was the end of those who came before them? They were far superior in strength and left more impressive marks in the land, but Allah seized them for their sins, and they had none to protect them from Allah.

22. That was because their messengers came to them with clear proofs, but they disbelieved; so Allah seized them. He is indeed All-Powerful and Severe in punishment.

23. We sent Moses with Our signs and compelling proof

24. to Pharaoh, Hāmān and Korah, but they said, "A magician! An utter liar!"

25. When he came to them with the truth from Us, they said, "Kill the sons of those who believe with him and keep their women alive." However, the plots of the disbelievers are always bound to fail.

26. Pharaoh said, "Let me kill Moses, and let him call upon his Lord! For I fear that he may change your religion or spread corruption[5] in the land."

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[4] *The Prophet (ﷺ) said that everyone and everything that has ever existed will die on that Day, except for Allah, the Eternal. He will then ask, "To who belongs all authority this Day? Where are the kings of the world? I am the King." Since no one will be there to answer, Allah will answer Himself, "To Allah, the One, the Supreme!" [Sahih Muslim].*

[5] *i.e., dissension, civil strife, and killing.*

27. Moses said, "I seek refuge with my Lord and your Lord from every arrogant person who does not believe in the Day of Reckoning."

28. A believing man from the house of Pharaoh, who was concealing his faith, said, "Would you kill a man[6] simply because he says: 'My Lord is Allah,' even though he has come to you with clear proofs from your Lord? If he is a liar, he will suffer the consequences of his lie, but if he is truthful, some of what he is threatening you with will befall you. Surely Allah does not guide anyone who is a transgressor and an utter liar.

29. O my people, the authority is yours today, being dominant in the land. But who would help us against Allah's punishment, if it came upon us?" Pharaoh said, "I am only telling you what I think is right, and I am only guiding you to the right way."

30. The man who believed said, "O my people, I fear for you [a fate] like the day of the enemy forces[7],

31. like the fate of the people of Noah, 'Ād and Thamūd, and those who came after them. And Allah does not want injustice for [His] slaves.

32. O my people, I fear for you the Day of crying out to one another[8],

33. the Day when you will turn your backs fleeing; having none to protect you from Allah. Whoever Allah causes to stray, he will have no guide.

34. Joseph came to you[9] before with clear proofs, but you never ceased to doubt what he brought you. Then when he died, you said, 'Allah will never send a messenger after him.' This is how Allah causes to stray anyone who transgresses and is given to much doubting,

35. those who argue against Allah's signs with no proof given to them. How loathsome is that to Allah and to those who believe! This is how Allah seals the heart of every arrogant tyrant."

36. Pharaoh said, "O Hāmān, build a tower for me so that I may reach the pathways[10] -

37. the pathways to the heavens so that I have a look at the God of Moses, for I think he is a liar." This is how Pharaoh's evil deeds were made appealing to him and he was hindered from the [right] way, and the plan of Pharaoh led only to ruin.

38. The man who believed said, "O my people, follow me, I will guide you to the right way.

39. O my people, the life of this world is only a brief enjoyment, whereas the Hereafter is the permanent abode.

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[6] *i.e., Moses.*

[7] *i.e., the day of punishment upon those who rejected their prophets in the past.*

[8] *i.e., on the Day of Judgment; the wicked will cry out in terror, and the angels will call out the results of each person›s judgment.*

[9] *i.e., to your ancestors, for Joseph (ﷺ) died over 400 hundred years before Moses (ﷺ).*

[10] *i.e., means of ascent.*

40. Whoever does an evil deed will only be recompensed with the like thereof, but whoever does a righteous deed, whether male or female, and he is a believer - it is they who will enter Paradise, wherein they will be given provision without measure.

41. O my people, how is it that I call you to salvation while you call me to the Fire?

42. You call me to disbelieve in Allah and associate with Him what I have no knowledge of, while I call you to the All-Mighty, the Most Forgiving.

43. There is no doubt that those [gods] to whom you call me are not worthy of calling upon, neither in this world nor in the Hereafter. Our return is to Allah, and it is the transgressors who are the people of the Fire.

44. You will remember what I am telling you, and I entrust my affairs to Allah. Allah is All-Seeing of [His] slaves."

45. So Allah protected him from the evil that they plotted, and the people of Pharaoh were overwhelmed by an evil punishment:

46. the Fire, which they will be exposed to [in their graves] morning and evening[11], and on the Day when the Hour takes place [it will be said], "Admit the people of Pharaoh into the most severe punishment."

47. [Imagine] when they will argue in the Fire: the weak will say to those who were arrogant, "We were your followers, can you then relieve us of a portion of the Fire?"

48. Those who were arrogant will say, "We are all in it. Allah has already passed judgment among [His] slaves."

49. Those who are in the Fire will say to the keepers of Hell, "Pray to your Lord to lighten for us the punishment for just one day."

50. They will say, "Did your messengers not come to you with clear proofs?" They will say, "Yes." They will say, "Then keep praying! The prayer of the disbelievers is only in vain."

51. We will surely help Our messengers and those who believe in the life of this world and on the Day when the witnesses will come forward,

52. the Day when the excuses of the wrongdoers will be of no benefit to them; and they will be cursed and for them there will be the worst abode[12].

53. We gave Moses guidance, and made the Children of Israel inherit the Scripture,

54. as a guide and a reminder to people of understanding.

55. So be patient, for Allah's promise is true. Seek forgiveness for your sin[13], and glorify your Lord with His praise evening and morning.

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[11] *From the time they die until the Day of Resurrection when they will be driven into the fire.*

[12] *i.e., the Hellfire.*

[13] *Like all other prophets and messengers, Prophet Muhammad (ﷺ) was infallible of sins, especially concerning what they conveyed from Allah. However, flaws or mistakes could happen with prophets, like all other human beings. The examples include the Prophet's response to the blind man (80:1-10); Jonah's departure from his people without Allah's permission (21:87-88); and David's suspicion and fear of the two men who scaled the wall of his chamber (38:21-25). If the Prophet (ﷺ) himself is urged to seek Allah's forgiveness, then the believers are far more in need of seeking Allah's forgiveness.*

56. Those who argue against the verses of Allah without any proof given to them, there is nothing in their hearts but a quest for dominance which they will never attain. So seek refuge with Allah, for He is the All-Hearing, the All-Seeing.

57. The creation of the heavens and earth is far greater than the creation of mankind, but most people do not know.

58. The blind and the seeing are not equal, nor are those who believe and do righteous deeds [equal] to those who do evil. Little do you take heed!

59. Indeed, the Hour is coming; there is no doubt about it, but most people do not believe.

60. Your Lord says, "Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased."

61. It is Allah Who has made the night for you to rest therein and the day bright. Indeed, Allah is the Most Bountiful to people, but most people are ungrateful.

62. Such is Allah, your Lord, the Creator of everything; none has the right to be worshiped except Him. How are you then deluded?

63. This is how those who rejected Allah's signs were deluded.

64. It is Allah Who has made the earth a dwelling place for you and the sky a canopy. He shaped you and perfected your form, and provided you with good things. Such is Allah, your Lord; Blessed is Allah, Lord of the worlds.

65. He is the Ever-Living[14][13]; none has the right to be worshiped except Him. So call upon Him with sincere devotion to Him. All praise be to Allah, the Lord of the worlds.

66. Say [O Prophet], "I have been forbidden to worship those whom you worship besides Allah since the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds."

67. It is He Who created you from dust[15], then from a sperm drop[16], then from a clinging clot[17]. Then He brings you out as an infant, so that you may reach your age of full strength, then you become old, even though some of you may die earlier - and so that you may reach an appointed term[18], and so that you may understand.

68. It is He Who gives life and causes death. When He decrees a matter, He only says to it, "Be," and it is.

69. Do you not see those who dispute concerning the signs of Allah, how can they be turned away?

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[14] *Whose Life has no beginning and no end, and upon Whom all living beings depend.*

[15] *i.e., your father Adam.*

[16] *i.e., the union of male and female gametes, sperm and egg; the zygote.*

[17] *Which resembles a leech.*

[18] *That is decreed for your death.*

70. those who reject the Book and what We sent Our messengers with. They will soon come to know,

71. when the shackles will be around their necks, and with chains they will be dragged

72. into the scalding water, then they will be burned in the Fire.

73. Then it will be said to them, "Where are those whom you used to associate as partners

74. with Allah?" They will say, "We have lost them; rather, we never used to call upon anything before." This is how Allah causes the disbelievers to stray.

75. [They will be told], "This is because you used to rejoice on earth wrongfully, and you used to exult [arrogantly].

76. Enter the gates of Hell, abiding therein forever. Terrible is indeed the abode of the arrogant!"

77. So be patient [O Prophet]. Allah's promise is true; whether We show you some of what We threaten them with, or cause you to die [before that], to Us they will be returned.

78. We have sent messengers before you; of them are some whose stories We have told you, and some We have not. It was not for a messenger to bring a sign except with Allah's permission. But when the decree of Allah comes, judgment will be passed with justice, thereupon the people of falsehood will be in utter loss.

79. Allah is the One Who made the livestock for you, so that you may ride some and eat others,

80. and you may have other benefits[19] from them, and by them you may fulfill your heartfelt need [to reach distant places], and on them and on the ships you are carried.

81. And He shows you His signs; so which of the signs of Allah will you deny?

82. Have they not traveled through the land to see what was the end of those who came before them? They were more in number and far superior in strength, and more impressive in marks that they left behind in the land, but all what they had earned was of no avail to them.

83. When their messengers came to them with clear proofs, they exulted in whatever knowledge they had[20], and they were overwhelmed by what they used to ridicule.

84. But when they saw Our punishment, they said, "We believe in Allah alone, and we reject what we used to associate with Him."

85. But their faith was of no benefit to them when they saw Our punishment. This has always been Allah's way with His slaves; whereupon the disbelievers were in utter loss.

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[19] *i.e., their milk, wool, and hide.*

[20] *By ridiculing the divine knowledge brought to them by Allah's messengers.*

41 - Fussilat[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Hā Mīm[1].

2. A revelation from the Most Compassionate, the Most Merciful,

3. a Book whose verses are well explained; an Arabic Qur'an[2] for people who understand,

4. as a bearer of glad tidings and a warner; yet most of them turn away and they do not listen.

5. They say, "Our hearts are covered against what you are calling us to; there is deafness in our ears, and there is a barrier between us and you. So carry on [in your way], we will carry on [in our way]."

6. Say [O Prophet], "I am only a human being like yourselves; it has been revealed to me that your god is only One God, so seek the straight path to Him and seek His forgiveness, and woe to those who associate partners with Him,

7. those who do not give zakah, and who disbelieve in the Hereafter.

8. Those who believe and do righteous deeds, they will have a never-ending reward.

9. Say, "Do you disbelieve in the One Who created the earth in two Days[3] and you set up rivals to Him? Such is the Lord of the worlds.

10. He placed on it firm mountains standing high above it, showered His blessings upon it, and measured its sustenance totaling exactly four Days[4], for all who ask.

11. Then He turned to the heaven when it was all smoke, and said to it and to the earth, 'Come into being, willingly or unwillingly.' They both said, 'We come willingly.'

12. He then formed them into seven heavens in two Days[5] and assigned to each heaven its mandate. And We adorned the lowest heaven with lamps [i.e., stars] which also serve as protection[6]. That is the design of the All-Mighty, the All-Knowing."

13. But if they turn away, then say, "I warn you of a blast like the one that befell 'Ād and Thamūd,

14. when the messengers came to them from the front and from behind [saying],

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[*] *Fussilat (Explained in Detail)*

[1] *See footnote 2:1.*

[2] *i.e., revealed in the Arabic language.*

[3] *i.e., on Sunday and Monday.*

[4] *These four Days include the first two Days, and the other two Days were: Tuesday and Wednesday.*

[5] *i.e., on Thursday and Friday. So the total period of creating the whole universe was six heavenly Days.*

[6] *i.e., protection from the devils who try to steal information from the angels in heaven.*

"Worship none but Allah," they said, "If our Lord had willed[7], He would have sent down angels; so we disbelieve in what you have been sent with."

15. As for ʿĀd, they were arrogant in the land without right, and said, "Who is more powerful than us?" Did they not see that Allah, Who created them, is more powerful than them? Yet they continued to reject Our signs.

16. So We sent against them a roaring wind[8] for several inauspicious days to make them taste a disgracing punishment in the life of this world, but the punishment of the Hereafter is far more disgracing, and they will not be helped.

17. As for Thamūd, We showed them guidance, but they preferred blindness over guidance. So they were seized by the blast of a debasing punishment for what they used to commit.

18. And We saved those who believed and feared Allah.

19. And [consider] the Day when Allah's enemies will be gathered to the Fire, driven in rows.

20. until when they reach it, their hearing, their sight and their skins will testify[9] against them concerning what they used to do.

21. They will say to their skins, "Why did you testify against us?" They will say, "It is Allah Who made us to speak, the One Who made everything speak. It is He Who created you the first time, and to Him you will be returned.

22. You did not bother to hide yourselves [when committing sins] from your hearing, your sight, and your skins lest they testify against you; rather you thought that Allah does not know much of what you do.

23. Such was your assumption that you entertained about your Lord that ruined you, so you became losers."

24. Even if they endure patiently, the Fire will still be their abode; and if they seek to make amends, they will not be allowed to do so.

25. We assigned to them [evil] associates[10] who made appealing to them what was before them[11] and what was behind them[12], so the decree [of punishment] became due against them along with nations that passed before them of jinn and men, for indeed they were losers.

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[7] *To send us messengers.*

[8] *i.e., a screaming and furious wind.*

[9] *On the Day of Judgment, the wicked will deny the evil deeds in their record of deeds - in an attempt to escape the punishment. They will be asked if they accept Allah, the angels, or even their own families and neighbors as witnesses, but they will refuse. So Allah will make their organs testify against them. [Ibn Kathīr]*

[10] *In this world among the jinn and men.*

[11] *Of neglecting the reckoning and account in the Hereafter.*

[12] *Of their disbelief and evil deeds in this world.*

26. Those who disbelieve say, "Do not listen to this Qur'an, but make noise [when it is recited], so that you may prevail."

27. We will surely make those who disbelieve taste a severe punishment, and We will surely recompense them according to the worst of what they used to do.

28. Such is the recompense of the enemies of Allah: the Fire, which will be their eternal home, as a recompense for their rejection of Our verses.

29. Those who disbelieved will say, "Our Lord, show us those jinn and men who led us astray; we will trample them under our feet, so that they become among the lowest[13]."

30. Those who say, "Our Lord is Allah," then remain steadfast, the angels will descend upon them[14] [saying], "Do not fear, nor grieve, but receive glad tidings of Paradise which you were promised.

31. We are your allies in the life of this world and in the Hereafter. You will have therein whatever your souls desire, and you will have therein whatever you ask for,

32. as a hospitality from the All-Forgiving, the Most Merciful One."

33. Who is better in speech than one who calls to Allah, does righteous deeds, and says, "I am one of the Muslims [submitting to Allah]"?

34. Good and evil are not equal. Repel evil with what is good; the one whom you have enmity with will become as if he were a close friend.

35. But none can attain this except those who are patient, and none can attain this except those who are greatly fortunate.

36. If you are prompted by Satan's provocation, seek refuge with Allah, for He is indeed the All-Hearing, the All-Knowing.

37. Among His signs are the night and the day, the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah Who created them, if you truly worship Him[15].

38. But if they show arrogance, then those [angels] who are with your Lord glorify Him night and day, and they never grow weary.

39. And among His signs is that you see the land withered, but when We send down rain upon it, it stirs and swells. He Who gives it life will surely give life to the

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[13] *In the lowest depths of Hellfire, or that we may step on them in revenge for leading us astray.*

[14] *At the time of their death throes.*

[15] *Do not worship Allah through His creatures, but worship the Creator Himself directly and dedicate your worship to Him alone.*

dead, for He is Most Capable of all things.

40. Those who seek to cause deviation in Our verses[16] are not hidden from Us. Is one who will be cast into the Fire better or one who will come safely on the Day of Resurrection? Do whatever you wish, for He is All-Seeing of what you do.

41. Those who disbelieve in the Reminder[17] when it comes to them [will be punished], for it is truly a mighty Book[18].

42. No falsehood can approach it from the front or from behind; a revelation from the One Who is All-Wise, Praiseworthy.

43. Nothing is said to you [O Prophet] except what was already said to the messengers before you. Indeed, your Lord is All-Forgiving, but Severe in punishment.

44. If We had made it a non-Arabic Qur'an, they would have said, "If only its verses were made clear? What! A non-Arabic [book] and an Arab [messenger]?" Say, "It is a guidance and healing for those who believe. As for those who do not believe, there is deafness in their ears and they are blind to [understand] it - it is as if they are being called from a far-off place[19]."

45. We gave Moses the Scripture, but differences arose concerning it. Were it not for a prior decree[20] from your Lord, it would have been judged between them. Surely they are in a disquieting doubt about it.

46. Whoever does a righteous deed, it is to his own benefit; and whoever does an evil deed, it is to his own loss. Your Lord is not unjust to His slaves.

47. The knowledge of the Hour is with Him alone. No fruit emerges from its husk, nor does any female conceive or give birth without His knowledge. On the Day when He will call them, "Where are My [alleged] partners?" They will say, "We declare before you that none of us can bear witness to that."

48. Whatever they used to supplicate before will vanish from them, and they will realize that they have no escape.

49. Man never tires of asking for good, but if evil touches him, he is desperate and despondent.

50. But if We give him a taste of mercy from Us after being inflicted with adversity,

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[16] *By denying them, distorting their meanings, preferring deviant interpretation, or making noise while they are recited as the pagans of Makkah used to do.*

[17] *i.e., the Qur'an.*

[18] *Inimitable and protected by Allah from any distortion or alteration.*

[19] *So they neither hear the call nor understand it.*

[20] *That Allah will delay their judgment until Judgment Day.*

he will surely say, "This is my due[21], and I do not think that the Hour will ever come, but if I am brought back to my Lord, I will surely have with Him the best [reward]." We will surely inform the disbelievers of what they did, and We will surely make them taste a harsh punishment.

51. When We bestow favor upon man, he turns away and distances himself [from Us]; but when evil touches him, he is full of prolonged supplication.

52. Say, "Did you ever consider, if this [Qur'an] is really from Allah, but you reject it, who can be more astray than someone who is in extreme defiance?"

53. We will show them Our signs in the universe and in their own selves until it becomes clear to them that this [Qur'an] is the truth[22]. Is it not enough that your Lord is a Witness over all things?

54. Indeed, they are in doubt concerning the meeting with their Lord; He truly encompasses all things.

[21] *For I deserve it for my effort, knowledge, excellence, etc.*

[22] *Or that He is the Truth.*

42 - Ash-Shūra[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Hā Mīm.

2. ʻAyyn Sīn Qāf.[1]

3. This is how Allah, the Al-Mighty, the All-Wise, sends revelation to you [O Prophet] and to those before you.

4. To him belongs all that is in the heavens and all that is on earth, and He is the Most High, the Most Great.

5. The heavens almost burst apart above them[2], and the angels glorify the praises of their Lord and seek forgiveness for those on earth. Indeed, Allah is the All-Forgiving, the Most Merciful.

6. As for those who take others as protectors besides Him, Allah is Watchful over them, and you[3] are not a keeper over them.

7. Thus We have revealed to you an Arabic Qur'an, so that you may warn the Mother Town[4] and all those around it[5], and warn them of the Day of Gathering, about which there is no doubt; one party will be in Paradise and the other in the Blaze.

8. If Allah had willed, He would have made all of them a single community, but He admits to His mercy whom He wills[6], and the wrongdoers will have no protector or helper.

9. How do they take protectors besides Him? While Allah alone is the Protector, for He gives life to the dead, and He is Most Capable of all things.

10. Whatever you may differ about, it is for Allah to judge. Such is Allah, my Lord; in Whom I put my trust, and to Whom I turn[7],

11. the Originator of the heavens and earth. He has given you spouses of your own kind, and pairs of livestock; by which He causes you to multiply. There is nothing like unto Him[8], and He is the All-Hearing, the All-Seeing.

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[*] *Ash-Shūra (The Consultation)*

[1] *See footnote 2:1.*

[2] *i.e., from the grandeur of Allah Almighty and in awe of Him..*

[3] *O Prophet (ﷺ).*

[4] *"The Mother Town" is an honorary title of Makkah for its great religious significance where Allah's first house of worship was ever built on earth, and perhaps for its central location on earth as well.*

[5] *i.e., and then all other people.*

[6] *i.e., those of His slaves who desire His guidance and His acceptance of them.*

[7] *In repentance and remembering Him.*

[8] *In His essence, His attributes, or His deeds.*

12. To Him belong the keys of the heavens and earth; He extends provision to whom He wills or restricts it. Indeed, He is All-Knowing of all things.

13. He has prescribed for you [believers] the same religion which He enjoined upon Noah, and that which We have revealed to you [O Prophet] and that which We enjoined upon Abraham, Moses, and Jesus[9]: "You should uphold the religion and make no divisions therein." What you are calling the polytheists to is very hard for them. Allah chooses for Himself whom He wills and guides to Himself who turns to Him.

14. They did not become divided except after the knowledge had come to them[10], out of envious rivalry between them. Were it not for a prior decree from your Lord until an appointed term[11], a decisive judgment would already have been passed between them. Indeed, those who inherited the Scripture[12] after them are in disquieting doubt about it.

15. Therefore call to that [religion, O Prophet] and keep to the straight path as you are commanded, and do not follow their desires, and say, "I believe in every Scripture that Allah has sent down, and I have been commanded to judge fairly among you. Allah is our Lord and your Lord. We have our deeds and you have your deeds[13]. Let there be no [further] argument between us and you[14]; Allah will bring us together, and to Him is the final return."

16. As for those who argue about [the religion of] Allah after it has been accepted [by many][15], their argument carries no weight with their Lord; they have incurred [His] wrath, and for them there will be severe punishment.

17. It is Allah Who has sent down the Book with the truth and justice. How could you know that perhaps the Hour is near?

18. Those who disbelieve in it seek to hasten it[16], but those who believe are apprehensive about it and know that it is the truth. Indeed, those who dispute concerning the Hour have gone far astray.

19. Allah is Kind to His slaves; He gives provision to whom He wills, and He is the All-Powerful, the All-Mighty.

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[9] *This verse is naming the five greatest prophets of Allah (the prophets of the firm resolve): Noah, Abraham, Moses, Jesus, and Muhammad. See also 33:7.*

[10] *No community split into factions except after receiving the knowledge given to them by their prophet, out of transgression and obstinacy towards the truth.*

[11] *That He will delay their punishment to the judgment Day.*

[12] *i.e., the Jews and the Christians.*

[13] *i.e., the consequences thereof.*

[14] *Since the truth and falsehood have become clear, but those who refuse the truth do so only out of obstinacy or pursuing worldly interests.*

[15] *In an attempt to turn the believers away from His religion.*

[16] *They challenged the Prophet (ﷺ) to bring the Hour on them immediately without delay.*

20. Whoever seeks the harvest of the Hereafter, We will increase for him his harvest; and whoever seeks the harvest of this world, We will give him thereof, but in the Hereafter he will have no share.

21. Or do they have partners who have prescribed for them a religion that is not sanctioned by Allah? If it had not been for a prior decisive decree, the matter would have been judged between them. And for the wrongdoers there will surely be a painful punishment.

22. You will see the wrongdoers apprehensive about what they have earned, which will inevitably befall them. But those who believe and do righteous deeds will be in meadows of the Gardens. They will have whatever they wish with their Lord; that is the great bounty.

23. That is the glad tidings that Allah gives to His slaves who believe and do righteous deeds. Say, "I do not ask you any reward for it, except kindness because of our kinship[17]." Whoever does a good deed, We will increase its merit for him. Indeed, Allah is All-Forgiving, Most Appreciative.

24. Or do they say, "He has fabricated lies about Allah[18]!"? But if Allah willed, He could seal up your heart[19]. Allah wipes out falsehood and establishes the truth by His Words. Indeed, He is All-Knowing of what is in the hearts.

25. It is He Who accepts repentance from His slaves and pardons sins, and He knows all what you do.

26. He responds to [the supplication of] those who believe and do righteous deeds and increases their reward out of His bounty. But for the disbelievers, there will be a severe punishment.

27. If Allah were to give abundant provision to [all] His slaves, they would transgress on earth; but He sends down what He wills in due measure. Indeed, He is All-Aware and All-Seeing of His slaves.

28. It is He Who sends down rain after they have lost hope, and spreads His mercy. He is the Guardian, the Praiseworthy.

29. Among His signs is the creation of the heavens and earth, and what He spread between them of all living creatures. And He is Most Capable of bringing them together whenever He wills.

30. Whatever calamity befalls you is because of what your own hands have earned, and He overlooks much.

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[17] *Or true love for Allah by pursuing deeds that bring you close to Allah, or showing love and respect to the immediate household of the Prophet (ﷺ).*

[18] *While they are certain of his truthfulness and honesty.*

[19] *Allah could seal up the whole message by sealing up his heart; then he would not understand anything, so the whole message would then stop if He so willed.*

31. You cannot escape [Him] on earth, and you do not have besides Allah any protector or helper.

32. And among His signs are the ships, sailing in the sea like mountains.

33. If He wills, He can still the wind, leaving the ships motionless on its surface. Indeed, there are signs in this for everyone who is steadfast and grateful.

34. Or He can capsize them[20] for what they committed, but He pardons much,

35. then those who dispute concerning Our signs will know that they have no escape.

36. Whatever you have been given is but a short enjoyment of the life of this world, but what is with Allah is better and more lasting for those who believe and put their trust in their Lord;

37. and those who avoid major sins and shameful deeds, and when they are angered, they forgive;

38. and those who respond to their Lord and establish prayer, and conduct their affairs by mutual consultation, and spend out of what We have provided for them;

39. and those who retaliate fairly when oppressed[21].

40. The retribution of harm is its equivalent harm, but whoever pardons and seeks reconciliation, his reward is with Allah. Indeed, He does not like the wrongdoers.

41. But whoever retaliates after being wronged, there is no blame on them.

42. Blame is only on those who wrong people and transgress in the land without right. For such there will be a painful punishment.

43. But whoever observes patience and forgives, it is indeed a matter of great resolve[22].

44. Whoever Allah causes to stray, he will have no protector thereafter. You will see the wrongdoers, when they see the punishment, saying, "Is there any way to go back?"

45. You will see them exposed to the Fire in a state of abject humiliation, looking with a stealthy glance. Those who believed will say, "The real losers are those who have lost themselves and their families on the Day of Resurrection." Indeed, the wrongdoers will suffer an everlasting punishment.

46. They will have no protectors to help them against Allah; whoever Allah causes to stray, there is no way [to guidance] for him.

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[20] *i.e., He could sink the ships by violent winds.*

[21] *Restoring their rights to preserve their honor and dignity, especially if the oppressor does not deserve remission, or it does not serve any interest.*

[22] *On the part of those seeking Allah's reward; none can be guided to this except those whom Allah blessed with great merit.*

47. Respond to your Lord before there comes from Allah a Day that cannot be averted. 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 keeper; your duty is only to convey the message. If We give man a taste of Our mercy, he exults in it; but when a calamity befalls them because of what their hands have sent forth, then man becomes totally ungrateful.

49. To Allah belongs the dominion of the heavens and earth. He creates what He wills; He grants females to whom He wills and grants males to whom He wills,

50. or grants them males and females; and He leaves whom He wills barren. Indeed, He is All-Knowing, Most Capable.

51. It is not for a human being that Allah should speak to him except through revelation or from behind a veil, or by sending an angel-messenger to reveal what He wills by His permission. Indeed, He is Most High, All-Wise.

52. Likewise, We have revealed to you a revelation by Our command. You knew nothing of the Scripture or matters of faith, but We have made it [i.e., the Qur'an] a light by which We guide whom We will of Our slaves. And you are truly leading people to a straight path,

53. the path of Allah, to Whom belongs all that is in the heavens and all that is on earth. Indeed, to Allah return all matters.

43 - Az-Zukhruf[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Hā Mīm[1].

2. By the clear Book,

3. Indeed, We have made it an Arabic Qur'an so that you may understand,

4. and it is in the Master Book[2] with us, highly esteemed, full of wisdom.

5. Should We then turn the Reminder[3] away from you simply because you are a transgressing people?

6. How many a prophet did We send to the earlier peoples!

7. No prophet ever came to them except that they ridiculed him.

8. So We destroyed them, although they were greater in might than these [Pagans][4], and the stories of the earlier nations have already been related[5].

9. If you ask them, "Who created the heavens and earth?", they will surely say, "The All-Mighty, the All-Knowing created them."

10. It is He Who spread out the earth for you, and made therein pathways for you, so that you may find your way.

11. And it is He Who sends down rain from the sky in due measure, by which We revive dead land. This is how you will be brought forth [from the grave].

12. And it is He Who created all pair of things[6], and made for you ships and animals on which you ride,

13. so that you may settle yourselves on their backs, then remember the blessings of your Lord when you have settled thereupon and say, "Glory be to Him Who has subjected this for us, for we could not have done it by ourselves[7].

14. It is to our Lord that we will surely return."

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[*] *Az-Zukhruf (The Gold Adornment)*

[1] *See footnote 2:1.*

[2] *i.e., the Preserved Tablet (al-Lawh al-Mahfūz).*

[3] *i.e., the Qur'an.*

[4] *Of the Quraysh.*

[5] *Such as the people of Noah, Lot, Shu'ayb and other nations who were destroyed.*

[6] *Such as male and female, sweet and bitter, day and night, mountains and plains, hot and cold, light and darkness.*

[7] *Lit., «made it a companion» or «made it compatible.»*

15. Yet they ascribe to Him some of His slaves as offspring[8]. Indeed, man is clearly ungrateful.

16. Has He taken for Himself daughters from what He has created, and favored you with sons?

17. When one of them is given tidings of [a baby girl] the like of which he ascribes to the Most Compassionate, his face darkens as he suppresses his rage.

18. Or [do they ascribe to Allah] one who is brought up in adornments and is not able to present a clear argument in disputation?

19. They regard the angels, who are slaves of the Most Compassionate, as female. Did they witness their creation? Their testimony will be written, and they will be questioned!

20. They say, "If the Most Compassionate had willed, we would not have worshiped them." They have no knowledge of that; they do nothing but conjecture.

21. Or have We given them a Book before this [Qur'an], to which they are holding fast?

22. They rather say, "We found our forefathers on a path, and we are seeking guidance in their footsteps."

23. Likewise, We never sent any warner to a town before you except that its affluent ones said, "We found our forefathers on a path, and we are following their footsteps."

24. [The warner] said, "Even if I bring you a better guidance than what you have found your forefathers upon?" They said, "We totally reject what you [prophets] have been sent with."

25. So We took revenge on them; see what was the end of the deniers!

26. And [remember] when Abraham said to his father and his people, "I disown all that you worship,

27. except the One Who created me; He will surely guide me."

28. And he made it[9] a lasting word among his descendants, so that they may return [to Allah].

29. However, I let these [Makkans] and their forefathers[10] enjoy their lives, until there came to them the truth and a clear messenger[11].

30. But when the truth came to them, they said, "This is magic, and we definitely reject it."

31. And they said, "Why was this Qur'an not sent down to a great man from one of the two towns[12]?"

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[8] *By falsely claiming that Allah has a son or daughters, which are the allegations of disbelievers and polytheists.*

[9] *i.e., his testimony of faith that none has the right to be worshiped except Allah.*

[10] *i.e., the descendants of Abraham (ﷺ).*

[11] *i.e., Prophet Muhammad (ﷺ).*

[12] *i.e., Makkah and its neighboring town; Tā'if.*

32. Is it they who distribute the mercy of your Lord? It is We Who have distributed their livelihood among them in the life of this world, and have raised some of them above others in ranks, so that they may serve one another. But the mercy of your Lord is better than what they accumulate.

33. Were it not that all people might become a single community [of disbelievers][13], We would have given those who disbelieve in the Most Compassionate One houses of sliver roofs and staircases to ascend,

34. and their houses having [silver] doors and couches on which they recline,

35. and [golden] ornaments. But all of these are mere enjoyments of the life of this world, and the Hereafter with your Lord is [only] for those who fear Allah.

36. Whoever turns away from the Reminder of the Most Compassionate [i.e., the Qur'an], We assign to him a devil to be his close associate,

37. who will surely avert them from the [right] way, while they think that they are rightly guided.

38. Then when he comes to Us, he will say [to his devil associate], "I wish you were as distant from me as the East and West. What a terrible associate [you were]!"

39. [They will be told], "As you have done wrong, it will not benefit you Today that you are sharing the punishment[14]."

40. Can you make the deaf hear, or guide the blind or the one who is clearly misguided?

41. Either We take you away [in death], We will surely exact retribution upon them,

42. or We will show you what We warned them of, for We have full power over them.

43. So hold fast to what is revealed to you. You are indeed on a straight path.

44. This [Qur'an] is surely a glory[15] for you and your people, and you will [all] be questioned.

45. Ask those of Our messengers whom We sent before you: Did We appoint gods to be worshiped besides the Most Compassionate?

46. Indeed, We sent Moses with Our signs to Pharaoh and his courtiers, so he said: "I am a messenger of the Lord of the worlds."

47. But as soon as he came to them with Our signs, they laughed at them.

48. Every sign We showed them was greater than the one before it[16], and We seized them with punishment[17] so that they may turn in repentance.

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[13] *Assuming that Allah's generosity to them was a sign of His approval.*

[14] *In the life of this world, it is comforting to many people when they hear that others also went through similar trials. However, this will not be the case on Judgment Day, as everyone will be desperate to save themselves, regardless of what happens to others.*

[15] *i.e., an honor or a reminder.*

[16] *i.e., the bright hand and the staff turning into a serpent. See 20:17-22.*

[17] *i.e., the famine, scarcity of crops, floods, locusts, lice, frogs, and blood. See 7:130-133.*

49. They said, "O magician, call upon your Lord for us, by virtue of the covenant He has made with you[18]; we will surely accept guidance."

50. But as soon We removed the punishment from them, they broke their promise.

51. Pharaoh proclaimed to his people, "O my people, does not the kingdom of Egypt belong to me, and these streams[19] flowing at my feet? Do you not see?

52. Or am I not better than this contemptible one who can hardly express himself[20]?

53. Then why are there not sent down upon him bracelets of gold or come with him angels to support him?"

54. Thus he made a fool of his people and they obeyed him. They were indeed a wicked people.

55. When they angered Us, We exacted Our retribution and drowned them all,

56. Thus We made them a precedent and a lesson[21] for the later generations.

57. When the example of the son of Mary was given, your people laughed and jeered[22],

58. and they said, "Are Our gods better or he[23]?" They only mentioned him to you for the sake of argument. They are indeed a contentious people.

59. He was only a slave whom We[24] favored and made him an example for the Children of Israel.

60. If We willed, We could [destroy you all and] replace you with angels, succeeding you on earth.

61. And he [i.e., Jesus] will be a sign of the Hour; so do not have doubt about it and follow me[25]. This is a straight path.

62. Do not let Satan turn you away [from the straight path], for he is your sworn enemy.

63. When Jesus came with clear signs, he said, "I have come to you with wisdom, and to

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[18] *See 7:134.*

[19] *i.e., branches of the Nile River.*

[20] *Moses had a speech impediment prior to his mission. However, when he became a prophet he asked Allah to remove his impediment, and his prayer was answered. See 20:25-36.*

[21] *A precedent for those who do not learn any lesson from their example, and a lesson for those who are keen to learn a lesson.*

[22] *When 21:98 was revealed, warning the pagans that all what they worship besides Allah will be in Hell, a poet who was a staunch enemy of Islam, Abdullah ibn az-Ziba'ra, along with other pagans jeered and laughed arguing that Jesus will be in Hell as well! The Prophet (ﷺ) replied that the verse was talking exclusively about idols, adding that Jesus himself did not ask to be worshiped. Verse 21:101 was later revealed in support of the Prophet declaring that they are exempted.*

[23] *i.e., Jesus.*

[24] *i.e., Allah Almighty.*

[25] *i.e., the Prophet (ﷺ).*

clarify to you some of that concerning which you differ; so fear Allah and obey me.

64. Indeed, Allah is my Lord and your Lord; so worship Him. This is a straight path."

65. But the factions differed among themselves [about Jesus]; so woe to the wrongdoers from the punishment of a painful Day!

66. Are they waiting except for the Hour to come upon them by surprise when they least expect it?

67. On that Day, close friends will become enemies to one another, except the righteous,

68. [It will be said to them], "O My slaves, there is no fear for you Today, nor will you grieve,

69. [those] who believed in Our verses and submitted [to Us as Muslims].

70. Enter Paradise, you and your companions[26], rejoicing in bliss."

71. Golden trays and cups will be passed around among them; there will be all that souls desire and eyes delight in, and you will abide therein forever.

72. That is Paradise which you will inherit for what you used to do.

73. You will have therein abundant fruit[27] to eat from.

74. Indeed, the wicked will be in the punishment of Hell forever.

75. It will not be lightened for them, and they will remain therein in utter despair.

76. We did not wrong them, but they themselves were the wrongdoers.

77. They will cry out, "O Mālik[28], let your Lord put an end to us!" He will say, "You are here to stay."

78. We surely brought you the truth, but most of you were averse to the truth.

79. Have they devised a plan[29]? We too have devised a plan.

80. Do they think that We do not hear their secret talks and private counsels? Yes indeed, and Our angel-messengers are with them recording everything.

81. Say, "If the Most Compassionate truly had a son, I would be the first of [his] worshipers[30]."

82. Glory be to the Lord of the heavens and earth, Lord of the Throne, far above what they ascribe [to Him].

83. So leave them to indulge in falsehood and amuse themselves until they meet their Day that they are promised.

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[26] *i.e., your spouses, children, friends, etc.*

[27] *It also means everything delicious.*

[28] *The chief keeper of Hell.*

[29] *Against the Prophet (ﷺ); it is referring to the pagans of Makkah.*

[30] *Or I would be the first to approve it, as I obey Him in everything; whereas I deny that, for He has no offspring.*

84. It is He Who is God in the heaven and God on earth, and He is the All-Wise, the All-Knowing.

85. Blessed is He to Whom belongs the dominion of the heavens and earth and all that is between them. With Him is the knowledge of the Hour, and to Him you will be returned.

86. Those whom they supplicate[31] besides Him have no power to intercede, except those who testify to the truth on the basis of knowledge[32].

87. If you ask them who created them[33], they will surely say, "Allah." How are they then deluded?

88. And [Allah acknowledges] his saying[34], "O my Lord, these are a people who do not believe."

89. So turn away from them and say, "Peace[35]." They will come to know.

[31] *i.e., worship.*

[32] *i.e., except those who testify knowingly that none is worthy of worship except Allah, such as Jesus, Ezra, the angels, etc.*

[33] *i.e., those who associate partners with Allah.*

[34] *i.e., Allah knows the complaint of Prophet Muhammad (ﷺ) about his people.*

[35] *Safety and security, i.e., "I will not harm you." This was before granting permission to the Prophet (ﷺ) for armed struggle.*

44 - Ad-Dukhān[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Hā Mīm[1].
2. By the clear Book.
3. Indeed, We sent it[2] down on a blessed night, We have been warning about.
4. On that night, every matter of wisdom is determined[3]
5. by Our command. We have always sent messengers.
6. as a mercy from your Lord. He is indeed the All-Hearing, the All-Knowing,
7. Lord of the heavens and earth and all that is between them, if only you had sure faith.
8. None has the right to be worshiped except Him, Who gives life and causes death - your Lord, and the Lord of your forefathers.
9. But they are in doubt, amusing themselves.
10. So wait for a day when the sky will bring forth a visible smoke[4],
11. that will overwhelm the people. This is a painful punishment!
12. [They will cry,] "Our Lord, remove the punishment from us; we will surely believe!"
13. How will they take heed, when a messenger who explained things clearly has already come to them?
14. Then they turned away from him and said, "[He is] a madman, taught by others."
15. We shall hold the punishment back for a while, but you will surely return [to disbelief].
16. On the Day when We seize [them] with the greatest assault, We will surely exact retribution.
17. Indeed, We tested the people of Pharaoh before them, when a noble messenger came to them,
18. [saying], "Hand over to me the slaves of Allah[5]. I am indeed a trustworthy messenger to you,

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[*] *Ad-Dukhān (The Smoke)*

[1] *See footnote 2:1.*

[2] *The revelation of the Qur'an started on the Night of Decree (al-Qadr) in the month of Ramadān, the 9th month of the lunar calendar. The Night of Decree is better than one thousand months. See (97:1 and 2:185).*

[3] *The angels record and descend with whatever Allah has decreed for the coming year, according to what is inscribed in the Preserved Tablet.*

[4] *Referring to the drought that affected the pagans of Makkah severely, so they came to the Prophet (ﷺ), begging him to supplicate Allah to remove the affliction from them.*

[5] *i.e., the Children of Israel.*

19. and do not be arrogant towards Allah. I have certainly come to you with clear proof.
20. And I certainly seek refuge with my Lord and your Lord, lest you stone me to death[6].
21. If you do not believe me, then leave me alone."
22. Then he called upon his Lord, "These are wicked people".
23. [Allah said], "Leave along with My slaves by night; you will surely be pursued.
24. And leave the sea parted[7]; for they are surely an army destined to drown."
25. [Imagine] how many gardens and springs they left behind,
26. and crops and splendid mansions,
27. and luxuries they used to rejoice therein.
28. So it was; and We made another people inherit all that.
29. Neither the heaven nor earth wept for them, nor were they given any respite.
30. Thus did We save the Children of Israel from the humiliating punishment,
31. from Pharaoh. He was indeed arrogant who transgressed all bounds.
32. We chose them[8] knowingly over all other peoples.
33. And We gave them signs in which there was a clear test.
34. Indeed, these [Makkans] say,
35. "There is nothing after our first death, and we will not be resurrected,
36. then bring back our forefathers if you are truthful."
37. Are they better [in power] or the people of Tubba'[9] and those who were before them? We destroyed them, for they were truly wicked[10].
38. We have not created the heavens and earth and all that is between them for amusement.
39. We have not created them except for a true purpose, but most of them do not know.
40. Indeed, the Day of Judgment is the time appointed for them all,
41. the Day when no patron[11] will avail another in the least, nor will they be helped,
42. except those to whom Allah shows mercy. He is indeed the All-Mighty, the Most Merciful.

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[6] *Or assault me with your tongues.*
[7] *i.e., calm and still, in order that Pharaoh and his soldiers would follow you and be drowned.*
[8] *We chose the Children of Israel over all other peoples of their time for their numerous prophets.*
[9] *i.e., the people of Sheba.*
[10] *Tubba' al-Himyari was a righteous Yemeni king of ancient times whose people persisted in disbelief and were destroyed; nonetheless, they were more powerful and superior to the pagans of Makkah.*
[11] *i.e., protector, close associate, kith and kin, etc.*

43. Indeed, the tree of Zaqqūm
44. will be the food of the sinful,
45. like molten metal that will boil in their bellies
46. like the boiling of scalding water.
47. [It will be said], "Seize him and drag him into the midst of the Blazing Fire.
48. Then pour over his head the torment of scalding water."
49. "Taste this. You are surely the mighty and honorable![12]
50. This is what you [all] used to doubt."
51. Indeed, the righteous will be in a safe place,
52. in gardens and springs,
53. wearing fine silk and heavy brocade, facing one another.
54. So it will be, and We will marry them to maidens with gorgeous eyes.
55. They will call therein for every kind of fruit, safe and secure.
56. They will not taste death therein except the first death, and He will protect them from the punishment of the Blazing Fire,
57. as a grace from your Lord. That is the supreme triumph.
58. We have made this [Qur'an] easy in your own language, so that they may take heed.
59. Then wait; they too are waiting.

[12] *Abu Jahl, the chief of pagans in Makkah, replied to the warning of punishment in the Hereafter by saying, "How can I be punished when I am the mighty and honorable one!" So Allah killed him in the Battle of Badr and humiliated him, and revealed this verse. He will be taunted with these words in Hell as a reminder of his own words and additional torment.*

45 - Al-Jāthiyah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Hā Mīm[1].

2. The revelation of this Book is from Allah, the All-Mighty, the All-Wise.

3. Indeed, there are signs in the heavens and earth for the believers;

4. and in your creation and the living creatures that He spreads out, there are signs for people who are certain in faith.

5. And in the alternation of the night and day, the provision that Allah sends down from the sky[2], reviving thereby the earth after its death, and directing of the winds, there are signs for people of understanding.

6. These are the signs of Allah that We recite to you in truth. What message will they believe in after Allah and His signs?

7. Woe to every sinful liar,

8. who hears the verses of Allah being recited to him, yet he persists in his arrogance, as if he did not hear them. So give him tidings of a painful punishment.

9. When he comes to know anything of Our verses, he takes them in ridicule. For them there will be a humiliating punishment.

10. Behind them is Hell; neither their gains nor those whom they took besides Allah as protectors will avail them anything, and for them there will be a great punishment.

11. This [Qur'an] is guidance, and for those who disbelieve in the verses of their Lord, there will be a scourge of painful torment.

12. It is Allah Who has subjected for you the sea, so that the ships may sail on it by His command, and so that you may seek His bounty, and so that you may be grateful.

13. And He has subjected for you all that is in the heavens and all that is on earth; all is from Him. Indeed, there are signs in this for people who reflect.

14. Tell those who believe to forgive those who do not fear Allah's days [of retribution], so that He may recompense each people for what they used to do[3].

15. Whoever does a righteous deed, it is for his own benefit; and whoever does an

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[*] *Al-Jāthiyah (The Kneeling)*

[1] *See footnote 2:1.*

[2] *i.e., the rain.*

[3] *In the Hereafter, those who forgive will be rewarded, and who earned evil will be punished. This was at the outset of the Prophet's mission before the permission of Jihad.*

evil deed, it is to his own loss. Then to your Lord you will be returned.

16. Indeed, We gave the Children of Israel the Scripture, wisdom, and prophethood; provided them with good things; and favored them above all others[4].

17. We gave them clear directions in matters [of religion]. They did not differ except after the knowledge had come to them out of transgression against one another[5]. Indeed, your Lord will judge between them on the Day of Resurrection concerning their differences.

18. Then We put you [O Prophet] on a clear way of the religion; so follow it and do not follow the desires of those who have no knowledge.

19. They cannot avail you at all against Allah. Indeed, the wrongdoers are protectors of one another, whereas Allah is the Protector of the righteous.

20. This [Qur'an] is an insight for people; a guidance and mercy for people who are certain in faith.

21. Do those who commit evil deeds think that We will make them equal to those who believe and do righteous deeds, in this life and after their death? How poorly they judge!

22. Allah created the heavens and earth for a true purpose, and so that every soul may be recompensed for what it has earned, and they will not be wronged.

23. Have you seen the one who took his whims as his god, and Allah caused him to stray despite having knowledge[6], and sealed up his hearing and heart, and put a cover over his sight? Who can guide him after Allah? Will you not then take heed?

24. And they say, "There is nothing but our life of this world: we die and we live[7], and nothing causes us to die except time." They have no knowledge of that; they only speculate.

25. When Our clear verses are recited to them, their only argument is to say: "Bring our forefathers back, if you are truthful."

26. Say, "It is Allah Who gives you life then causes you to die, then He will gather you on the Day of Resurrection about which there is no doubt, but most people do not know."

27. To Allah belongs the dominion of the heavens and earth. On the day when the Hour will take place, the people of falsehood will be in total loss.

28. You will see every community on its knees. Every community will be summoned

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[4] *By sending them numerous prophets from among the descendants of Abraham.*

[5] *No community split into factions until there came to them a prophet with divine knowledge; some of them believed and most of them disbelieved out of arrogance and pursuit of worldly benefits.*

[6] *Or Allah's eternal knowledge of that person›s preference for his own inclinations over divine guidance.*

[7] *i.e., some of us die without return, and others are born replacing them.*

to its book [of deeds], "Today you will be recompensed for what you used to do.

29. This is Our Record that tells the truth about you, for We[8][8] used to record all what you used to do."

30. As for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is indeed the clear triumph.

31. But those who disbelieved [will be asked], "When My verses were recited to you, did you not show arrogance and were a wicked people?

32. Whenever it was said, 'Allah's promise is certainly true and there is no doubt about the Hour,' you said, 'We do not know what the Hour is; We think it is just an assumption, and we are not convinced.'"

33. The evil consequences of their deeds will become apparent to them, and they will be overwhelmed by what they used to ridicule.

34. It will be said, "Today We will forget you as you forgot the meeting of this Day of yours. Your abode will be the Fire, and you will have no helpers.

35. That is because you took Allah's verses in ridicule, and were deluded by the life of this world." So Today they will not be taken out of it, nor will they be asked to make amends.

36. So all praise is for Allah, Lord of the heavens, Lord of the earth, and Lord of the worlds.

37. To Him belongs all supremacy in the heavens and earth, and He is the All-Mighty, the All-Wise.

[8] *By Our angel scribes.*

46 - Al-Ahqāf[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Hā Mīm[1].

2. The revelation of this Book is from Allah, the All-Mighty, the All-Wise.

3. We have not created the heavens and earth and all that is between them except for a true purpose and for a set term, yet those who disbelieve turn away from what they have been warned of.

4. Say, "Tell me about those whom you invoke besides Allah; show me what they have created on the earth, or do they have a share in the heavens? Bring me a scripture revealed before this, or some remnant of knowledge, if you are truthful."

5. Who is more astray than one who invokes besides Allah those who will not respond to him until the Day of Resurrection, and are in fact unaware of their invocations?

6. When such people are gathered, they will become their enemies and will reject their worship.

7. When Our clear verses are recited to them, those who disbelieve say about the truth when it comes to them, "This is clear magic."

8. Or do they say, "He has fabricated it"? Say, "If I did fabricate it, there is nothing you can do to protect me against Allah. He knows best that in which you indulge[2]. He is Sufficient as a witness between me and you, and He is the All-Forgiving, the Most Merciful."

9. Say, "I am not the first of the messengers[3], nor do I know what will happen to me or to you. I only follow what is revealed to me, and I am not but a clear warner."

10. Say, "What do you think, if this [Qur'an] is really from Allah and yet you reject it, and a witness[4] from the Children of Israel has testified in its favor and believed[5], whereas you persist in arrogance[6]? Indeed, Allah does not guide the wrongdoing people."

11. The disbelievers say about the believers, "If this [faith] were something good,

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[*] *Al-Ahqāf (The Curved Sand-hills)*

[1] *See footnote 2:1.*

[2] *Of false accusations and slander about Qu'ran and Prophet (ﷺ).*

[3] *To be surprised at my message, nor have I brought something different from the previous messengers.*

[4] *Such as Abdullah ibn Salām, a Jewish scholar, who accepted Islam when the Prophet (ﷺ) emigrated from Makkah to Medina.*

[5] *Based on information in the Torah testifying his message.*

[6] *The estimated conclusion could be «...would you not then be unjust and wrongdoer people?»*

they[7] would not have believed in it before us." Now since they are not guided by it, they will say, "This is an old fabrication."

12. And before it was the Scripture of Moses a guide and a mercy. This Book is a confirmation of it, in the Arabic language, in order to warn those who do wrong and give glad tidings to those who do good.

13. Indeed, those who say, "Our Lord is Allah", then remain steadfast, they will have no fear, nor will they grieve.

14. They are the people of Paradise; abiding therein forever, as a reward for what they used to do.

15. We have enjoined upon man kindness to his parents. His mother bore him in hardship and gave birth to him in hardship, and his bearing and weaning take thirty months, until when he reaches full maturity and reaches forty years, he says, "My Lord, inspire me to be grateful to Your favors which You blessed me and my parents with, and to do righteous deeds that will make You pleased; and make my offspring righteous. Indeed, I repent to you, and I am one of the Muslims [submitting to You]."

16. Such are those from whom We will accept their best deeds and overlook their misdeeds. They will be among the people of Paradise - a true promise that they were given.

17. But some say to their parents, "Fie upon you both! Are you warning me that I will be resurrected, even though many generations have passed before me [yet none was resurrected]?" His parents cry seeking Allah's help, "Woe to you! Believe! The promise of Allah is true." But he says, "This is nothing but ancient fables."

18. Such are those upon whom the punishment has become binding, as happened to communities of Jinn and men before them, for they were truly losers.

19. Everyone will be ranked according to what they did, so that He may recompense them in full for their deeds, and none will be wronged.

20. On the Day when the disbelievers will be brought to the Fire, [they will be told], "You have exhausted your share of pleasures in the life of the world, and you have enjoyed them. Today you will be recompensed with a disgracing punishment for your arrogance in the land without any right and for your rebellion.

21. Remember [Hūd][8] the brother of ʻĀd, when he warned his people in the [land of] sand dunes[9] - and indeed there came warners before him and after him - [saying], "Worship none but Allah. Indeed, I fear for you the punishment of a horrible day."

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[7] *These poor and powerless individuals and slaves who embraced Islam.*

[8] *i.e., Prophet Hūd.*

[9] *The people of ʻĀd were the inhabitants of the sand dunes (sand hills) in the southern part of Arabia.*

22. They said, "Have you come to turn us away from our gods? Then bring us what you are threatening us with, if you are truthful."

23. He said, "The knowledge [of its coming] is with Allah alone. I only convey to you the message that I have been sent with, but I see that you are an ignorant people."

24. When they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain." [Hūd said,] No, it is what you sought to hasten[10] - a wind bearing a painful punishment.

25. It will destroy everything by the command of its Lord. And they became such that there was nothing left visible except [ruins of] their dwellings. This is how We recompense the wicked people.

26. We had given them the power to an extent that We have not given you [O Makkans], and We gave them[11] hearing, sight, and hearts. But neither their hearing, nor their sight, nor their hearts availed them in the least, for they used to reject the signs of Allah. And they were overwhelmed by what they used to ridicule.

27. We have certainly destroyed some towns around you and had given them numerous signs, so that they might return [from disbelief].

28. Why is it that they were not helped by those [idols] whom they took as gods besides Allah so that they might bring them closer to Him[12]? Rather, they were lost from them. Such was [the outcome of] their falsehood and the lies they used to fabricate.

29. And [remember] when We sent to you a group of jinn to listen to the Qur'an. When they heard it, they said [to one another], "Listen attentively." Then when it was over, they returned to their people as warners.

30. They said, "O our people, we have heard a scripture that has been sent down after Moses, confirming what came before it; it guides to the truth and to a straight path.

31. O our people, respond to the one[13] who is calling to Allah, and believe in him; He will forgive some of your sins and protect you from a painful punishment.

32. And whoever does not respond to the one who is calling to Allah will have no escape on earth, nor will he have any protectors against Him; such people are clearly misguided."

33. Do they not see that Allah, Who created the heavens and earth, and was not

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[10] *When you challenged me by saying, "Then bring us what you are threatening us with". (See 46:22 of this chapter).*

[11] *i.e., the people of Prophet Hūd.*

[12] *As they used to claim.*

[13] *i.e., Prophet Muhammad (ﷺ).*

wearied by creating them[14], is able to bring the dead to life? Yes indeed! He is the Most Capable of all things.

34. On the Day when the disbelievers are exposed to the Fire, [they will be asked], "Is this not the truth?" They will say, "Yes indeed, by our Lord." He will say, "Then taste the punishment for your disbelief."

35. So be patient, as the Messengers of Firm Resolve[15] were patient, and do not seek to hasten [punishment] for them. On the Day when they see what they were warned of, it will be as if they had only stayed [in this world] for an hour of a day[16]. This is a warning. Will anyone be destroyed except the rebellious people?

[14] *Or did not fail in creating them.*

[15] *They are Noah, Abraham, Moses, Jesus, and Muhammad (may Allah›s peace and blessings be upon them all).*

[16] *i.e., for a short period of time.*

47 - Muhammad[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Those who disbelieve and prevent others from Allah's way, He will render their deeds void.

2. As for those who believe, do righteous deeds, and believe in what has been sent down to Muhammad - which is the truth from their Lord - He will absolve them of their sins and set their condition right.

3. That is because the disbelievers follow falsehood, whereas the believers follow the truth from their Lord. This is how Allah explains to people their comparisons[1].

4. When you encounter the disbelievers [in battle], strike [their] necks until you have thoroughly subdued them, then bind the captives firmly[2]. Later [you may free them] as a favor[3] or for ransom until the war comes to an end[4]. That [is Our command], if Allah had willed, He could have subjected them to punishment, but [He ordered you to fight] to test some of you by means of others. Those who are killed in the way of Allah, He will never render their deeds void.

5. He will guide them, and will set their condition right,

6. and He will admit them to Paradise, which He has already made known to them[5].

7. O you who believe, if you stand up for Allah, He will help you and make your steps firm[6].

8. As for those who disbelieve, how wretched will be their state! And He will render their deeds void.

9. That is because they detest what Allah has sent down, so He rendered their deeds worthless.

10. Have they not traveled through the land to see what was the end of those before them? Allah destroyed them utterly[7], and a similar end awaits the disbelievers.

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[*] *Muhammad (A Prophet's name)*

[1] *So that each party may know the outcome of its choice.*

[2] *i.e., seize those remaining fighters as captives.*

[3] *i.e., release them without taking any ransom.*

[4] *lit., until the war lays down its burdens, its armor.*

[5] *The believers will recognize their mansions in Paradise just like they recognize their homes in the life of this world.*

[6] *i.e., if you stand up for Allah's cause, His religion, and for His Prophet with your life and wealth, He will make your feet firm on the battlefield and grant you victory.*

[7] *i.e., Allah destroyed them and all their belongings of wealth, property, and offspring.*

11. That is because Allah is the Protector of the believers whereas the disbelievers have no protector.

12. Allah will surely admit those who believe and do righteous deeds to gardens under which rivers flow. As for those who disbelieve, they enjoy themselves [in this world] and they eat as cattle eat[8]; their final abode is the Fire.

13. How many towns We destroyed that were more powerful than your town that expelled you, and there was none to help them!

14. Are those who possess clear proof from their Lord like those whose evil deeds are made appealing to them and who follow their own desires?

15. The likeness of Paradise promised to the righteous is that of a [garden which has] rivers of fresh water[9]; rivers of milk the taste of which never changes; rivers of wine delicious to drink; and rivers of pure honey. They will have therein all kinds of fruit and forgiveness from their Lord. Can they be like those who will abide in the Fire forever, and will be given boiling water to drink that tears apart their intestines?

16. Among these [hypocrites] are some who listen to you [O Prophet], but when they leave your presence, they say to those who were given knowledge[10], "What did he just say[11]?" It is they whose hearts Allah has sealed up and who follow their desires.

17. As for those who follow guidance, He increases them in guidance and blesses them with righteousness[12].

18. Are they but waiting for the Hour to come upon them by surprise? Already [some of] its signs have appeared[13]. What good will it do them to take heed when it actually befalls them?

19. Then know [O Prophet] that none has the right to be worshiped except Allah, and seek forgiveness for your sins[14] and for the [the sins of] the believing men and women, for Allah knows your movements and your places of rest.

20. Those who believe say, "If only a Chapter were sent down [about fighting]? But

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[8] *The disbelievers enjoy their life while they are oblivious of their consequences in the Hereafter, just like the cattle that graze in the pasture not knowing that they will probably be slaughtered soon.*

[9] *Neither stagnant nor polluted.*

[10] *From among the companions of the Prophet (ﷺ).*

[11] *In an ignoring and indifferent manner.*

[12] *Taqwā: It means piety, fear and consciousness of Allah, and care to avoid displeasing Him.*

[13] *Such as the coming of Prophet Muhammad (ﷺ), and the splitting of the moon after the pagans of Makkah challenged the Prophet (ﷺ) which was fulfilled before their eyes, yet they denied that miracle.*

[14] *See footnote 40:55. Since the Prophet (ﷺ) is urged to seek forgiveness, the believers are far greater in need of seeking Allah's forgiveness.*

when a precise Chapter is sent down and fighting[15] is mentioned therein, you see those in whose hearts is sickness looking at you like someone who is about to die. It would have been better for them[16]

21. to obey and say good words. Once the fighting was ordained, it would be better for them to be truthful to Allah.

22. Then if you turn away[17], what else can be expected but that you will spread corruption in the land and sever your ties of kinship[18]?

23. These are the ones whom Allah has cursed and has made them deaf and blinded their sight.

24. Do they not reflect upon the Qur'an, or are there locks upon their hearts?

25. Indeed, those who turn back [to disbelief] after guidance had become clear to them, it is Satan who has tempted them and deceived them with false hopes of a long life.

26. That is because they say to those[19] who hate what Allah has sent down, "We will obey you in some matters[20]." But Allah knows their secret schemes.

27. How will they feel when the angels take their souls, striking their faces and their backs?

28. That is because they follow what incurs Allah's wrath and they hate what pleases Him, so He will render their deeds worthless.

29. Do those in whose hearts is sickness think that Allah will never expose their malice?

30. If We willed, We could show them to you [O Prophet], so you would recognize them by their faces, but you will surely recognize them by the manner of their speech. And Allah knows all what you do.

31. We will certainly test you so as to reveal those of you who struggle [in Allah's way] and remain patient, and We will test the sincerity of your assertions.

32. Those who disbelieve and prevent others from Allah's way, and oppose the Messenger after guidance had become clear to them, they will never harm Allah in the least, and He will render their deeds worthless.

33. O you who believe, obey Allah and obey the Messenger, and do not cause your deeds to be nullified.

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[15] *The believers longed for a Qur'anic revelation that would give them permission to fight their enemies.*

[16] *It could also mean "Woe to them!" if disconnected from the next verse.*

[17] *From Islam or from struggling in the way of Allah.*

[18] *As you used to do in the pre-Islamic period of ignorance.*

[19] *i.e., the Jews of Madīnah.*

[20] *i.e., your hostility to the Prophet (ﷺ) and hindering people from participation in Jihad.*

34. Those who disbelieve and prevent others from Allah's way, and then die as disbelievers, Allah will never forgive them.

35. Do not lose heart or call for peace, for you will have the upper hand and Allah is with you. And He will never detract [the reward of] your deeds.

36. The life of this world is only play and amusement. But if you believe and fear Allah, He will give you your rewards, and He does not ask you for all your wealth[21].

37. If He were to ask you for it[22] and insist that you give it, you would greedily withhold, and He would expose your resentment [for spending].

38. O you who are being called to spend in Allah's way; among you are some who greedily withhold, but whoever withholds, he in fact withholds against himself, for Allah is the Self-Sufficient, whereas you are in need [of Him]. If you turn away, He will replace you with other people, then they will not be like you.

[21] *He only asks you for zakah (obligatory charity).*

[22] *i.e., all your wealth.*

48 - Al-Fat'h[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Indeed, We have given you [O Prophet] a clear conquest[1],

2. so that Allah may forgive you your previous and future sins[2], complete His favor upon you, and guide you to a straight path,

3. and so that Allah may help you with a mighty victory.

4. It is He Who sent down tranquility into the hearts of the believers so that they may increase in faith along with their faith. To Allah belong the soldiers of the heavens and earth. And Allah is All-Knowing, All-Wise.

5. So that He may admit the believing men and women to gardens under which rivers flow, abiding therein forever, and absolve them of their sins; that is a supreme triumph before Allah.

6. And so that He may punish hypocrite men and women and polytheist men and women, who harbor about Allah evil thoughts[3]. An evil fate will befall them. Allah is angry with them and has cursed them and prepared for them Hell. What a terrible destination!

7. To Allah belong the soldiers of the heavens and earth, and Allah is All-Mighty, All-Wise.

8. Indeed, We have sent you [O prophet] as a witness, a bearer of glad tidings, and a warner,

9. so that you may believe in Allah and His Messenger, support and revere him, and glorify Him morning and evening.

10. Those who pledge allegiance to you [O Prophet] are indeed pledging allegiance to Allah; Allah's Hand is over their hands[4]. Whoever breaks his pledge, he only

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[*] *Al-Fat'h (The Victory)*

[1] *This surah takes its name «Surah al-Fath» (Surah of Conquest) from the clear conquest mentioned in this verse. This treaty was signed in 6 A.H./628 C.E. Ibn Mas'ūd said, «You [people] consider the conquest to be that of Makkah, but we consider it to be the Treaty of al-Hudaybiyyah.» Al-Barā' bin 'Āzib said something similar to this as reported by Al-Bukhāri. Although the companions initially regarded this treaty as a setback, yet in effect, it helped promote the spread of Islam, as thousands of people from different tribes accepted Islam during that truce. This treaty was in fact a precursor to the conquest of Makkah two years later.*

[2] *i.e., sins before this conquest and sins after it. See footnote 40:55, 47:19.*

[3] *i.e., that Allah will not support His religion and His Prophet (ﷺ) and that the believers will end up with misfortune and defeat.*

[4] *i.e., Allah Almighty approved their pledge.*

breaks it to his own detriment, but whoever fulfills his covenant with Allah, He will give him a great reward.

11. Those of the Bedouins who lagged behind will say to you, "We were preoccupied with our wealth and our families, so ask for forgiveness for us." They say with their tongues what is not in their hearts. Say, "Then who can prevent Allah if He intends to harm or benefit you? Indeed, Allah is All-Aware of what you do.

12. But you thought that the Messenger and the believers would never return to their families ever, and that was made appealing in your hearts. You harbored evil thoughts, for you are a doomed people."

13. Whoever does not believe in Allah and His Messenger, We have certainly prepared for the disbelievers a Blazing Fire.

14. To Allah belongs the dominion of the heavens and earth. He forgives whom He wills and punishes whom He wills, and Allah is All-Forgiving, Most Merciful.

15. Those who lagged behind will say when you set out to collect the spoils of war, "Let us follow you." They wish to change the word of Allah[5]. Say, "You will never follow us; this is what Allah has already decreed." They will then say, "Rather, you are jealous of us[6]." Rather, they do not understand but a little[7].

16. Say to the Bedouins who lagged behind, "You will be called against a people of great might[8], whom you will fight unless they submit[9]. Then if you obey, Allah will give you a goodly reward, but if you turn away as you turned away before, He will afflict you with a painful punishment.

17. There is no blame on the blind, nor on the lame, nor on the sick [for remaining behind]. Whoever obeys Allah and His Messenger, He will admit him into gardens under which rivers flow. But whoever turns away, He will afflict him with a painful punishment.

18. Allah was much pleased with the believers when they pledged allegiance to you [O Prophet] under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest[10],

19. and abundant spoils of war they will gain. And Allah is All-Mighty, All-Wise.

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[5] *Allah promised those of the believers who pledged allegiance at Hudaybiyah that the spoils of war obtained from the Jews of Khaybar be exclusively for them.*

[6] *i.e., you only ask us not to go with you to the spoils of Khsybar to deprive us of our share.*

[7] *i.e., they do not understand but the material aspects of life.*

[8] *Referring to the two pagan Arab tribes: Hawāzin and Thaqīf.*

[9] *i.e., accept Islam.*

[10] *The conquest of Khaybar occurred in 7 A.H./628 C.E, which preceded that of Makkah.*

20. Allah has promised you abundant spoils of war that you will gain, and He has hastened for you this [conquest][11], and He has restrained people's hands from you, so that it may be a sign for the believers, and so that He may guide you to a straight path.

21. And there are other [spoils] that you have not yet been able to gain, but Allah has full control over them[12], for Allah is Most Capable of all things.

22. If the disbelievers were to fight you, they would surely turn their backs, then they would not have any protector or helper.

23. Such was the way of Allah in the past, and you will not find any change in Allah's way.

24. It is He Who restrained their hands from you and your hands from them [in Hudaybiyyah] near Makkah[13], after giving you the upper hand over them. And Allah is All-Seeing of what you do.

25. It is they who disbelieved and prevented you from the Sacred Mosque and detained the sacrificial animals[14] from reaching their place of sacrifice. If it had not been for the believing men and women whom you could not identify, you might have trampled over them, thus incurring guilt unknowingly, [We would have let you march to Makkah]. [This was] so that Allah may admit to His mercy whom He wills[15]. If they had been distinct [from the disbelievers], We would surely have inflicted on those who disbelieved among them a painful punishment.

26. When the disbelievers harbored pride in their hearts - the pride of ignorance[16] - then Allah sent down His tranquility upon His Messenger and upon the believers, and caused them to adhere to the word of piety[17], for they were more deserving and worthy of it. And Allah is All-Knowing of everything.

27. Indeed, Allah has fulfilled His Messenger's dream in truth: that you will surely

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[11] *i.e., the spoils of Khaybar.*

[12] *i.e., Allah has prepared or decreed them for you.*

[13] *A group of pagans of Makkah who were around eighty people came to attack the Muslims on their way to Makkah, but Muslims were able to take them as captives, then released them.*

[14] *i.e., The Prophet (ﷺ) had brought along with him seventy camels to be sacrificed after completing the rituals of 'Umrah (the minor pilgrimage).*

[15] *Thus, not only the Muslims in Makkah who were not known to their fellow believers were safe, but also those pagans who later embraced Islam were safe too.*

[16] *This was when the pagans of Makkah prevented the Prophet (ﷺ) and the believers from entering the Sacred House to perform 'Umrah for fear that Arabs would consider this a shame and insult to the pagans for allowing Muslims to enter Makkah.*

[17] *That none has the right to be worshiped except Allan, and that Muhammad is His messenger (declaration of faith).*

enter the Sacred Mosque if Allah wills, in peace and safety, and you will have your heads shaved or shortened[18], without any fear. He knew what you did not know, and He granted you prior to that an imminent conquest[19].

28. It is He Who has sent His Messenger with guidance and the religion of truth, to make it prevail over all religions, and sufficient is Allah as a Witness.

29. Muhammad is the Messenger of Allah, and those who are with him are firm against the disbelievers[20] and compassionate among themselves. You see them bowing and prostrating [in prayer], seeking Allah's grace and pleasure. Their distinguishing sign is on their faces from the effects of prostration. Such is their description in the Torah[21]. And their description in the Gospel is like that of a seed that sprouts its shoot, then makes it strong; then it grows thick and stands straight on its stem[22], which delights the sowers - so that He may enrage thereby the disbelievers. Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward.

[18] *Shaving or trimming hair is from the requirements upon completing the rites of pilgrimage.*

[19] *Referring to the Treaty of Hudaybiyyah and subsequently the conquest of Khaybar prior to the fulfillment of the Prophet's dream regarding entering Makkah for pilgrimage.*

[20] *It should be understood in its historical context. Muslims are urged here to be firm with the Arab disbelievers who were at war with Muslims. However, Muslims are encouraged to treat peaceful and non-combatant disbelievers with kindness and fairness. See 60:8-9.*

[21] *The description of the Prophet (ﷺ) and his companions is mentioned in the previous scriptures. See Deuteronomy 33:1-3.*

[22] *See Matthew 13:3-9, Mark 4:26-28.*

49 - Al-Hujurāt[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. O you who believe, do not decide [any matter of importance] before Allah and His Messenger[1], and fear Allah, for Allah is All-Hearing, All-Knowing.

2. O you who believe, do not raise your voices above the voice of the Prophet, nor speak loudly to him as you speak loudly to one another[2], lest your deeds become worthless without you realizing it.

3. Indeed, those who lower their voices in the presence of the Messenger of Allah are those whose hearts Allah has tested for righteousness; for them there is forgiveness and a great reward[3].

4. As for those who call out to you [O Prophet] from behind the chambers, most of them have no understanding.

5. If they had been patient until you came out to them, it would have been better for them. But Allah is All-Forgiving, Most Merciful.

6. O you who believe, if an evildoer brings you some news, verify it, lest you harm a people unknowingly, then you become regretful for what you did[4].

7. Know that the Messenger of Allah is among you. If he were to obey you in many matters, you would surely suffer[5]. But Allah has endeared faith to you and made it pleasing to your hearts, and has made disbelief, wickedness, and disobedience hateful to you. Such are the rightly guided,

8. by Allah's grace and favor. And Allah is All-Knowing, All-Wise.

9. If two groups of the believers fight one another, make peace between them. If one of them transgresses against the other, fight against the transgressing group until they submit to the rule of Allah. Then if they submit, make peace between them with fairness, and be just, for Allah loves those who are just.

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[*] *Al-Hujurāt (The Chambers)*

[1] *Show complete obedience to Allah and the Prophet (ﷺ).*

[2] *Or do not call him by his name as you call one another; do not call him, 'O Muhammad.' rather, call him, 'O Prophet.'*

[3] *Once the Prophet (ﷺ) was taking a nap in the afternoon when a group of people from the tribe of Bani Tamīm came to see him. They started calling him out loud while standing outside the chambers of his wives.*

[4] *The Prophet (ﷺ) sent Al-Walīd ibn 'Uqbah ibn Abi Mu'ait to collect zakah (alms-tax) from the tribe of Bani Al-Mustaliq. They went out to receive Al-Walīd but he thought that they wanted to harm him. So, he quickly came back to the Prophet (ﷺ) with the bad news, so he wanted to punish them. After a while, a delegation from Bani Al-Mustaliq came to clear the misunderstanding.*

[5] *Things would be difficult for you.*

10. The believers are but brothers, so make peace between your brothers. And fear Allah, so that you may be shown mercy.

11. O you who believe, let not some men ridicule others, for it may be that they are better than them; nor let some women ridicule others, for it may be that they are better than them. Do not speak ill of one another, nor call one another by [offensive] nicknames. How evil is the name of wickedness after having faith! And whoever does not repent, it is they who are the wrongdoers.

12. O you who believe, avoid much suspicion, for some suspicions are sin. Do not spy on one another, nor backbite one another. Would any of you like to eat the flesh of his dead brother[6]? You would surely abhor it. So fear Allah. Indeed, Allah is Accepting of Repentance, Most Merciful.

13. O people, We have created you from a male and a female and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you before Allah is the most righteous[7] among you. Indeed, Allah is All-Knowing, All-Aware.

14. The Bedouins say, "We have believed." Say, "You have not believed, but say, 'We have submitted,' for faith has not yet entered your hearts[8]. But if you obey Allah and His Messenger, He will not detract anything from the reward of your deeds. Indeed, Allah is All-Forgiving, Most Merciful."

15. Indeed, the believers are those who believe in Allah and His Messenger, then they do not have doubt, but fight with their wealth and their lives in the way of Allah. It is they who are the truthful.

16. Say, "Do you inform Allah of your faith, when Allah knows all that is in the heavens and all that is on earth? And Allah is All-Knowing of everything."

17. They think that they have done you a favor by embracing Islam. Say, "Do not consider your Islam as a favor to me. Rather, it is Allah Who has done you a favor by guiding you to faith, if you are truthful.

18. Indeed, Allah knows all that is unseen of the heavens and earth, and Allah is All-Seeing of what you do."

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[6] *Backbiting people is likened to eating their dead bodies, for the dead do not feel the pain if their flesh is eaten; likewise, the one who is absent does not feel the pain of backbiting. So, backbiting someone is like eating his flesh while he is dead.*

[7] *Lit., «the one who has the most taqwā among you,» i.e., consciousness, piety, and fear of Allah.*

[8] *There is a distinction between Islam and Imān (faith). Imān is a higher degree than Islam. This distinction is mentioned in an authentic Hadīth of the Prophet (ﷺ), known as the Hadīth of Gabriel.*

50 - Qāf[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Qāf[1]. By the Glorious Qur'an!

2. But they wonder that a warner has come to them from among themselves, so the disbelievers say, "This is something strange!

3. What! Is it when we die and become dust [will we return to life]? That is a far-fetched return."

4. We certainly know what the earth consumes of them [after their death], and with Us is a Preserved Record[2].

5. Rather they rejected the truth when it came to them, so they are in a state of confusion[3].

6. Have they not then looked at the sky above them - how We built it and adorned it [with stars], and it has no rifts?

7. And We have spread out the earth and set therein firm mountains, and caused to grow therein plants of every pleasant kind,

8. as a source of insight and a reminder to every slave who turns [to Allah].

9. And We send down from the sky blessed rain, with which We cause to grow gardens and grain for harvest,

10. and towering palm trees having clustered fruit,

11. as a provision for people, and We revive thereby a dead land; likewise will be the resurrection.

12. The people of Noah rejected [the truth] before them[4], as well as the companions of the Well[5] and Thamūd,

13. and so did 'Ād, Pharaoh, the people of Lot,

14. and the dwellers of the Forest[6], and the people of Tubba'[7]. All of them rejected the messengers, so My warning was fulfilled.

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[*] *Qāf (The Letter "Qāf").*

[1] *See footnote 2:1.*

[2] *Or a Record that preserves everything.*

[3] *They are in confusion concerning the Qur'an, claiming that it is poetry, magic, or ancient fables. They are also in confusion concerning the Prophet (ﷺ), claiming that he is a poet, a fabricator, or insane.*

[4] *i.e., before the pagans of Makkah.*

[5] *i.e., people of prophet Shu'ayb or other people. See footnote 25:38.*

[6] *i.e., the people of Shu'ayb (عليه السلام).*

[7] *Tubba' al-Himyari, an ancient righteous Yemeni king. See 44:37.*

15. Were We wearied by their first creation? No indeed, yet they are in confusion concerning the second creation.

16. We have created man and know what his soul whispers within him, for We are closer to him than his jugular vein[8].

17. When the two angel scribes, constantly accompanying him[9], one on the right, and the other on the left[10].

18. Not a single word he utters but there is with him a vigilant watcher, ready [to record it].

19. The throes of death will come with the truth[11]. This is what you were trying to avoid.

20. And the Trumpet will be blown[12]; that is the Day of [the given] warning.

21. Everyone will come, accompanied by an angel to drive him and another to testify[13].

22. "You were heedless of this; now We have removed your veil[14], so your vision is sharp Today."

23. His angel-companion will say, "Here is the record ready with me."

24. [It will be said to the two angels], "Throw into Hell every obstinate disbeliever,

25. every withholder of good, transgressor, and doubter,

26. who set up with Allah another god. Throw him into the severe punishment."

27. His [devil] companion will say, "Our Lord, I did not mislead him, but he himself was far astray."

28. Allah will say, "Do not argue in My presence, for I had already given you the warning.

29. My Word cannot be changed, nor am I unjust to My slaves."

30. [Beware of] the Day when We will say to Hell, "Have you reached your fill?" It will say, "Are there any more?"

31. Paradise will be brought near to the righteous, not far off.

32. [It will be said], "This is what you were promised; this is for everyone who constantly turned [to Allah] and was dutiful,

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[8] *i.e., We have absolute knowledge of everything about him, or Our angels are closer to him, as mentioned in the next verse.*

[9] *Recording each word and deed.*

[10] *There are two angle scribes: one on the right of each person, recording the good deeds, while the other on the left, recording evil deeds. They accompany humans all the time, except when one is intimate with their spouse or uses the bathroom.*

[11] *When a disbeliever or a heedless person is in death throes, he will realize that resurrection and reckoning are true.*

[12] *i.e., the second blow that will bring all back to life for judgment.*

[13] *i.e., one driving him for Judgment and another as a witness for his deeds.*

[14] *Of heedlessness by seeing the punishment and hardships.*

33. who feared the Most Compassionate unseen[15], and came with a devoted heart.

34. Enter it in peace. This is the Day of eternity."

35. They will have therein all what they wish for, and We have yet more[16].

36. How many nations We destroyed before these [Makkans] who were stronger than them in might! They sought refuge in the land. Did they find any escape?

37. Indeed, in that is a reminder for anyone who has a [mindful] heart or lends an attentive ear.

38. Indeed, We created the heavens and earth and all that is between them in six days, and no weariness touched Us[17].

39. So bear patiently [O Prophet] what they say, and glorify the praise of your Lord before sunrise and before sunset[18].

40. And glorify Him in the night[19] and after the prayers.

41. And listen! On the Day when the Caller will call out from a nearby place[20],

42. the Day when they will hear the Blast [of the second Trumpet] in truth[21]. That is the Day of Resurrection.

43. Indeed, it is We Who give life and cause death, and to Us is the final return.

44. On the Day when the earth will be rent asunder for them as they hasten forth [from their graves]; that is an easy gathering for Us.

45. We know best what they say, and you are not there to compel them to believe. But remind with the Qur'an those who fear My warning.

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[15] *Or while he is in private.*

[16] *Of unimaginable pleasures such as looking at the Face of Allah Almighty. See 10:26 and 75:22-23.*

[17] *It is believed that this verse came in response to the Jews who claimed that after the Lord made the heavens and the earth in six days, He rested on the seventh day. See Exodus 31:17.*

[18] *This and the following verse refer to the times of the five daily prayers; before the sun rises and sets (i.e., the Fajr, Zuhr, and 'Asr prayers).*

[19] *The night (the Maghrib, 'Isha' prayers).*

[20] *The angel who will blow the second trumpet for the Resurrection.*

[21] *See footnote below 50:20.*

51 - Adh-Dhāriyāt[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By the winds that scatter [dust],
2. and by the clouds carrying loads of water,
3. and by the ships that sail with ease,
4. and by the angels who distribute [blessings] by His command.
5. Indeed, what you are promised is true,
6. and the Judgment will surely come to pass.
7. By the heaven with its pathways[1],
8. Indeed, you [Makkans] have conflicting views[2].
9. He who is diverted from it is destined to be diverted.
10. Doomed[3] are those who base their beliefs on conjecture.
11. those who are steeped in ignorance heedlessly.
12. They ask [mockingly], "When is the Day of Judgment?"
13. It is the Day when they will be punished by the Fire.
14. [It will be said], "Taste your punishment! This is what you were seeking to hasten."
15. Indeed, the righteous will be in gardens and springs,
16. receiving what their Lord will give them, for they were indeed doers of good beforehand.
17. They used to sleep only a little at night[4],
18. and before dawn they would seek forgiveness[5],
19. and in their wealth, there was a share for the beggar and the destitute.
20. On earth there are signs for those who are certain in faith,
21. and also within yourselves. Do you not see?
22. And in the heaven is your provision and all that you are promised.

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[*] *Adh-Dhāriyāt (The Winnowing Winds)*
[1] *.e., tracks or orbits.*
[2] *Concerning the Prophet (ﷺ) and the Qur'an.*
[3] *May they be destroyed.*
[4] *i.e., spending most of the night in prayer, reciting the Qur'an, and in supplication.*
[5] *Supererogatory prayers and supplications are recommended before dawn.*

23. By the Lord of the heaven and earth, this [resurrection] is certainly as true as the fact that you can speak.

24. Has there come to you the story of Abraham's honored guests[6]?

25. When they came to him and said, "Peace." He said, "Upon you be peace." [saying to himself] "Unknown people!"

26. Then he went quickly to his household, and came with a fat [roasted] calf,

27. and placed it before them and said, "Will you not eat?"

28. He felt apprehensive about them[7]. They said, "Do not be afraid," and gave him glad tidings of a knowledgeable son.

29. His wife cried out loud, and struck her face [in astonishment] and said, "[I am] a barren old woman!"

30. They said, "This is what your Lord said. Indeed, He is the All-Wise, the All-Knowing."

31. Abraham said, "Then what is your mission, O messengers?"

32. They said, "We have been sent to a wicked people,

33. to send down upon them stones of clay,

34. marked by your Lord for the transgressors."

35. We brought out those believers who were there,

36. but We only found in it one Muslim household[8].

37. And We left there a sign[9] for those who fear the painful punishment.

38. And [there is a sign in the story of] Moses when We sent him to Pharaoh with compelling proofs,

39. But he and his supporters turned away, and he said about [Moses], "A magician or a madman!"

40. So We seized him and his soldiers and cast them into the sea while he was blameworthy[10].

41. And [there is a sign in the story of] ʻĀd, when We sent against them the devastating barren wind[11].

42. It spared nothing it came upon except that it reduced it to ruin and decay.

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[6] *Honorable angels with Allah.*

[7] *In their culture, if a guest refused to eat the food provided, it was considered a sign of ill will. See footnote 11:70.*

[8] *Lot's family except his wife.*

[9] *i.e., the ruins of Sodom or the Dead Sea in Palestine, as a lesson for people.*

[10] *For his disbelief and arrogance.*

[11] *Devoid of all goodness such as carrying rain or fertilizing trees.*

43. And [there is a sign in the story of] Thamūd, when they were told, "Enjoy yourselves for a while[12]."

44. But they rebelled against the command of their Lord, so the thunderbolt seized them, while they were looking on.

45. They could not withstand it, nor could they ward it off.

46. And the people of Noah [were also destroyed] before them. They were indeed a rebellious people.

47. We built the heaven with might[13], and We are indeed expanding it.

48. And We spread out the earth. How well did We smooth it out[14]!

49. And We have created everything in pairs[15], so that you may take heed.

50. So flee to Allah[16]. Indeed, I am a clear warner to you from Him.

51. And do not set up another god with Allah. Indeed, I am a clear warner to you from Him."

52. Likewise, no messenger came to those before them without being told: "A magician, or a madman!"

53. Did they suggest this to one another[17]? Rather they are transgressing people.

54. So turn away from them [O Prophet], for you are not to blame[18].

55. But keep reminding them, for reminder benefits the believers.

56. I have not created the jinn and mankind except to worship Me.

57. I seek no provision from them, nor do I want them to feed Me.

58. Indeed, it is Allah Who is the All-Provider[19], Lord of Power, the Mighty.

59. Indeed, those who do wrong will have a share [of punishment] like that of their predecessors, so let them not ask Me to hasten it.

60. So woe to those who disbelieve from [the punishment of] the Day which they are promised.

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[12] *i.e., only three days. See 11:65.*

[13] *'Ayd does not mean «hands» here. This is not from the verses of Allah›s attributes, for Allah Almighty did not add it to Himself, i.e., He did not say, «My 'ayd, or Our 'ayd».*

[14] *The earth was spread out to accommodate the creatures. Its spherical shape is mentioned in 39:5.*

[15] *Such as day and night, male and female, light and darkness, sweet and bitter, hot and cold, etc.*

[16] *From His punishment to His reward by shunning disbelief and sin and by obeying Him.*

[17] *i.e., Did the previous disbelievers pass on these false allegations to the pagans of Makkah so they repeat their words?*

[18] *After you have delivered the message.*

[19] *He Provides His creatures with everything they need. Among His provisions is guidance.*

52 - At- Toor[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By the mount of Tūr[1],
2. and by the Book inscribed[2]
3. on an unrolled parchment[3],
4. and by the much-frequented House[4],
5. and by the canopy raised high,
6. and by the sea set on fire[5].
7. The punishment of your Lord will surely come to pass;
8. there is none who can avert it.
9. On the Day when the heaven will convulse violently[6],
10. and the mountains will move a horrible movement[7].
11. Then woe to the deniers on that Day,
12. those who amuse themselves in falsehood.
13. On the Day when they will be shoved into the Fire forcefully,
14. [They will be told,] "This is the Fire which you used to deny.
15. Is this [punishment] magic, or do you not see?
16. Burn in it, whether you bear it patiently or impatiently, it makes no difference to you[8]; you are recompensed only for what you used to do."
17. Indeed, the righteous will be in gardens and bliss,
18. enjoying what their Lord has given them, and their Lord protected them from the punishment of the Blazing Fire.

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[*] *At-Toor (The Mount)*

[1] *Where Allah Almighty communicated with Moses (ﷺ).*

[2] *i.e., the Qur'an.*

[3] *The Jews and Christians, in general, used to write the Divine Scriptures on raqq (skin of deer or so instead of the paper) so that they would endure.*

[4] *Which is frequented by angels or the Ka'bah in Makkah which is frequented by pilgrims.*

[5] *On the Day of Resurrection, or «by the overflowed sea.»*

[6] *The heavens will be shaken violently, indicating the occurrence of the Hour. The word «maur» originally means turning round, rotating, swinging, swaying, etc.*

[7] *They will turn into dust, moving as clouds.*

[8] *He who is patient during afflictions in the life of this world will be rewarded. As for the Hereafter, suffering patiently in Hell will not bring any reward or benefit.*

19. "Eat and drink pleasantly for what you used to do,

20. reclining on couches all lined up". And We will marry them to houris with wide beautiful eyes.

21. As for those who believe and their offspring follow them in faith, We will cause their offspring to join them, and will not detract anything from [the reward of] their deeds. Everyone will be accountable for what he earned[9].

22. And We will provide them with whatever fruit and meat they desire.

23. They will pass around to one another a glass [of pure wine] which does not lead to idle talk or sin.

24. They will be served by their servant boys, as if they were well-protected pearls.

25. They will turn to one another with questions[10].

26. They will say, "Before this, we used to be in awe [of Allah] when we were living among our people.

27. Therefore Allah conferred favor upon us and protected us from the punishment of the Scorching Fire.

28. Indeed, we used to call upon Him before. He is indeed the Most Kind, the Most Merciful."

29. So keep exhorting [O Prophet], for you are not, by the grace of your Lord, a soothsayer or a madman.

30. Or do they say: "He is a poet for whom we await a misfortune[11]"?

31. Say, "Wait, I too am waiting with you."

32. Do their minds[12] prompt them to say such things, or are they transgressing people?

33. Or do they say, "He has made this [Qur'an] up"? Rather, they are not willing to believe.

34. Then let them produce a discourse like this, if they are truthful[13].

35. Were they created by none, or were they the creators [of themselves]?

36. Or did they create the heavens and earth? Rather, they are not certain in faith.

37. Or do they possess the treasures of your Lord, or do they have full control [of everything]?

38. Or do they have a stairway [to the heaven] by which they eavesdrop? Then let those who eavesdrop produce a compelling proof.

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[9] *i.e., None will be held responsible for the burden of another.*

[10] *They will probably ask one another about their worldly lives and what led them to Paradise.*

[11] *i.e., inevitable death or so.*

[12] *The leaders of pagans in Makkah claimed to be of great minds. Here it questions their intelligence, arguing that a man cannot be a madman and a poet at the same time.*

[13] *Arab pagans were challenged to produce the like of this Quran, ten surahs, or one surah, but the challenge has never been met until the present day. See 2:23, 11:13, 52:34.*

39. Or does He have daughters while you have sons[14]?

40. Or are you asking them [O Prophet] for a reward so they are overburdened by debt?

41. Or do they have [the knowledge of] the unseen so they are writing it down?

42. Or do they intend a plot [against the Prophet]? But the plot of the disbelievers will rebound against themselves.

43. Or do they have a god other than Allah? Glory be to Allah far above what they associate with Him.

44. If they were to see pieces of the sky falling down[15], they would still say, "[This is only] a mass of clouds."

45. So leave them alone until they encounter their Day in which they will be struck down[16],

46. the Day their plots will not avail them in the least, nor will they be helped.

47. And for the wrongdoers, there will be another punishment before that[17], but most of them do not know.

48. Be patient [O Prophet] with your Lord's decree, for indeed you are under Our [Watchful] Eyes. And glorify the praises of your Lord when you rise.

49. And glorify Him at night and when the stars fade away[18].

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[14] *See footnote 37:149.*

[15] *As a sign of the punishment that they requested.*

[16] *i.e., they will be punished on the Day of Judgment.*

[17] *In this world such as famine, droughts, or defeat at the battle, or punishment in the grave.*

[18] *i.e., the early hours of the morning when the stars set; the time of the Fajr Prayer.*

53 - An-Najm[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By the star when it sets,
2. Your companion [i.e., the Prophet] has neither strayed nor is he deluded.
3. Nor does he speak out of his own desire.
4. It is but a revelation sent down [to him].
5. He was taught by [an angel of] mighty power[1],
6. and of great perfection[2], who manifested himself [in his true form][3]
7. when he was on the higher horizon[4].
8. Then he approached [the Prophet] and descended,
9. until he was only two bow-lengths away or even closer.
10. Then he revealed to His slave[5] what he had to reveal.
11. The [Prophet's] heart[6] did not deny what he saw.
12. Do you dispute with him concerning what he saw?
13. He certainly saw him a second time[7]
14. at the Lote Tree of the Utmost Boundary [in the seventh heaven]
15. near which is the Garden of Abode,
16. when the Lote Tree was overwhelmed with [divine] splendors.
17. His gaze did not wander, nor did it look beyond the limit.
18. He certainly saw some of the greatest signs of his Lord.
19. Have you [O disbelievers] thought about [the idols of] Lāt and 'Uzzā,

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[*] *An-Najm (The Star)*

[1] *i.e., the angel Gabriel.*

[2] *i.e., the strength of body and mind.*

[3] *Archangel Gabriel appeared to the Prophet (ﷺ) only twice in his angelic form: once at the outset of the Prophet's mission (as he manifested himself, filling the horizon, so the Prophet (ﷺ) lost his consciousness), and another time during the Prophet's ascension to the seventh heaven where he directly received from Allah the order to pray five times a day. See 17:1.*

[4] *i.e., above the eastern horizon in the sky where the sun rises.*

[5] *i.e., the Prophet Muhammad (ﷺ).*

[6] *i.e., his mind or perception.*

[7] *i.e., During his ascent (al-Mi'rāj) to the heavens, he saw Gabriel in his true angelic form.*

20. and Manāt, the third one as well[8]?

21. Do you choose for yourselves males and for Him females?

22. That is then an unfair division!

23. These [idols] are no more than names you and your forefathers have made up[9], for which Allah has not sent down any authority. They follow nothing but conjecture and what their souls desire, although there has come to them guidance from their Lord.

24. Is it that man can get whatever he wishes for[10]?

25. Rather, to Allah belongs the Hereafter and this world.

26. How many angels there are in the heavens whose intercession will be of no avail except after Allah's permission to whom He wills and pleases.

27. Indeed, those who do not believe in the Hereafter give the angels female names.

28. They have no knowledge about it. They only follow conjecture, but conjecture is of no avail against the truth.

29. So pay no heed to those who turn away from Our message[11] and who only seek the life of this world.

30. That is the limit of their knowledge. Indeed, your Lord knows best who has strayed from His Way, and He knows best who is guided.

31. To Allah belongs all that is in the heavens and all that is on earth, so that He may recompense the evildoers for what they did, and reward those who do good with the best reward[12],

32. those who avoid major sins and shameful acts, except for minor lapses. Indeed, your Lord is ample in forgiveness. He knows you best, as He created you from the earth[13] and when you were fetuses in the wombs of your mothers[14]. So do not claim purity for yourselves, for He knows best who is truly righteous.

33. Have you seen the one who turned away [from Islam],

34. who gave a little, and then stopped?

35. Does he have knowledge of the unseen, so he has insight[15]?

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[8] *These were three well-known idols or goddesses worshiped by Arab pagans before the advent of Islam.*

[9] *i.e., You have considered them gods while in fact, they are not.*

[10] *The pagans worshiped these idols wishing that they would intercede for them on the Day of Resurrection. See 39:3.*

[11] *i.e., the Qur'an.*

[12] *i.e., Paradise.*

[13] *i.e., created your father, Adam.*

[14] *See footnote 31:34.*

[15] *i.e., the knowledge that his wealth will be exhausted if he spends on the poor, while Allah has promised that it nourishes wealth.*

36. Or has he not been informed of what is in the Scriptures of Moses,
37. and of Abraham, who fulfilled his duty?
38. That no bearer of burden will bear the burden of another,
39. and that man will not receive except what he strives for,
40. and that his efforts will be examined,
41. then he will be recompensed in full,
42. and that to your Lord is the final return,
43. and that He is the One Who makes people laugh and weep[16],
44. and that He is the One Who causes death and gives life,
45. and that He created the pairs, male and female,
46. from a drop of sperm when it is emitted,
47. and it is upon Him to bring about the second creation.
48. And He is the One Who enriches and bestows wealth,
49. and that He is the Lord of Sirius[17].
50. And that He destroyed the earlier ʻĀd[18],
51. and Thamūd[19], sparing none,
52. and [He destroyed] the people of Noah before them; they were indeed more wicked and more rebellious.
53. And He toppled the cities[20] upside down,
54. and they were utterly covered [by stones][21].
55. Then which of the favors of your Lord do you doubt?
56. This [Prophet] is a warner like the earlier warners.
57. The imminent Hour has drawn near,
58. none but Allah can disclose it.
59. Do you find this discourse astonishing,
60. and you laugh [at it] and not weep,
61. while heedlessly lost in amusement?
62. So prostrate to Allah and worship [Him].

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[16] *i.e., brings happiness or sadness to people.*
[17] *i.e., a star worshiped by some pagans before Islam.*
[18] *i.e., the people of Prophet Hūd.*
[19] *i.e., the people of Prophet Sālih, who are called second Ād.*
[20] *Of Sodom and Gomorrah whose dwellers defied Prophet Lot (ﷺ).*
[21] *They were rained by stones.*

54 - Al-Qamar[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. The Hour has drawn near and the moon has split asunder[1].

2. Whenever they see a sign[2], they turn away and say, "Same old magic!"

3. They deny [the truth] and follow their desires, but every matter will reach its inevitable end.

4. There have already come to them stories [of destroyed nations] that are sufficient to deter them,

5. which contain extensive wisdom, but the warnings are of no avail.

6. So turn away from them [O Prophet]. On the Day when the caller[3] will summon them to a horrific event[4],

7. with eyes downcast, they will come out of the graves like scattered locusts,

8. rushing headlong towards the caller. The disbelievers will say, "This is a hard Day!"

9. The people of Noah rejected [the truth] before them; they rejected Our slave and said, "He is a madman," and he was intimidated.

10. So he called upon his Lord, "I am overpowered, so help me!"

11. So We opened the gates of the sky with water pouring down in torrents,

12. and We caused the earth to burst forth with springs, then the waters met for a preordained purpose.

13. We carried him on an [Ark made] of planks and nails,

14. sailing under Our [Watchful] Eyes; as a reward for the one [they] denied.

15. We have certainly left it[5] as a sign; is there anyone to take heed?

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[*] *Al-Qamar (The Moon)*

[1] *The Quraysh pagans challenged the Prophet (ﷺ) to split the moon in two so that they believe in him. The moon was split as they requested and then re-joined, and the incident was reported by several eyewitnesses in different parts of the land; however, they still refused to believe, considering it magic.*

[2] *The prophets were given signs or miracles as a proof that they were commissioned by Allah. Moses (عليه السلام) was given the miracles of staff and a bright hand. Jesus (عليه السلام) would give life to the dead and heal the blind and the leper. Muhammad (ﷺ) was given the Qur'an, a literary miracle, challenging the masters of Arabic eloquence. Nonetheless, he (ﷺ) performed other miracles such as splitting the moon, increasing food and water, and healing some ailments.*

[3] *Isrāfīl, the angel assigned to blow the Trumpet and call all for resurrection.*

[4] *i.e., Judgment Day.*

[5] *i.e., the punishment, the Flood, or the Ark.*

16. Then how were My punishment and My warnings[6]?

17. We have certainly made the Qur'an easy to understand and remember; is there anyone to take heed?

18. 'Ād disbelieved. Then how were My punishment and My warnings?

19. We sent against them a furious wind[7] on a day of continuous misfortune,

20. sweeping people away[8], as if they were trunks of uprooted palm trees.

21. Then how were My punishment and My warnings?

22. We have certainly made the Qur'an easy to understand and remember; is there anyone to take heed?

23. Thamūd rejected the warnings,

24. They said, "Shall we follow a single human being[9] from among us? Then we would surely be in error and insanity!

25. Has the revelation been sent down upon him out of all of us? Rather, he is an insolent liar."

26. Tomorrow they will know who the insolent liar is.

27. We are sending the she-camel as a test for them, so watch them [O Sālih] and be patient,

28. and tell them that the water is to be shared between them[10]; each should take its drink in turn.

29. But they called their companion[11], and he undertook the task[12] and hamstrung her.

30. Then how [terrible] My punishment and My warnings were!

31. We sent against them a single blast, leaving them like trampled hedge-building twigs[13].

32. We have certainly made the Qur'an easy to understand and remember; is there anyone to take heed?

33. The people of Lot rejected the warnings.

34. We sent against them a storm of pebbles, except the family of Lot whom We saved before dawn,

35. as a blessing from Us. Thus do We reward those who give thanks.

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[6] *As a warning to those who came after them.*

[7] *i.e., a tumultuous and screaming wind.*

[8] *i.e., extracting them from the earth.*

[9] *i.e., Prophet Sālih (ﷺ).*

[10] *i.e., one day for the tribe of Thamūd and one day for the she-camel.*

[11] *i.e., the worst among them.*

[12] *Or took his sword.*

[13] *The people of Thamūd were crushed like trampled and trodden twigs and pieces of bush lying around an enclosure for cattle.*

36. He had already warned them of Our punishing assault, but they doubted the warnings.

37. They even demanded that he let them have their way with his angel-guests[14], so We blinded their eyes, [saying], "Taste My punishment and My warnings!"

38. By the early morning a lasting torment overtook them.

39. Taste My punishment and My warnings!

40. We have certainly made the Qur'an easy to understand and remember; is there anyone to take heed?

41. Indeed, warnings came to the people of Pharaoh.

42. But they rejected all of Our signs, so We seized them with the grip of the All-Mighty, Most Powerful.

43. Are your disbelievers [O Makkans] superior to those[15] or have you been granted immunity in divine Scriptures?

44. Or do they say, "We are a united front, bound to prevail."?

45. Soon their united front will be defeated, and they will flee[16].

46. But the Hour is their appointed time, and the Hour is more catastrophic and more bitter.

47. Indeed, the wicked are in error and madness[17].

48. On the Day when they will be dragged into the Fire on their faces, [they will be told], "Taste the agony of Hell[18]!"

49. We have surely created everything in a determined measure[19].

50. Our command is but a single word[20], which is fulfilled in the blink of an eye.

51. We have destroyed many like you [O Makkans][21]; is there anyone to take heed?

52. Everything they did is in the written records,

53. and everything, small or big, is written down.

54. Indeed, the righteous will be in gardens and rivers[22],

55. seated in honor in the presence of the Most Powerful Sovereign.

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[14] *Whom Allah sent in the form of handsome young men.*

[15] *i.e., those destroyed peoples.*

[16] *This foretold event was fulfilled in the Battle of Badr.*

[17] *Or «in the blazes of fire.»*

[18] *«Saqar» is one of the names of Hell.*

[19] *Or perfectly preordained.*

[20] *Our command when We want something, We only say, «Be,» and it is.*

[21] *In rejecting Allah›s messengers.*

[22] *Rivers of water, honey, milk, and wine. See 47:15.*

55 - Ar-Rahmān[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. The Most Compassionate,
2. has taught the Qur'an,
3. He created man,
4. and taught him speech.
5. The sun and the moon follow their precise courses,
6. and the stars[1] and trees prostrate [to Allah][2].
7. He raised the heaven and enjoined justice
8. so that you may not transgress the limits of justice.
9. Therefore establish weights in justice, and do not give short measure.
10. He has spread out the earth for all creatures,
11. in which there are fruits and palm trees with date stalks,
12. and grain having chaff, and fragrant plants.
13. Then which of the favors of your Lord will you[3] deny?
14. He created man from dry clay like pottery,
15. and He created the jinn from a smokeless flame of fire.
16. Then which of the favors of your Lord will you deny?
17. [He is] Lord of the two sunrises and Lord of the two sunsets[4].
18. Then which of the favors of your Lord will you deny?
19. He merges the two seas meeting together[5],
20. yet between them is a barrier so that they do not cross[6].
21. Then which of the favors of your Lord will you deny?

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[*] *Ar-Rahmān (The Merciful)*
[1] *«Najm» is also a vegetation without a trunk, stalk, or stem.*
[2] *i.e., they obediently submit to the laws of Allah. See 22:18.*
[3] *i.e., men and jinn.*
[4] *i.e., the points of sunrise in the east and sunset in the west in both summer and winter.*
[5] *Two bodies of water or two sea waters of fresh and salty water.*
[6] *See footnote 25:53.*

22. Out of both of them emerge pearls and coral.

23. Then which of the favors of your Lord will you deny?

24. To Him belong the sailing ships raised up in the sea like mountains.

25. Then which of the favors of your Lord will you deny?

26. Everyone on earth will perish,

27. but there will remain the Face of your Lord[7], full of Majesty and Honor.

28. Then which of the favors of your Lord will you deny?

29. All those in the heavens and earth ask of Him; every day He is engaged in some matters[8].

30. Then which of the favors of your Lord will you deny?

31. We will attend to you, O two multitudes [of men and jinn].

32. Then which of the favors of your Lord will you deny?

33. O assembly of jinn and mankind, if you are able to pass beyond the realms of the heavens and earth, then pass; you cannot pass without [Our] authority.

34. Then which of the favors of your Lord will you deny?

35. There will be sent against you a flame of fire and smoke[9], and you will not be able to defend yourselves.

36. Then which of the favors of your Lord will you deny?

37. When the heaven is split asunder and becomes crimson like [burnt] oil[10].

38. Then which of the favors of your Lord will you deny?

39. On that Day no human or jinn will be asked about his sin[11].

40. Then which of the favors of your Lord will you deny?

41. The wicked will be known by their marks and will be seized by their forelocks and their feet.

42. Then which of the favors of your Lord will you deny?

43. [They will be told] "This is the Hell that the wicked used to deny."

44. They will go round between it and scalding water.

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[7] *i.e., your Lord Himself.*

[8] *Such as giving life and causing death, enriching some and impoverishing others, elevating some and debasing others, etc.*

[9] *It could also mean liquefied brass or copper.*

[10] *Or like tanned skin or molten brass.*

[11] *For Allah knows their sins; they will only be interrogated as a form of punishment.*

45. Then which of the favors of your Lord will you deny[12]?

46. For those who fear of standing before their Lord[13] will be two Gardens.

47. Then which of the favors of your Lord will you deny?

48. Shaded by spreading branches.

49. Then which of the favors of your Lord will you deny?

50. In each there are two flowing springs.

51. Then which of the favors of your Lord will you deny?

52. In each there are two kinds of every fruit.

53. Then which of the favors of your Lord will you deny?

54. They will recline on couches lined with rich brocade, with the fruits of both gardens within reach.

55. Then which of the favors of your Lord will you deny?

56. In them there will be maidens of restrained gaze[14], untouched[15] before them by any man or jinn.

57. Then which of the favors of your Lord will you deny?

58. As if they were rubies and pearls[16].

59. Then which of the favors of your Lord will you deny?

60. Is the reward for goodness anything but goodness?

61. Then which of the favors of your Lord will you deny?

62. And besides these two there will be two other gardens.

63. Then which of the favors of your Lord will you deny?

64. Both of the deepest green.

65. Then which of the favors of your Lord will you deny?

66. In each there are two gushing springs.

67. Then which of the favors of your Lord will you deny?

68. In each there are fruits, palm trees, and pomegranates.

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[12] *Warning of the punishment in Hell is listed here as a favor as a reminder that the believers should be cautious of it and be saved of it on the Day of Judgment.*

[13] *On the Day of Judgment.*

[14] *To their own mates, being chaste and modest.*

[15] *Lit., the maidens have not been caused to bleed by loss of virginity.*

[16] *In purity and beauty.*

69. Then which of the favors of your Lord will you deny?
70. In them there are beautiful noble women.
71. Then which of the favors of your Lord will you deny?
72. Maidens with gorgeous eyes, reserved in pavilions.
73. Then which of the favors of your Lord will you deny?
74. No human or jinn has ever touched them before.
75. Then which of the favors of your Lord will you deny?
76. [They will be] reclining on green cushions and splendid carpets.
77. Then which of the favors of your Lord will you deny?
78. Blessed is the Name of your Lord, the Lord of Majesty and Honor.

56 - Al- Wāqi'ah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. When the Inevitable Event comes to pass,
2. there will be none to deny its occurrence;
3. it will bring some low and raise others up[1].
4. When the earth is shaken violently,
5. and the mountains crushed to pieces,
6. and turn to scattered dust,
7. then you are sorted into three groups:
8. the people of the right - how blessed will be the people of the right[2]!
9. The people of the left - how miserable will be the people of the left[3]!
10. And the forerunners [in faith] are the forerunners [in Paradise].
11. They are the nearest ones [to Allah],
12. in Gardens of Bliss,
13. many from the early generations,
14. and a few from the later generations.
15. [They will be seated] on jeweled couches,
16. reclining on them, facing one another.
17. They will be served by immortal youths
18. with cups, pitchers, and glasses [of wine] from a flowing spring,
19. which will neither cause any headache nor intoxication,
20. along with fruits of their choice,
21. and flesh of birds that they may desire.
22. And [they will have] maidens with wide gorgeous eyes,
23. like pristine pearls,

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[*] *Al-Wāqi'ah (The Inevitable Event)*

[1] *According to their deeds rather than wealth and social position, as is the case in this world. The righteous will be elevated in Paradise and the wicked will be debased in Hell.*

[2] *i.e., those who receive their record of deeds in the right hand and are destined for Paradise.*

[3] *i.e., those who receive their record of deeds in the left hand and are destined for Hell.*

24. as a reward for what they used to do.
25. They will not hear therein any idle talk or sinful speech,
26. except the words of peace, peace[4].
27. The people of the right - how blessed will be the people of the right!
28. [They will be] in the midst of thornless lote trees,
29. and clusters of bananas,
30. and extended shade,
31. and flowing water,
32. and abundant fruit -
33. neither ceasing nor restricted -
34. and elevated mattresses [on beds].
35. Indeed, We have perfectly created them [i.e., their spouses],
36. and have made them virgins,
37. loving and of equal age,
38. for the people of the right,
39. many from the earlier generations,
40. and many from the later generations.
41. And the people of the left - how wretched will be the people of the left!
42. [They will be] in scorching wind and scalding water,
43. in the shade of black smoke,
44. neither cool nor refreshing.
45. Indeed, they used to be in luxuries before,
46. and persisted in the gravest sin[5].
47. They used to say, "When we die and become dust and bones, will we really be raised again?
48. And our forefathers as well?"
49. Say, [O Prophet], "Indeed, the former and later generations
50. will be gathered on a predetermined Day.
51. Then you, O misguided deniers,
52. will surely eat from the tree of zaqqūm[6],

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[4] *i.e., only exchanging greetings of peace.*
[5] *i.e., Shirk (associating partners with Allah) or disbelief.*
[6] *See footnote 44:43-46.*

53. filling your bellies with it,
54. and drinking scalding water on top of it,
55. drinking like thirsty camels do."
56. This will be their welcome on the Day of Judgment.
57. It is We Who created you; why do you not then believe [in resurrection]?
58. Have you thought about the semen that you emit?
59. Is it you who create it, or is it We Who are the Creators?
60. We have ordained death among you, and nothing can overcome us
61. from transforming you and recreating you in forms that you do not know[7].
62. You are well aware of the first creation; why do you not then take heed?
63. Have you thought about what you sow?
64. Is it you who cause it to grow, or is it We Who make it grow?
65. If We willed, We could reduce your harvest to rubble, leaving you to wonder and lament,
66. "We suffered loss,
67. rather, we are deprived."
68. Have you thought about the water that you drink?
69. Is it you who bring it down from the clouds, or is it We Who bring it down?
70. If We willed, We could make it salty; will you not then give thanks?
71. Have you thought about the fire that you kindle?
72. Is it you who produced its trees[8], or is it We Who produced it?
73. We made it a reminder [of the Hellfire] and a benefit for the travelers[9].
74. So glorify the Name of your Lord, the Most Great.
75. I do swear[10] by the positions of the stars -
76. and this is indeed a great oath, if only you knew -
77. that this is indeed a noble Qur'an,

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[7] *Or «from replacing you by others like yourselves [in this life] and creating you [in the Hereafter] in that which you do not know.»*

[8] *Referring to Arabian trees, markh and 'afār, which produce fire when their green branches are rubbed against each other.*

[9] *By which they ignite fire. Travelers are mentioned in particular because it is of special convenience to them, although it is of use for all people in general.*

[10] *The negative article «la» (nay) means: The truth is not what is said or thought by disbelievers or others. The oath refutes certain objections of the disbelievers with regard to the Qur'an.*

78. in a well-preserved Record[11],
79. that none can touch except the purified ones[12] -
80. a revelation from the Lord of the worlds.
81. Do you take this discourse lightly,
82. and instead [of thanking Allah] for the provision you are given, you show ingratitude?
83. Then why [are you helpless] when the soul reaches the throat,
84. while you are looking on,
85. when We are closer[13] to him than you, but you do not see?
86. If you are not subject to retribution, then why do you not
87. bring that [soul] back, if you are truthful?
88. If that dying person is one of those who will be brought near to Allah,
89. then [he will have] comfort, fragrance[14], and a Garden of Bliss.
90. If he is one of the people of the right,
91. [He will be told], "Peace be to you, for being one of the people of the right."
92. But if he is one of the misguided deniers,
93. then he will be welcomed with scalding water,
94. and he will burn in Blazing Fire.
95. This is indeed the absolute truth.
96. So glorify the name of your Lord, the Most Great.

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[11] *i.e., the Preserved Tablet.*

[12] *i.e., angels. It refutes the claim of the pagans that the Qur'an was sent down by devils. (See 26:210-212). Based on this verse, many Muslim jurists held that one should perform ablution prior to reading the Qur'an.*

[13] *We are closer to him in terms of Knowledge and Power; Our angels are closer in person.*

[14] *lit., fragrant basil. Paradise is described in the Qur'an as being pleasant to the eye, the heart, and the ear. Here it also emphasizes the scent.*

57 - Al-Hadīd[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. All that is in the heavens and earth glorifies[1] Allah, for He is the All-Mighty, the All-Wise.

2. To Him belongs the dominion of the heavens and earth; He gives life and causes death, and He is Most Capable of all things.

3. He is the First[2] and the Last[3], the Manifest[4] and the Hidden[5], and He is All-Knowing of everything.

4. It is He Who created the heavens and earth in six days, and then rose over the Throne. He knows all that goes into the earth and all that comes out of it, and all that descends from the heaven and all that ascends to it. He is with you[6] wherever you are, and Allah is All-Seeing of what you do.

5. To Him belongs the dominion of the heavens and earth, and to Allah will return all matters.

6. He causes the night to merge into the day and the day to merge into the night, and He is All-Knowing of what is in the hearts.

7. Believe in Allah and His Messenger, and spend [in Allah's cause] out of what He has entrusted you with. For those among you who believe and spend[7], there will be a great reward.

8. Why is it that you do not believe in Allah when the Messenger is calling you to believe in your Lord, and He has already taken a covenant from you[8], if you will ever believe?

9. It is He Who sends down clear verses to His slave to bring you out of the depths of darkness into the light. Indeed, Allah is Ever Gracious and Most Merciful to you.

10. Why is it that you do not spend in the cause of Allah, when Allah alone will inherit the heavens and earth? Those of you who spent and fought before the conquest [of Makkah and those who did not] are not equal. They are much greater in rank

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[*] *Al-Hadīd (The Iron)*

[1] *By praising and exalting Him far above any deficiency or imperfection.*

[2] *Before Whom nothing existed; the foremost; the uppermost.*

[3] *Eternal after Whom nothing remains.*

[4] *High, nothing is above Him.*

[5] *Nothing is nearer than Him by way of His knowledge; concealed from our physical senses.*

[6] *By His Knowledge - observing and witnessing all.*

[7] *In the way of Allah.*

[8] *See 7:172.*

than those who spent and fought afterward[9]. Yet Allah has promised each a fine reward, and Allah is All-Aware of what you do.

11. Who is there to lend Allah a goodly loan, so He will multiply it for him, and for him there will be a generous reward[10]?

12. [Remember] the Day when you will see the believing men and women, with their light streaming ahead of them and on their right. [They will be told], "Glad tidings for you Today: gardens under which rivers flow, abiding therein forever." That is the supreme triumph.

13. On that Day the hypocrite men and women will say to those who believe, "Wait for us, so that we may have some of your light." It will be said, "Go back and seek light elsewhere[11]." Then a wall will be placed between them, which will have a gate[12], on the inside of which there will be mercy and on the outside there will be punishment.

14. The hypocrites will call out to the believers, "Were we not with you?" They will say, "Yes, but you allowed yourselves[13] to succumb to temptations, you awaited [some misfortune to befall us], you doubted, and you were deceived by false hopes, until Allah's decree came to pass. Thus the deceiver [i.e., Satan] deceived you concerning Allah.

15. So this Day no ransom will be accepted from you or from the disbelievers. Your abode is the Fire; it is a fitting place for you - what a wretched destination!"

16. Has the time not yet come for those who believe that their hearts should be humbled at the remembrance of Allah and the truth that has been revealed? And that they should not be like those who were given the Scripture before, whose hearts grew hard after the passage of a long time, and many of them were evildoers.

17. Know that Allah revives the earth after its death[14]. We have made the signs clear to you so that you may understand.

18. Indeed, those men and women who give in charity and lend to Allah a goodly loan, it will be multiplied for them, and for them there will be a generous reward[15].

19. Those who believe in Allah and His messengers, it is they who are the people of the truth. And the martyrs will have their reward and their light with their Lord. As for those who disbelieve and reject Our verses, they are the people of the Blazing Fire.

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[9] *Muslims were perceived as weak before the conquest of Makkah. Therefore, those believers who donated and fought in times of weakness and hardship deserve more rewards than those who did so when Muslims were victors and had an upper hand against the enemies.*

[10] *i.e., Paradise.*

[11] *i.e., the worldly life from where the light was acquired.*

[12] *This wall is said to be the barrier between Paradise and Hell, which is called Al-A'rāf (the heights). See 7:46-49.*

[13] *By hypocrisy.*

[14] *Similarly, it is easy for Allah to soften the hearts and guide after misguidance.*

[15] *i.e., Paradise.*

20. Know that the life of this world is no more than play, amusement, adornment, boasting among yourselves, and competition in wealth and children. It is like plants that flourish after rain, pleasing the sowers, then they wither and you see them turning yellow, and then they crumble. And in the Hereafter there will be severe punishment, or forgiveness from Allah and His pleasure. For the life of this world is no more than a fleeting enjoyment.

21. Race one another towards forgiveness from your Lord and Paradise the width of which is like the width of the heaven and earth, prepared for those who believe in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, for Allah is the Lord of great bounty.

22. No calamity befalls the earth or yourselves but it is already written in a Record[16] before We bring it into existence. That is indeed easy for Allah -

23. so that you may not grieve over what you have missed, nor exult over what He has given you, for Allah does not love anyone who is conceited and boastful -

24. those who are stingy and promote stinginess among people. And those who turn away[17], then Allah is the Self-Sufficient, the Praiseworthy.

25. We have sent Our messengers with clear proofs, and sent down with them the Scripture and the criteria of justice, so that the people may uphold justice. And We sent down iron, in which there is great might and benefits for people, so that Allah may make known those who help His cause and His messengers without seeing Him. Indeed, Allah is All-Powerful, All-Mighty.

26. We sent Noah and Abraham, and gave prophethood and Scripture to their offspring: some among them are guided, but most of them are evildoers.

27. Then We sent Our messengers in their footsteps, and We sent after them Jesus, son of Mary; We gave him the Gospel and instilled kindness and mercy in the hearts of those who followed him. As for monasticism, they invented it - We did not prescribe it for them - seeking thereby Allah's pleasure, yet they did not observe it faithfully. So We gave those who believed among them their reward, but most of them are evildoers.

28. O you who believe, fear Allah and believe in His Messenger; He will give you a double share of His mercy and will give you a light by which you walk, and forgive you, for Allah is All-Forgiving, Most Merciful.

29. [This is] so that the People of the Book may know that they have no power over anything of Allah's bounty and that all bounty is in the Hands of Allah; He gives it to whom He wills, for Allah is the Lord of great bounty.

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[16] *i.e., the Preserved Tablet.*

[17] *Refuse to spend in the way of Allah or refuse obedience to Him.*

58 - Al-Mujādilah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Indeed, Allah has heard the words of the woman who was arguing with you [O Prophet] concerning her husband and was complaining to Allah. Allah has heard the discussion between the two of you, for Allah is All-Hearing, All-Seeing[1].

2. As for those among you who divorce their wives by likening them to their mothers[2], they are not their mothers; their mothers are none but those who gave birth to them. They utter words that are abhorrent and false, but Allah is Most Pardoning, Most Forgiving.

3. But those who divorce their wives by likening them to their mothers then retract what they said, they must free a slave before they are intimate with each other. This is what you are admonished, and Allah is All-Aware of what you do.

4. But whoever cannot afford this must fast for two consecutive months[3] before the couple have intimate relations with each other. But if he is unable to do that, he must feed sixty needy people. This is so that you may truly believe in Allah and His Messenger. These are the limits ordained by Allah, and for the disbelievers there will be a painful punishment.

5. Indeed, those who oppose Allah and His Messenger will be debased, just as those who came before them were debased, for We have surely sent down clear signs. And for the disbelievers there will be a humiliating punishment.

6. On the Day when Allah will resurrect them all together and will inform them of what they did; Allah has kept their complete record, while they have forgotten it. For Allah is a Witness over all things.

7. Do you not see that Allah knows all that is in the heavens and all that is on earth? No secret consultation takes place between three, but He is their fourth, or between five, but He is their sixth, or between fewer or more than that, but He is

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[*] *Al-Mujādilah (The Pleading).*

[1] *Khawlah bint Tha'labah and her husband Aws ibn As-Sāmit had a disagreement. She came to the Prophet (ﷺ) and said that her husband made her unlawful to himself as the zahr (back) of his mother, which was a famous type of divorce in Arabia, called zihār. He (ﷺ) told her that he had not received any revelation in this regard. Finally, this Madinian surah was revealed, and abolished this ancient practice.*

[2] *By saying to one's wife, "You are to me like the back of my mother," meaning unlawful to approach, which was abolished by the revelation of these verses.*

[3] *See footnote 4:92.*

with them wherever they may be[4]. Then He will inform them of what they did on the Day of Resurrection. Indeed, Allah is All-Knowing of everything.

8. Have you not seen those who were forbidden from holding secret talks, yet they go back to do what they were forbidden from, conspiring in sin and aggression, and in disobedience to the Messenger? When they come to you, they greet you[5] other than the way Allah greets you, and they say to one another, "Why does Allah not punish us for what we say?" Sufficient is Hell for them; they will enter it. What a terrible destination!

9. O you who believe, when you hold secret counsel, do not do so in sin and aggression, and in disobedience to the Messenger, rather do so in righteousness and piety. And fear Allah, to Whom you will be gathered.

10. Secret talks are only prompted by Satan to grieve the believers, but he cannot harm them[6] in the least except with Allah's permission. So let the believers put their trust in Allah.

11. O you who believe, when you are told to make room in your gatherings, then make room; Allah will give you abundance[7]. And when you are told to rise, then rise; Allah will raise in ranks those who believed from among you and those who are given knowledge. And Allah is All-Aware of what you do.

12. O you who believe, when you consult the Messenger in private, give something in charity before your consultation; that is better for you and more conducive to purity. But if you do not have the means, then Allah is All-Forgiving, Most Merciful.

13. Are you afraid of giving charities before your consultations with him? If you are unable to do so, and Allah has pardoned you, then establish prayer and give zakah, and obey Allah and His Messenger. And Allah is All-Aware of what you do.

14. Do you not see those [hypocrites] who take as allies people who have incurred Allah's wrath? They are neither of you nor of them, and they swear falsely while they know.

15. Allah has prepared for them a severe punishment. Evil is indeed what they do.

16. They have taken their oaths as a shield, in order to hinder people from the way of Allah. For them there will be a humiliating punishment.

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[4] *He is with them by His knowledge.*

[5] *This is referring to the Jews who used to play with words while addressing the Prophet (ﷺ) to ridicule him, saying 'Asāmu 'alaikum" (death be upon you) instead of 'Asalamu 'alaikum" (peace be upon you).*

[6] *Referring to the sinful type of secret talks, as mentioned in the previous verses, or two persons speaking in private in the presence of a third, leading him to assume that he is the subject of their talk.*

[7] *In this life or in the Hereafter.*

17. Neither their wealth nor their children will avail them anything against Allah. They are the people of the Fire; they will abide therein forever.

18. On the Day when Allah will raise them all, they will swear to Him as they swear to you, thinking that they have something to stand on[8]. Indeed, it is they who are the liars.

19. Satan has taken hold of them and has thus caused them to forget the remembrance of Allah. They are the party of Satan. Indeed, the party of Satan will be the losers.

20. Indeed, those who oppose Allah and His Messenger, they are among the most debased.

21. Allah has decreed, "I and My messengers will surely prevail." Indeed, Allah is All-Powerful, All-Mighty.

22. You will not find any people who believe in Allah and the Last Day taking as allies those who oppose Allah and His Messenger, even if they were their parents, their children, their brothers, or their kindred. It is they in whose hearts Allah has instilled faith and strengthened them with a spirit[9] from Him. He will admit them to gardens under which rivers flow, abiding therein forever. Allah is pleased with them and they are pleased with Allah. They are the party of Allah. Indeed, it is the party of Allah that will be successful.

[8] *Thinking that their lies will be believed and that they will escape punishment.*

[9] *Spirit here means His revelation, light, or His help.*

59 - Al-Hashr[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. All that is in the heavens and all that is on earth glorifies Allah, for He is the All-Mighty, the All-Wise.

2. It is He Who expelled the disbelievers of the People of the Book[1] from their homes as the first banishment[2]. You did not think that they would leave, and they thought that their fortresses would protect them from Allah. But [the punishment of] Allah came upon them from where they did not expect and He cast dread in their hearts, destroying their homes with their own hands[3] and the hands of the believers. So take a lesson, O you people of insight.

3. Had Allah not decreed exile for them, He would have surely punished them in this world. And in the Hereafter, there will be for them the punishment of the Fire.

4. That is because they opposed Allah and His Messenger. And whoever opposes Allah, Allah is truly severe in punishment.

5. Whatever palm trees you cut down[4] or left standing on their trunks[5], it was by Allah's Will, so that He might disgrace the evildoers[6].

6. Whatever gains Allah has bestowed upon His Messenger from them, you did not spur on any horses or camels for that[7], but Allah gives authority to His messengers over whom He wills, and Allah is Most Capable of all things.

7. Whatever gains Allah has bestowed upon His Messenger from the people of the towns belongs to Allah and the Messenger, and to his close relatives[8], orphans, the needy, and stranded wayfarers[9], so that wealth should not circulate only

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[*] *Al-Hashr (The Gathering)*

[1] *It refers to the Jews of Banū Nadīr, who broke their pact with the Prophet (ﷺ).*

[2] *This was the first time ever that they were gathered and expelled from Madinah to the Levant.*

[3] *In order that the believers do not benefit from their homes.*

[4] *To enrage the enemies of Allah.*

[5] *To benefit from them.*

[6] *The Muslim army was instructed by the Prophet (ﷺ) not to cut down trees, but some believers cut some palm trees to be able to enter their fort of Banū Nadīr. When the believers disagreed with that act, this verse was revealed to appease them.*

[7] *i.e., they went through no hardship (i.e., war) to gain it.*

[8] *Those of Banū Hāshim and Banū Muttalib, the close relatives of the Prophet (ﷺ), as compensation for them being prohibited from accepting zakah.*

[9] *This ruling concerning properties abandoned by disbelievers without engaging in war varies from that in Surat al-Anfāl, verse 41, which refers to spoils of war in which four-fifths is distributed among those believers who participated in the war.*

among those of you who are rich. Whatever the Messenger gives you, accept it, and whatever he forbids you, refrain from it. And fear Allah; indeed, Allah is severe in punishment.

8. For the poor emigrants [there is a due share] who were driven out of their homes and their properties, seeking Allah's bounty and pleasure, and helping the cause of Allah and His Messenger. It is they who are the truthful.

9. As for those who were settled in the city [of Madinah][10] and embraced Islam before them, they love those who migrated to them and find no covetous desire in their hearts for what they were given. Rather they give them preference over themselves even though they may be in dire need. Whoever is protected from the covetousness of their souls, it is they who are successful.

10. And those who came after them say, "Our Lord, forgive us and our brethren who preceded us in faith, and do not let there be any ill feelings in our hearts towards those who believe. Our Lord, indeed, You are All-Gracious, Most Merciful."

11. Have you not seen the hypocrites who say to their fellow disbelievers from the People of the Book[11], "If you are expelled, we will surely leave with you, and we will never obey anyone concerning you, and if you are attacked, we will surely come to your aid." But Allah bears witness that they are truly liars.

12. If they are expelled, they will not leave with them, and if they are attacked, they will not come to their aid. Even if they come to their help, they will certainly turn and flee, then they will not be helped.

13. Indeed, your fear in their hearts is greater than their fear of Allah. That is because they are a people devoid of understanding.

14. They will not fight you all together but in fortified towns or from behind walls. Their valor among themselves is great; you think they are united, but their hearts are divided. That is because they are people who do not understand.

15. They are like those who were shortly before them[12], who tasted the evil consequence of their deeds, and for them there will be a painful punishment.

16. They are like Satan when he says to man, "Disbelieve," then when he disbelieves, he says, "I have nothing to do with you. I surely fear Allah, the Lord of the worlds."

17. So they will both end up in the Fire, abiding therein forever. That is the recompense of the wrongdoers.

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[10] *Referring to the dwellers of Madinah, Ansār (the Helpers) who helped the believers and the Islamic cause since the inception of the Prophet's mission.*

[11] *i.e., the Jews of Banu Nadīr.*

[12] *Referring to the defeat of the pagans of Makkah at the Battle of Badr or the exile of the Jews of Banu Qaynuqā'.*

18. O you who believe, fear Allah, and let every soul consider what it has sent forth for tomorrow[13]. And fear Allah. Indeed, Allah is All-Aware of what you do.

19. Do not be like those who forgot Allah, so He made them forget themselves. It is they who are the evildoers.

20. The people of Hell and the people of Paradise are not equal. It is the people of Paradise who will triumph.

21. Had We sent down this Qur'an upon a mountain, you would have seen it humbled and break asunder out of awe of Allah[14]. Such are the similitudes We set forth for people so that they may reflect.

22. He is Allah; none has the right to be worshiped except Him, Knower of the unseen and the seen; He is the Most Compassionate, the Most Merciful.

23. He is Allah; none has the right to be worshiped except Him, the Sovereign[15], the Most Holy[16], the Most Perfect[17], the Granter of Security[18], the Watcher over all, the All-Mighty, the Compeller[19], the Supreme[20]. Glory be to Allah far above what they associate with Him.

24. He is Allah, the Creator[21], the Maker[22], the Fashioner[23]. He has the most beautiful names. All that is in the heavens and earth glorifies Him, for He is the All-Mighty, the All-Wise.

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[13] *i.e., for the Hereafter.*

[14] *i.e., The disbelievers' hearts are harder than the mountains in regard to the Qur'an.*

[15] *i.e., the Owner of everything in existence.*

[16] *i.e., Transcendent above any imperfection and attributes related to His creation.*

[17] *Lit., "Free" from any fault. It also means, "Peace" or "Soundness."*

[18] *And grants safety; reassurance; bestows faith.*

[19] *Who compels the creation according to His will. Also, "the Amender" or "the Rectifier" Who restores, or sets something right once again.*

[20] *i.e., the Complete and Perfect in His essence, attributes, and actions.*

[21] *i.e., the Creator of everything.*

[22] *i.e., the Inventor of everything.*

[23] *i.e., He Who gave everything its form.*

60 - Al-Mumtahanah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. O you who believe, do not take My enemies and your enemies as allies, offering them friendship even though they rejected the truth that has come to you, and they have driven out the Messenger and yourselves [from Makkah] simply because you believe in Allah, your Lord - if you have emigrated[1] to struggle in My cause and seek My pleasure. How can you disclose secrets [of the believers], showing them friendship, when I know best all that you conceal and all that you reveal? Whoever among you does that has truly strayed from the straight path.

2. If they gain the upper hand over you, they would be your [open] enemies and would stretch their hands and tongues towards you to harm you, and they wish that you too would disbelieve.

3. Neither your relatives nor your children will benefit you on the Day of Resurrection; He will judge between you, and Allah is All-Seeing of what you do.

4. Indeed, you have a good example[2] in Abraham and those with him, when they said to their people, "We dissociate ourselves from you and whatever you worship besides Allah. We renounce you, and the enmity and hatred have arisen between us and you forever until you believe in Allah alone", except for Abraham when he said to his father, "I will seek forgiveness for you, but I cannot protect you from Allah in the least." "Our Lord, in You we put our trust and to You we turn, and to You is the final return."

5. Our Lord, do not make us subject to the persecution of those who disbelieve; and forgive us, our Lord. Indeed, You are the All-Mighty, the All-Wise."

6. You certainly have a good example in them, for those who look forward with hope to Allah and the Last Day. But whoever turns away, Allah is indeed the Self-Sufficient, the Praiseworthy.

7. It may be that Allah will bring about friendship between you and those of them whom you hold as enemies. Allah is Most Capable[3], and Allah is All-Forgiving, Most Merciful.

8. Allah does not forbid you from being kind and just to those who did not fight

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[*] *Al-Mumtahanah (The Woman to be Examined).*

[1] *From Makkah.*

[2] *To be followed.*

[3] *To accomplish this or whatever He wills.*

against you nor did they drive you out of your homes. Indeed, Allah loves those who are just.

9. Allah only forbids you from taking as allies those who fought against you on account of your religion and drove you out of your homes or helped others in driving you out. Whoever takes them as allies, it is they who are the wrongdoers.

10. O you who believe, when the believing women come to you as migrants, test their sincerity, although Allah knows best about their faith. Then if you find them to be believers, do not send them back to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers whatever [dowries] they have spent[4]. And there is no blame on you if you marry them, as long as you give them their dowries. Do not hold on to the marriage ties with the disbelieving women[5]; ask for repayment of whatever [dowries] you have spent, and let the disbelievers ask for repayment of whatever [dowries] they have spent[6]. This is the ruling of Allah that He judges between you, and Allah is All-Knowing, All-Wise.

11. If any of your wives desert you and join the disbelievers [without returning your dowries], and later you take spoils from them, then give to those whose wives have deserted them the equivalent of what they had spent. And fear Allah, in Whom you believe.

12. O Prophet, when the believing women come to you, pledging to you that they will not associate anything with Allah, that they will not steal, that they will not commit fornication, that they will not kill their children, that they will not falsely attribute [illegitimate] children to their husbands between their arms and their legs[7], that they will not disobey you in what is right, then accept their pledge and ask Allah to forgive them. Indeed, Allah is All-Forgiving, Most Merciful.

13. O you who believe, do not take as allies a people whom Allah is displeased with. They have lost hope in the Hereafter, just as the disbelievers have lost hope in those who are in the graves.

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[4] *i.e., compensate for their loss.*

[5] *i.e., do not stop them from joining the disbelievers.*

[6] *If a disbelieving wife opted to join the disbelievers, a Muslim husband could demand in return the equivalent of her dowries. Similarly, the disbelievers had a similar right if a believing woman joined the Muslims. This and the following verses were revealed after the Treaty of al-Hudaybiyyah.*

[7] *It is alluding to falsely attributing a child, whether adopted or born of adultery, to the husband.*

61 - As-Saff[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. All that is in the heavens and all that is on earth glorifies Allah, for He is the All-Mighty, the All-Wise.

2. O you who believe, why do you say what you do not do?

3. It is most loathsome to Allah that you say what you do not do.

4. Indeed, Allah loves those who fight in His way in firm ranks, as if they were a solid structure.

5. And [remember] when Moses said to his people, "O my people, why do you hurt me when you know that I am a messenger of Allah to you?" So when they chose to deviate, Allah caused their hearts to deviate, for Allah does not guide the rebellious people.

6. And [remember] when Jesus, son of Mary, said, "O Children of Israel, I am truly a messenger of Allah to you, confirming the Torah which came before me, and giving glad tidings of a messenger after me whose name will be Ahmad[1]." But when he came to them with clear proofs, they said, "This is clear magic."

7. Who could be more wrong than the one who fabricates lies against Allah when invited to Islam? And Allah does not guide the wrongdoing people.

8. They wish to extinguish the light of Allah with their mouths, but Allah will complete His light, even though the disbelievers dislike it.

9. It is He Who has sent His Messenger with guidance and the religion of truth, so that He may make it prevail over all religions, even though the polytheists may dislike it.

10. O you who believe, shall I tell you about a trade that will save you from a painful punishment?

11. It is to believe in Allah and His Messenger and to struggle in the way of Allah with your wealth and your lives. That is better for you, if only you knew.

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[*] *As-Saff (The Row)*

[1] *Another name of Prophet Muhammad (ﷺ). Both are derived from "hamd" which means praise. Some scholars believe that this verse refers to John 14:16, where Jesus says: "And I will ask the Father, and he will give you another Paraclete, to be with you forever." Paraclete in Greek means 'the praised one.' Prophet Muhammad's (ﷺ) name is mentioned several times in the Gospel of Barnabas, which the Christian authorities deem as apocryphal Bible.*

12. He will forgive you your sins and admit you to gardens under which rivers flow, and pleasant dwellings in Gardens of Eternity. That is the supreme triumph.

13. And [He will grant you] another favor that you love: help from Allah [against your enemies] and an imminent conquest. Give glad tidings to the believers.

14. O you who believe, be supporters of Allah's cause, as Jesus, son of Mary, said to the disciples, "Who will be my supporters for Allah's cause?" The disciples said, "We are the supporters of Allah's cause." Then a group of the Children of Israel believed and another disbelieved. We then supported those who believed against their enemies, so they prevailed.

62 - Al-Jumu'ah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. All that is in the heavens and all that is on earth glorifies Allah, the Sovereign, the Most Holy, the All-Mighty, the All-Wise.

2. It is He Who has sent among the unlettered [Arabs] a messenger from among themselves, reciting to them His verses and purifying them, and teaching them the Book and Wisdom [i.e., Sunnah], although before that they were clearly misguided.

3. And [he is also sent] to others of them who have not yet joined them, and He is the All-Mighty, the All-Wise.

4. That is the bounty of Allah that He gives to whom He wills, for Allah is the Lord of great bounty.

5. The similitude of those who were given the Torah but failed to uphold it[1], is like that of a donkey laden with books[2]. How terrible is the similitude of those who reject the verses of Allah! And Allah does not guide the wrongdoing people.

6. Say, "O you who are Jews, if you claim that you alone are Allah's allies apart from all other people, then wish for death, if you are truthful.

7. But they will never wish for it because of what their hands have sent forth[3]. And Allah is All-Knowing of the wrongdoers.

8. Say, "The death from which you run away will surely overcome you, then you will be brought back to the Knower of the unseen and the seen, and He will inform you of what you used to do."

9. O you who believe, when the call for prayer is made on Friday, then hasten to the remembrance of Allah and leave off trading. That is better for you, if only you knew.

10. When the prayer is over, disperse in the land and seek from the bounty of Allah, and remember Allah much so that you may be successful.

11. When they see some merchandise or amusement, they rush towards it and leave you standing. Say, "That which is with Allah is better than amusement and merchandise, and Allah is the Best of Providers."

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[*] *Al-Jumu'ah (The Friday)*

[1] *i.e., did not put its teachings into practice.*

[2] *i.e., They carry the physical burden of the books but are unaware of their contents and do not benefit from them.*

[3] *Such as disobedience to Allah, distorting of the scriptures, killing of the prophets, claiming to have killed Jesus, accusing Mary of adultery, devouring peoples' wealth unlawfully and usury, etc. See 4:153-158.*

63 - Al-Munāfiqūn[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. When the hypocrites come to you, they say, "We bear witness that you are indeed the Messenger of Allah" And Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are truly liars.

2. They have taken their oaths as a shield in order to hinder people from the way of Allah. Evil indeed is what they do!

3. That is because they believed, then disbelieved; therefore their hearts have been sealed, so they do not understand.

4. When you see them, their outward appearance pleases you, and when they speak, you listen to what they say. But they are like planks of wood leaned [against the wall][1]. They deem every cry to be against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?

5. When it is said to them, "Come, so that the Messenger of Allah may seek forgiveness for you", they shake their heads, and you see them turning away in arrogance.

6. It is the same to them whether you seek forgiveness for them or not, Allah will never forgive them. Indeed, Allah does not guide the wicked people.

7. They are those who say, "Do not spend on those who are with Allah's Messenger so that they may desert him. But to Allah belong the treasures of the heavens and earth, but the hypocrites do not understand.

8. They[2] say, "When we return to Madinah, the mightier will surely expel the weaker therefrom." In fact, all might belongs to Allah and to His Messenger, and to the believers, but the hypocrites do not know.

9. O you who believe, do not let your wealth and your children distract you from Allah's remembrance. For whoever does that, it is they who are the losers.

10. And spend from what We have provided for you before death comes to one of you, then he would say, "My Lord, If only You had delayed me for a short while, so that I would give in charity and be one of the righteous."

11. But Allah will never delay a soul when its appointed time comes, and Allah is All-Aware of what you do.

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[*] *AL-Munāfiqūn (The Hypocrites)*

[1] *They are like bodies with empty minds and hearts.*

[2] *Referring to the notorious head of the hypocrites in Madinah, Abdullah ibn 'Ubayy, who uttered such words about the Prophet (ﷺ) and his Companions.*

64 - At- Taghābun[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. All that is in the heavens and all that is in the earth glorifies Allah. To Him belongs the dominion, and to Him belongs all praise, and He is Most Capable of all things.

2. It is He Who created you, yet some of you are disbelievers and some of you are believers. And Allah is All-Seeing of what you do.

3. He created the heavens and earth for a true purpose, He shaped you and perfected your form. And to Him is the final return.

4. He knows all that is in the heavens and earth, and He knows whatever you conceal and whatever you reveal. And Allah is All-Knowing of what is in the hearts.

5. Has there not come to you the stories of those who disbelieved before you? They tasted the evil consequence of their deeds, and for them there will be a painful punishment.

6. That is because their messengers came to them with clear proofs, but they said, "How can a human guide us?" Thus they disbelieved and turned away, but Allah had no need for them, for Allah is Self-Sufficient, Praiseworthy.

7. The disbelievers claim that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected, then you will surely be informed of what you did. And that is easy for Allah."

8. So believe in Allah and His Messenger, and in the Light [i.e., the Qur'an] that We have sent down. And Allah is All-Aware of what you do.

9. When He will gather you for the Gathering Day; that is the Day of great loss[1]. But whoever believes in Allah and does righteous deeds, He will absolve them of their bad deeds and will admit them to gardens under which rivers flow, abiding therein forever. That is the supreme triumph.

10. As for those who disbelieve and reject Our verses, they will be the people of the Fire, abiding therein forever. What a terrible destination!

11. No calamity befalls except with Allah's permission. Whoever believes in Allah, He will guide his heart. And Allah is All-Knowing of everything.

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[*] *At-Taghābun (The Mutual Disillusion)*

[1] *"At-Taghābun" denotes being outdone by others in acquiring something valuable. On the Day of Judgment, the disbelievers will suffer the great loss of Paradise to the believers.*

12. Obey Allah and obey the Messenger, but if you turn away, then the duty of Our Messenger is only to convey the message clearly.

13. Allah, none has the right to be worshiped except Him. So in Allah let the believers put their trust.

14. O you who believe, indeed, among your wives and your children are some who are enemies[2] to you, so beware of them. But if you pardon and overlook, and forgive, then Allah is indeed All-Forgiving, Most Merciful.

15. Your wealth and your children are but a trial, and with Allah is a great reward.

16. So fear Allah as much as you can, listen and obey, and spend in charity; that is better for your souls. Whoever is protected from the stinginess of his soul, it is they who are successful.

17. If you lend Allah a goodly loan, He will multiply it for you and forgive you, for Allah is Most Appreciative[3], Most Forbearing,

18. Knower of the unseen and the seen, the All-Mighty, the All-Wise.

[2] *Some early Muslims were prevented from emigrating to Madinah by their spouses and children, so they were deprived of the honor of joining the Prophet (ﷺ) and the believers in Jihad and other meritorious deeds.*

[3] *Who gives much in return for a little work.*

65 - At- Talāq[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. O Prophet, when you [believers] divorce women, divorce them with concern to their waiting period and keep an accurate count of the waiting period[1], and fear Allah, your Lord. Do not force them out of their houses, nor should they leave unless they commit a clear shameful act. Such are the limits ordained by Allah. Whoever transgresses the limits ordained by Allah has truly wronged himself. You never know, perhaps Allah will bring about a change [of heart] later[2].

2 Then when they have approached the end of their waiting period, either retain them honorably or part with them honorably[3]. Call two just men from among yourselves as witnesses, and give true testimony for the sake of Allah. This is an exhortation for those who believe in Allah and the Last Day. Whoever fears Allah, He will make a way out for him[4],

3. and He will provide for him from where he does not expect. Whoever puts his trust in Allah, He is sufficient for him. Indeed, Allah will surely accomplish His purpose, for Allah has set a destiny for everything.

4. As for those women from among you who reached their menopause, in case you doubt, their waiting period is three months, as well as of those who have not yet menstruated. As for pregnant women, their waiting period ends with delivery[5]. And whoever fears Allah, He will make his matters easy for him.

5. This is the commandment of Allah that He has sent down to you. Whoever fears Allah, He will absolve him of his bad deeds and will reward him immensely.

6. Let them live where you live [during their waiting period], according to your means, and do not harass them to make their stay unbearable[6]. If they are pregnant,

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[*] *At-Talāq (The Divorce)*

[1] *A wife should only be divorced after the completion of her monthly cycle and before sexual intercourse after purity, or else during a confirmed pregnancy. Her waiting period ('iddah) begins with the pronouncement of divorce. See 2:228-233.*

[2] *Such as regret for divorcing or renewed desire for the wife.*

[3] *A husband may return to his wife after the first or the second divorce (revocable divorce) or at the end of her waiting period with dignity. If he divorces her a third time, the marriage is terminated at the end of her third waiting period (Irrevocable divorce). The wife will have to marry and get divorced by another man before she can remarry her ex-husband. See 2:230.*

[4] *i.e., relief from distress and inconvenience.*

[5] *This ruling for the waiting period of pregnant women applies also in case the husband dies.*

[6] *By compelling them to leave or to ransom themselves.*

maintain them until they deliver, and if they suckle your child, compensate them, and graciously settle the question of compensation by mutual understanding. But if you fail to reach an agreement, then another woman may suckle the child.

7. Let the wealthy man spend according to his means. As for the one with limited resources, he should spend according to whatever Allah has given him. Allah does not burden any soul beyond what He has given him. Allah will bring about ease after hardship.

8. And [imagine] how many towns rebelled against the commandments of their Lord and His messengers, so We called them to a severe account and punished them with a horrendous punishment.

9. Thus they tasted the evil consequence of their deeds, and the outcome of their deeds was a total loss.

10. Allah has prepared for them a severe punishment. So fear Allah O people of understanding who have faith. Allah has sent down to you a Reminder[7],

11. a Messenger who recites to you the clear verses of Allah, so that He may bring those who believe and do righteous deeds out of the depths of darkness into the light. Whoever believes in Allah and does righteous deeds, He will admit him to gardens under which rivers flow, abiding therein forever. Allah has prepared for him a good provision.

12. Allah is the One who has created seven heavens, and likewise for the earth[8]. The Command descends between them so that you may know that Allah is Most Capable of all things and that Allah has encompassed everything in knowledge.

[7] *i.e., the Qur'an or the Prophet (ﷺ), for he is mentioned in the next verse.*

[8] *i.e., seven earths.*

66 - At- Tahrīm[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. O Prophet, why do you prohibit [yourself from] what Allah has made lawful to you, seeking to please your wives? Allah is All-Forgiving, Most Merciful.

2. Allah has ordained for you the way to absolve yourselves from your oaths[1]. Allah is your Guardian, and He is the All-Knowing, the All-Wise.

3. And [remember] when the Prophet told one of his wives something in secret. Then when she disclosed it [to another wife], and Allah made it known to him, he told [the disclosing wife] part of what was disclosed and overlooked a part. When he informed her of that, she said, "Who informed you of this?" He said, "I was informed by the All-Knowing, the All-Aware.

4. You both had better turn to Allah in repentance, for your hearts have faltered. But if you insist on conspiring against him, then indeed Allah is his Protector, as well as Gabriel and the righteous believers, and moreover, the angels are his supporters.

5. Perhaps, if he were to divorce you all, his Lord would replace you with better wives who are submissive to Allah, who are believers, obedient, repentant, devout in worship and fasting[2] - previously married and virgins.

6. O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, and is overseen by rigorous and stern angels, who never disobey whatever Allah commands and do whatever they are commanded.

7. "O you who disbelieve, make no excuses this Day. You will only be recompensed for what you used to do."

8. O you who believe, turn to Allah in sincere repentance. It may be that your Lord will absolve you of your bad deeds and admit you to gardens under which rivers flow, on the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will stream ahead of them and on their right. They will say, "Our Lord, complete our light for us and forgive us, for You are Most Capable of all things."

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[*] *At-Tahrīm (The Prohibition)*

[1] *By way of expiation. This is when one is unable to fulfill an oath or has taken an oath that is not pleasing to Allah. See 5:89.*

[2] *i.e., emigrating for Allah's cause, or given to fasting.*

9. O Prophet, strive [and fight] against the disbelievers and the hypocrites, and be harsh with them. Their abode will be Hell. What a terrible destination!

10. Allah sets forth an example for the disbelievers: the wife of Noah and the wife of Lot, who were married to two of Our righteous slaves, but they betrayed them[3]. Their husbands could not avail them anything against Allah, and they both were told, "Enter the Fire along with those who enter!"

11. And Allah sets forth an example for the believers: the wife of Pharaoh, who said, "My Lord, build for me a house in Paradise near You, save me from Pharaoh and his [evil] deeds, and save me from the wrongdoing people."

12. Also [the example of] Mary, daughter of 'Imrān who guarded her chastity, so We breathed into her through Our angel [Gabriel][4], and she firmly believed in the words of her Lord and His Scriptures and was one of the obedient.

[3] *In the matter of religion, for they both were disbelievers.*

[4] *Gabriel breathed into the garment of Mary so she conceived Jesus.*

67 - Al-Mulk[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Blessed is He in Whose Hand is the dominion, and He is Most Capable of all things.

2. Who created death and life to test you as to which of you is best in deeds, and He is the All-Mighty, the Most Forgiving.

3. Who created seven heavens one above another; you will not see any imperfection[1] in the creation of the Most Compassionate. Look again; can you see any flaw?

4. Then look again and again; your sight will turn back to you humbled and weary.

5. We have adorned the lowest heaven with lamps and have made them as missiles to stone the devils[2], and We have prepared for them the punishment of the Blazing Fire.

6. For those who disbelieve in their Lord there will be the punishment of Hell. What a terrible destination!

7. When they are thrown in it, they will hear its roaring as it boils up,

8. almost bursting in fury. Every time a group is thrown in it, its keepers will ask them, "Did there not come to you a warner?"

9. They will say, "Yes, a warner did come to us, but we denied and said, 'Allah has not sent down anything; you are greatly misguided.'"

10. And they will say, "If only we had listened or understood, we would not be among the dwellers of the Blazing Fire."

11. Thus they will confess their sins. So away[3] with the dwellers of the Blazing Fire!

12. Indeed, those who fear their Lord unseen will have forgiveness and a great reward.

13. Whether you speak secretly or openly, He is All-Knowing of that which is in the hearts.

14. Does He not know His Own creation[4], when He is the Most Subtle, the All-Aware?

15. It is He Who made the earth smooth[5] for you, so travel through its regions and eat from His provisions. And to Him is the resurrection.

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[*] *Al-Mulk (The Dominion).*

[1] *All parts of the universe are well connected and in perfect harmony and coordination. There is no indiscipline, disorder and discordance in the universe, and nothing is disjointed and out of proportion in the creation of Allah. As for birth defects, genetic mutations and other things that we see in the world are part of this great creation, for perfection cannot be noticed except if the opposite is seen, also as a test for humans.*

[2] *Preventing them thereby from eavesdropping in the heavens. See 72:8-10.*

[3] *Away from all good and from the mercy of Allah.*

[4] *Or does He not know those whom He created?*

[5] *i.e., subservient and stable.*

16. Do you feel secure that He Who is [above] in heaven will not cause the earth to sink with you, and then suddenly convulse[6]?

17. Do you feel secure that He Who is in heaven will not send against you a storm of stones? Only then would you know how [serious] My warning was!

18. Those who came before them rejected [the messengers]; then how severe was My response!

19. Do they not see the birds above them, spreading out and folding in their wings? None holds them up except the Most Compassionate. He is indeed All-Seeing of everything.

20. Which is your army that can come to your aid against the Most Compassionate? The disbelievers are in utter delusion.

21. Who is there to give you provision if He withholds His provision? Yet they persist in arrogance and aversion.

22. Who is better guided: the one who walks stumbling and falling on his face or the one who walks upright on a straight path?

23. Say, "It is He Who brought you into being and gave you hearing, sight, and hearts; little do you give thanks."

24. Say, "It is He Who has dispersed you throughout the earth, and to Him you will be gathered."

25. They say: "When will this promise come to pass, if you are truthful?"

26. Say, "That knowledge is with Allah alone, and I am only a clear warner."

27. Then when they see it[7] approaching closer, the faces of the disbelievers will be distressed, and it will be said, "This is what you were asking for[8]."

28. Say, "What do you think[9], if Allah causes me and those who are with me to die or shows us mercy, who will save the disbelievers from a painful punishment?"

29. Say, "He is the Most Compassionate; we believe in Him and put our trust in Him. You will come to know who is clearly misguided."

30. Say, "What do you think, if your water were to sink deep into the earth, who can bring you flowing water?"

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[6] *In a circular motion.*

[7] *The punishment on the Day of Judgment of which they were warned.*

[8] *As they were challenging their prophets, saying, "Bring upon us the punishment, if you are truthful."*

[9] *i.e., Inform me.*

68 - Al-Qalam[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Nūn[1]. By the pen and what they [i.e., the angels] write [in the Records of deeds],
2. By the grace of your Lord [O Prophet], you are not a madman.
3. You will surely have a never-ending reward.
4. Indeed, you are of a great moral character.
5. Soon you will see and they will see,
6. which of you is afflicted with madness.
7. Indeed, your Lord alone knows best who has strayed from His way and those who are rightly guided.
8. So do not obey the deniers.
9. They wish that you would compromise so they would too compromise.
10. And do not obey every disgraceful swearer,
11. backbiter, gossip-monger,
12. withholder of good, transgressor, sinful,
13. coarse, and furthermore, an illegitimate child[2].
14. Simply because he has wealth and children,
15. When Our verses are recited to him, he says, "Ancient fables!"
16. We will soon brand him on the snout[3].
17. Indeed, We have tested them [i.e., the Makkans] as We tested the people of the garden when they swore to harvest its fruits in the early morning,
18. and made no exception [by saying: if Allah wills][4].
19. Then it was struck by an affliction from your Lord while they were asleep,

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[*] *Al-Qalam (The Pen)*

[1] *See footnote 2:1.*

[2] *i.e., falsely claiming a particular lineage. It refers to Al-Walīd ibn al-Mughīrah (See also 74:11-25) or possibly Al-Akhnas ibn Shurayq.*

[3] *Lit., "trunk," meaning the nose of an elephant or pig. These verses refer to Al-Walīd ibn al-Mughīrah, a leader of the pagans of Makkah and a staunch enemy of Islam. He called the Prophet (ﷺ) a madman, so the Qur'an responded by mentioning ten of Al-Walīd's qualities. (See 53:33-35 and 74:11-26). Two of those qualities were not known to him: the fact that he was an illegitimate child and that his nose would be chopped off years later at the Battle of Badr. Khālid ibn al-Walīd and two of his brothers embraced Islam.*

[4] *Or without leaving some for the poor.*

20. and it turned to ashes [as black as night].
21. Then in the early morning they called out to one another:
22. "Go early to your garden if you really wish to harvest."
23. So they set out, whispering to one another,
24. "Not a single poor person should enter your garden today."
25. And they left early, fully determined to stick to their plan[5].
26. But when they saw the garden, they said, "We must have lost our way!
27. Rather, we have been deprived."
28. The best among them said, "Did I not say to you to glorify Allah[6]?"
29. They said, "Glory be to our Lord! We were truly wrongdoers."
30. Then they turned to one another, throwing blame.
31. They said, "Woe to us! We were surely transgressors.
32. Our Lord may give us something better than this. We certainly turn to our Lord in hope[7]."
33. Such is the punishment [in this world]; but the punishment of the Hereafter is far worse, if only they knew.
34. Indeed, the righteous will have gardens of bliss with their Lord.
35. Should We then treat Muslims like the wicked?
36. What is the matter with you that you make such a judgment?
37. Or do you have a scripture in which you read
38. that you will be given whatever you choose?
39. Or do you have a solemn promise binding upon Us until the Day of Resurrection, that you will have whatever you decide for yourselves?
40. Ask them which of them can guarantee that.
41. Or do they have associate-gods? Then let them bring forth their associate-gods[8], if they are truthful.
42. On the Day when the Shin [of Allah] will be uncovered[9], and they are invited to prostrate, but they will not be able to do so.

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[5] *To implement their plan, fully confident of their ability.*
[6] *i.e., remember Him by saying, "...if Allah wills." Or "praise" and "thank" Allah for His bounty.*
[7] *Of His forgiveness and bounty.*
[8] *whom they took as partners with Allah.*
[9] *i.e., It is a Day that everyone will find before him great difficulty. According to a long and authentic Hadīth of Abu Sa'īd al-Khudrī, "the Shin" refers to that of Allah Almighty, before which every believer will prostrate on the Day of Judgment when the disbelievers and hypocrites will not be able to prostrate. The text of the Hadith is as follows: "... Then the Lord will uncover His Shank, so they will prostrate to Him...".*

43. Their eyes will be downcast, overwhelmed with humiliation, for they were invited to prostrate when they were capable[10] [but they refused].

44. So leave to Me those who reject this message [O Prophet]. We will gradually lead them to their ruin in ways that they do not perceive[11].

45. I will give them respite, but My plan is firm.

46. Or are you asking them for a reward, so they find it too burdensome?

47. Or do they have knowledge of the unseen, so they write it down?

48. So be patient with the decree of your Lord, and do not be like the man of the Whale [i.e., Jonah], when he cried out in anguish[12].

49. Had it not been for the grace that he received from his Lord, he would have surely been thrown onto the barren shore, blameworthy[13].

50. But his Lord chose him and made him one of the righteous.

51. The disbelievers would almost strike you down with their malicious gazes when they hear the Reminder, and they say, "He is certainly mad."

52. But it is nothing other than a reminder to the whole world.

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[10] *During the life of this world.*

[11] *Allah will increase favors upon them in this life as a trial, so they will increase sin, which will lead to their destruction.*

[12] *While inside the belly of the whale. See 21:87 and 37:139-148.*

[13] *Instead, Allah accepted his repentance and provided for him means of recovery. See 37:139-148.*

69 - Al-Hāqqah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. The Inevitable Hour!

2. What is the Inevitable Hour?

3. How do you know what the Inevitable Hour is?

4. Thamūd and ʻĀd denied the Striking Calamity of the Hour[1].

5. As for Thamūd, they were destroyed by a dreadful blast.

6. And as for ʻĀd, they were destroyed by a furious windstorm[2]

7. which He unleashed against them for seven successive nights and eight days, so you would see the people lying dead as if they were hollow trunks of palm trees.

8. Do you see any trace of them now?

9. Also, Pharaoh and those who came before him, and the overturned cities [of Lot] committed the grave sin,

10. each disobeying the messenger of their Lord, so He seized them with a severe punishment.

11. Indeed, when the floodwater overflowed, We carried you [O humans] in the sailing Ark[3],

12. so that We might make it a reminder for you, and that attentive ears may take heed.

13. Then when the Trumpet is blown with a single blast,

14. and the earth and mountains are lifted up and crushed with a single blow,

15. on that Day the Inevitable Event will occur.

16. And the sky will split asunder and will be frail[4] on that day,

17. with the angels on all its sides, and on that Day, eight [mighty angels] will bear the Throne of your Lord above them.

18. On that day, you will be brought forth [before Allah], and none of your secrets will remain hidden.

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[*] *Al-Hāqqah (The Inevitable Reality)*

[1] *The Striking Calamity is one of the names of the Day of Judgment.*

[2] *Or by a cold windstorm.*

[3] *Which was made by Noah with Allah's command.*

[4] *i.e., weak and unstable.*

19. As for the one who is given his Record in his right hand, he will say, "Here is my Record, read it!

20. I was sure that I would meet my reckoning."

21. So he will be in a pleasant life,

22. in a lofty garden,

23. with clustered fruit within his reach.

24. [They will be told,] "Eat and drink joyfully for what you did[5] in the days gone by."

25. As for the one who is given his Record in his left hand, he will say, "Would that I had not been given my Record,

26. nor had I known anything of my reckoning!

27. Would that it [i.e., death] had been the end of me[6]!

28. My wealth has been of no avail to me.

29. My authority has vanished[7]."

30. [It will be said,] "Seize him and shackle him,

31. then make him burn in the Blazing Fire,

32. then tie him up with a chain of seventy cubits long.

33. For he did not believe in Allah, the Most Great,

34. nor did he encourage feeding the needy.

35. So Today he will have no close friend here,

36. nor any food except the discharge of wounds,

37. none will eat it except the sinners."

38. I swear by what you can see.

39. and what you cannot see!

40. Indeed, this is the word of a noble Messenger[8],

41. and it is not the word of a poet; little do you believe!

42. Nor is it the word of a soothsayer; little do you take heed!

43. It is a revelation from the Lord of the worlds.

44. If he had falsely attributed something to Us,

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[5] *Lit., "advanced" anticipating the reward in the Hereafter.*

[6] *Rather than a gateway to eternal life.*

[7] *i.e., I have no valid argument or authority today.*

[8] *i.e., recited by Prophet Muhammad (ﷺ).*

45. We would have surely seized him by the right hand[9],

46. then severed his aorta[10],

47. and none of you could have rescued him.

48. This [Qur'an] is indeed a reminder for those who are righteous.

49. And We surely know that some of you will be deniers,

50. and it[11] will certainly be a source of regret for the disbelievers.

51. And this[12] is indeed the absolute truth.

52. So glorify the name of your Lord, the Most Great.

[9] *Or "by [Our] Right Hand," i.e., Allah would have surely exacted revenge with might and power.*

[10] *i.e., his life artery of the heart; causing immediate death.*

[11] *i.e., denying this Qur'an.*

[12] *i.e., this Qur'an.*

70 - Al-Ma'ārij[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. A challenger asked for a punishment bound to come[1]
2. upon the disbelievers, which none can avert,
3. from Allah, Lord of the pathways of ascent,
4. by which the angels and the Spirit[2] will ascend to Him on a Day[3] the length of which is fifty thousand years.
5. So be patient [O Prophet] with beautiful patience.
6. Indeed, they see this [punishment] far off,
7. but We see it to be close at hand.
8. On the Day when the sky will be like molten brass[4]
9. and the mountains will be like dyed wool[5],
10. and no close friend will ask about another,
11. even though they will see one another. The wicked will wish he could ransom himself from the punishment of that Day by offering his children,
12. and his wife and his brother,
13. and his kindred who stood by him,
14. and everyone on earth, just to save himself.
15. By no means![6] It is a raging Flame,
16. that will strip off the scalps[7].
17. It will call everyone who turned their backs and disobeyed,
18. and amassed and hoarded wealth.
19. Indeed, man was created impatient:
20. when evil befalls him, he bewails,
21. but when good fortune comes his way, he becomes tight-fisted -

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[*] *Al-Ma'ārij (The Ways of Ascent)*

[1] *In the Hereafter. The pagans of Makkah had challenged the Prophet (ﷺ) in ridicule by asking Allah to bring upon them His punishment. See 8:32.*

[2] *i.e., the angel Gabriel.*

[3] *The Day of Judgment will be an extremely long day.*

[4] *Or "murky oil."*

[5] *While disintegrating.*

[6] *An emphatic denial, meaning "It will never be."*

[7] *Referring to the skin of the head or of the body extremities, which will be burned away by severe heat and flames.*

22. except those who pray,
23. who are steadfast in their prayers;
24. and who give a due share[8] of their wealth
25. to the beggar and the dispossessed;
26. and who firmly believe in the Day of Judgment;
27. and those who fear the punishment of their Lord -
28. for none can feel secure from their Lord's punishment -
29. and those who guard their private parts[9],
30. except from their wives or bondwomen[10] whom they own, for then they are not to be blamed.
31. But whoever seeks beyond that, it is they who are the transgressors.
32. and those who fulfill their trusts and pledges;
33. and who are upright in their testimonies;
34. and who take due care of their prayers;
35. they will be honored in gardens[11].
36. What is the matter with the disbelievers that they are rushing towards you [O Prophet][12],
37. from the right and from the left, in crowds[13]?
38. Does everyone of them aspire to enter a garden of bliss?
39. By no means! We have created them from what they know[14].
40. I swear by the Lord of the sunrises and sunsets[15] that We are surely Capable
41. to replace them with others better than them, and none can escape Our decree.
42. So leave them to engage in their falsehood and amuse themselves until they meet their Day which they are promised;
43. the Day when they will rush out of their graves as if they are racing towards a goal[16],
44. with their eyes downcast and overwhelmed with disgrace. That is the Day that they were promised.

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[8] *i.e., obligatory charity; zakah.*
[9] *i.e., their chastity and honor from immoralities.*
[10] *i.e., female slaves or slave-girls.*
[11] *Of Paradise.*
[12] *i.e., rushing to deny you.*
[13] *Some pagans of Makkah gathered around the Prophet (ﷺ) mocking and opposing him, claiming that if there is in fact a Hereafter, they would enter Paradise before the believers.*
[14] *i.e., from a disdained fluid.*
[15] *i.e., Allah is the One Who determines the daily points of sunrise and sunset according to each season by the rotation of the earth around its axis.*
[16] *i.e., just as they used to race towards a newly appointed idol, to be among the first of its worshipers.*

71 - Nūh[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Indeed, We sent Noah to his people, "Warn your people before there comes to them a painful punishment."

2. He said: "O my people, indeed I am a clear warner to you,

3. that you worship Allah and fear Him, and obey me;

4. He will forgive you some of your sins and grant you respite until an appointed term[1]. Indeed, when Allah's appointed term comes, it cannot be delayed, if you only knew!"

5. He said, "My Lord, I have surely called my people night and day,

6. but my call only drove them further away.

7. Every time I call them so that You may forgive them, they thrust their fingers into their ears and cover their faces with their garments[2], and persist in obstinacy and grow extremely arrogant.

8. Then I called them openly,

9. then I addressed them in public and in private,

10. I said, 'Seek forgiveness from your Lord. Indeed, He is Most Forgiving.

11. He will shower you with abundant rain from the sky,

12. and He will give you wealth and children, and bestow upon you gardens and rivers.

13. What is the matter with you that you do not fear the Majesty of Allah[3],

14. when He has created you in stages[4]?

15. Do you not see how Allah has created seven heavens, one above another,

16. and has placed the moon therein as a light and the sun as a burning lamp?

17. Allah has produced you from the earth like a plant[5],

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[*] *Noah (A Prophet's name)*

[1] *i.e., until the time your life comes to an end.*

[2] *Refusing to see me or listen to my call.*

[3] *While disobeying Him carelessly.*

[4] *See 22:5 and 23:12-14 for the stages of the embryo.*

[5] *i.e., your father Adam, whom Allah created from clay.*

18. then He will return you into it and then will bring you out again.

19. Allah has made the earth widespread for you

20. so that you may tread its spacious paths[6].'"

21. Noah said, "My Lord, they have disobeyed me and followed those whose wealth and children did not increase them except in loss[7].

22. They have contrived a mighty plot,

23. They said, 'Do not abandon your gods; and do not abandon Wadd, Suwā', Yaghūth, Ya'ūq, and Nasr[8].'

24. They have led many astray. So [O Lord], do not increase the wrongdoers except in error."

25. Because of their sins, they were drowned and then were cast into the Fire, and they did not find any helpers against Allah.

26. Noah said, "My Lord, do not leave on earth a single disbeliever.

27. For if You leave them, they will surely lead Your slaves astray and beget none but wicked disbelievers.

28. My Lord, forgive me and my parents, and whoever enters my house as a believer, and all the believing men and women, and do not increase the wrongdoers except in ruin."

[6] *In the pursuit of a lawful livelihood.*

[7] *i.e., the lowly people among them followed their wealthy chiefs.*

[8] *These were the names of idols named after pious men of past generations before the time of Noah, to commemorate them. In later generations, people started worshiping these idols.*

72 - Al-Jinn[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Say, "It has been revealed to me that a group of jinn listened [to the Qur'an,] and they said, 'Indeed, we have heard a wondrous recitation

2. that guides to the right way, so we have believed in it, and we will never associate anyone with our Lord.

3. And that He - our exalted and glorified Lord[1] - has neither taken a wife nor a child;

4. and that the fool among us [i.e., Satan] used to say outrageous things about Allah[2],

5. although we thought that humans and jinn would never tell lies about Allah.

6. And there were some men who used to seek refuge with some jinn, but they only increased them in burden.

7. They thought, just like you [jinn] thought that Allah would never send any messenger.

8. We have sought to reach heaven but found it filled with stern guards and flaming fire.

9. We used to take up positions there for eavesdropping, but now anyone who eavesdrops will find a flaming fire waiting for him[3].

10. We do not know whether evil is intended for those on earth, or their Lord intends good for them.

11. Among us are some who are righteous and some who are otherwise, for we follow divergent ways[4].

12. We have realized that we can never escape Allah on earth, nor can we ever escape Him by fleeing.

13. When we heard the guidance [of the Qur'an], we believed in it. Whoever believes in his Lord will have no fear of curtailment [from his reward] or injustice[5].

14. Among us are some who are Muslims and some who are deviant[6]. Those who accepted Islam have sought the true guidance,

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[*] *Al-Jinn (The Jinn)*

[1] *"Jadd" of Our Lord means His Glory, Grandeur, and Command.*

[2] *i.e., Satan tempted humans to believe that Allah has a wife and children, and that the angels are Allah's daughters.*

[3] *After the Prophet Muhammad (ﷺ) was sent as a messenger, the jinn who used to eavesdrop on heaven and then pass it on to fortune-tellers came to an end.*

[4] *In beliefs and religious duties.*

[5] *i.e., nor will the sins of another be placed upon him.*

[6] *i.e., deviant from the right way.*

15. but those who are deviant, they will be fuel for Hell.'"

16. "If they had remained steadfast on the right way, We would have given them abundant rain,

17. as a test for them[7]. But whoever turns away from the remembrance of his Lord[8], He will make him suffer an arduous punishment.

18. The mosques[9] are for Allah alone, so do not supplicate anyone along with Allah.

19. Yet when the slave of Allah stood up supplicating Him, they swarmed around him[10]."

20. Say [O Prophet], "I only supplicate my Lord and I do not associate anyone with Him."

21. Say, "I have no power to harm or benefit you[11]."

22. Say, "None can ever protect me from Allah [if I should disobey Him], nor can I ever find refuge except in Him.

23. I only convey what I receive from Allah and His messages." And whoever disobeys Allah and His Messenger will certainly be in the Fire of Hell, abiding therein forever.

24. Until when they see what they were promised, they will realize who is weaker in helpers and fewer in number.

25. Say, "I do not know if what you are promised is near or my Lord has appointed a distant time for it.

26. [He is] the Knower of the unseen, He does not reveal His unseen to anyone,

27. except the messenger whom He chooses, then He appoints angel-guards before him and behind him[12]

28. to ensure[13] that the messengers fully conveyed the messages of their Lord. He encompasses in His knowledge all about them, and keeps count of all things."

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[7] *As to whether they will be grateful for Allah's provisions or not.*

[8] *i.e., the Qur'an and obedience to Him.*

[9] *"Masjid" here means every place of worship on earth.*

[10] *Crowding in the manner of locusts on top of one another in order to hear him (ﷺ). It refers to the jinn or to the Arabs pagans.*

[11] *i.e., grant you goodness and guidance.*

[12] *Protecting him so that others do not know what he was informed of the unseen.*

[13] *Or "So He may make evident."*

73 - Al-Muzzammil[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. O you the enwrapped one[1],

2. Stand up in prayer at night except a little,

3. half of it, or a little less,

4. or a little more, and recite the Qur'an at a measured pace.

5. We will send down upon you a heavy Word[2].

6. Indeed, worship at night is more effective[3] and more conducive to proper recitation[4].

7. In the daytime, you have plenty of time for your worldly matters.

8. And remember the Name of your Lord, and devote yourself completely to Him.

9. [He is] Lord of the east and the west; none has the right to be worshiped except Him, so take Him as the Disposer of your affairs[5].

10. Bear patiently what they say, and avoid them in a gracious manner.

11. Leave to Me the deniers who are having a life of luxury, and bear with them for a little while.

12. Indeed, We have heavy shackles and a Blazing Fire,

13. and food that chokes, and a painful punishment,

14. on the Day when the earth and the mountains will convulse, and the mountains will be like dunes of loose sand.

15. Indeed, We have sent to you a Messenger to be a witness over you, just as We sent to Pharaoh a messenger.

16. But Pharaoh disobeyed the messenger, so We seized him with a severe punishment.

17. If you disbelieve, then how will you protect yourselves against a Day that will turn children's hair gray?

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[*] *Al-Muzzammil (The One Wrapped in Garments)*

[1] *Allah is addressing the Messenger (ﷺ), who was wrapped in his garments.*

[2] *i.e., the revelation, which the Prophet (ﷺ) would feel its great weight when descending upon him. Also, it is heavy for its ordinances, rulings, punishments, ethics, etc.*

[3] *Or "getting up at night is more difficult...," meaning that it can only be done by sincere believers.*

[4] *i.e., for reciting, hearing, and understanding of the Qur'an.*

[5] *i.e., trust in Allah and rely upon Him in all your matters.*

18. It will cause the sky to break asunder[6]. His promise will certainly be fulfilled.

19. Indeed, this is a reminder; so whoever wills may take a way to his Lord.

20. Indeed, your Lord knows that you [O Prophet] stand up in prayer for nearly two-thirds of the night, or half of it, or one-third of it, as do others among your companions. Allah determines the night and the day; He knows that you [Muslims] cannot keep an accurate count of it, so He pardoned you[7]. Recite then as much of the Qur'an as is easy for you [in the night prayers]. He knows that there are some among you who will be ill, and others traveling in the land, seeking the grace of Allah, and others fighting in Allah's way. So recite as much of it as is easy for you; establish prayer and give zakah; and lend to Allah a goodly loan[8]. Whatever good you send forth for yourselves, you will find it with Allah, much better in condition and much greater in reward[9]. And seek forgiveness of Allah, for indeed Allah is All-Forgiving, Most-Merciful.

[6] *Out of the terror of that Day.*

[7] *The ruling mentioned at the beginning of this surah is lightened here. So from now on, the believers do not have to stick to any of the portions specified there; rather, they can pray whatever they can at night. It is out of the mercy of Allah upon His servants that He does not want hardship for them.*

[8] *i.e., giving in charity and for His causes.*

[9] *It will be rewarded tenfold, or 700-fold, and Allah gives even more to whoever He wills. See 2:261.*

74 - Al-Muddaththir[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. O you covered [in your cloak][1],
2. arise and warn,
3. and proclaim the greatness of your Lord,
4. and purify your garments,
5. and shun idol worshiping[2],
6. and do not do a favor for a greater return[3],
7. and be patient for the sake of your Lord.
8. When the Trumpet is sounded[4],
9. that Day will be a difficult day,
10. not easy for the disbelievers.
11. Leave me to deal with the one whom I created lonely[5],
12. and gave him abundant wealth,
13. and sons by his side,
14. and gave him a life of comfort and power,
15. yet he aspires that I should give him more.
16. By no means! For he has been stubborn against Our verses.
17. I will subject him to an unbearable punishment.
18. For he reflected and plotted [against the Qur'an][6].
19. May he perish, how he plotted!
20. Again, may he perish, how he plotted!

---

[*] *Al-Muddaththir (The Cloaked One)*
[1] *It refers to the Prophet (ﷺ).*
[2] *And other sins and bad conducts and morals.*
[3] *Or: do not consider your good deeds as a favor to Allah, thinking of your little deeds as abundant.*
[4] *For the second time, causing all to rise from the dead for resurrection. See 39:68.*
[5] *i.e., having no wealth or children. It refers to al-Walīd bin al-Mughīrah, who was impressed by the Qur'an, yet he publicly denied it to win the approval of the pagans of Makkah.*
[6] *In order to discredit it.*

21. Then he looked around,

22. then he frowned and scowled,

23. then turned away with arrogance,

24. then said, "This is nothing but magic from the past.

25. This is nothing but the words of a man."

26. Soon I will make him burn in the Scorching Fire[7].

27. How do you know what Scorching Fire is?

28. It leaves nothing and spares no one,

29. scorching the skin.

30. It is overseen by nineteen [angels].

31. We have only appointed angels as keepers of the Fire, and We have only made their number as a test for the disbelievers[8], so that those who were given the Scripture may have certainty and the believers may increase in faith; and neither those who were given the Scripture nor the believers may have any doubts; and so that those [hypocrites] in whose hearts is sickness and the disbelievers may say, "What does Allah mean by this number?" Thus Allah causes to stray whom He wills and guides whom He wills, and none knows the soldiers of your Lord but He. This is but a reminder to mankind.

32. No indeed! By the moon,

33. and by the night when it departs,

34. and by the dawn when it brightens,

35. Hellfire is indeed one of the greatest matters,

36. a warning to mankind,

37. to whoever among you chooses to advance or regress.

38. Every soul is held in pledge[9] for its deeds,

39. except the People of the Right[10],

40. who will be in gardens, asking one another

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[7] *"Saqar" is one of the names of Hell.*

[8] *To say what they want to say, so their punishment will be multiplied for them. Abu Jahl, one of the chief pagans in Makkah, made fun of the Prophet (ﷺ) when they came to know that the keepers of Hell are nineteen angels, so he ridiculed this number and said that it is an easy number to overcome.*

[9] *i.e., held responsible. (pledge)*

[10] *i.e., the believers who receive their records of deeds in their right hands.*

41. about the wicked:

42. "What brought you to Hell?"

43. They will say, "We were not among those who prayed,

44. nor did we feed the poor,

45. and we indulged in falsehood along with those who indulged in it,

46. and we denied the Day of Judgment,

47. until the certainty [of death] came to us."

48. So the intercession of intercessors will not benefit them.

49. Then what is the matter with them that they turn away from the Reminder,

50. as if they were terrified wild asses,

51. fleeing from a lion?

52. In fact, each one of them desires that open [divine] letters be sent to each of them[11].

53. By no means! They rather do not fear the Hereafter.

54. No indeed! This [Qur'an] is a reminder.

55. So whoever wills may take heed.

56. But they will not take heed unless Allah so wills. He is most worthy to be feared and most worthy to forgive.

[11] *Instead of Muhammad (ﷺ), not due to the lack of proofs or signs presented to them but out of obstinacy and arrogance.*

75 - Al-Qiyāmah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. I swear by the Day of Resurrection,

2. and I swear by the self-reproaching soul[1]!

3. Does man think that We cannot reassemble his bones?

4. In fact, We are able to restore even his very fingertips.

5. But man desires to persist in sin[2],

6. and asks [mockingly], "When is the Day of Resurrection?"

7. But when the sight is dazzled,

8. and the moon is darkened,

9. and the sun and the moon are brought together[3],

10. on that Day man will say, "Where is the escape?"

11. No indeed! There will be no refuge.

12. On that Day all will end up before your Lord.

13. On that Day man will be informed of what he has sent forth[4] and left behind[5].

14. In fact, man will be a witness against himself[6],

15. despite the excuses he may put forward.

16. Do not move your tongue [O Prophet] in haste trying to memorize it.

17. It is upon Us to make you memorize and recite it.

18. Then when We recite it [through Gabriel], follow its recitation attentively;

19. then it is upon Us to explain its meanings.

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[*] *Al-Qiyāmah (The Resurrection)*

[1] *Of the believer, which blames oneself whenever falls into sin or error.*

[2] *While denying the coming of the Day of Judgment.*

[3] *They both have never been together since they were created. On this Day they will be brought together, darkened, and both will be thrown into the Hell; so that all should know that they were subservient created beings, especially those who worshiped them.*

[4] *i.e., of his deeds for the Hereafter.*

[5] *i.e., that which he failed to do.*

[6] *His organs will testify against him, as mentioned in 36:65 and 41:20-23.*

20. No indeed! You [people] love this fleeting world,
21. and neglect the Hereafter.
22. On that Day some faces will be bright,
23. looking at their Lord[7].
24. And on that Day, some faces will be gloomy,
25. knowing that a crushing calamity will befall them.
26. Indeed, when the soul reaches the throat[8],
27. and it is said, "Is there any healer?"
28. And he realizes that it is time to depart,
29. when legs are brought together [in a shroud][9];
30. on that Day, he will be driven to your Lord.
31. He neither believed nor prayed;
32. rather he denied and turned away,
33. then he went to his people, elated with pride,
34. Woe to you, and woe!
35. Again, woe to you, and woe!
36. Does man think that he will be left neglected[10]?
37. Was he not once a drop of semen emitted,
38. then he became a clinging clot[11], then He created him and perfected his form,
39. and made from him both genders, male and female?
40. Is not He able to bring the dead back to life?

[7] *The dwellers of Paradise will be granted the honor of actually seeing their Lord in the Hereafter.*
[8] *Upon death.*
[9] *The difficulties the person faces while leaving this world and moving on to the Hereafter; or the people arrange for the departure of his body, while angels arrange for the departure of his soul.*
[10] *i.e., without purpose and responsibility, or without returning to Allah for account.*
[11] *"'Alaqah": an embryo that resembles a leech.*

76 - Al-Insān[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Was there not a period of time when man was not a thing [even] mentioned[1]?

2. Indeed, We created man from a drop of mixed fluids[2], in order to test him. So We gave him hearing and sight.

3. Indeed, We showed him the way, whether he is grateful or ungrateful.

4. We have surely prepared for the disbelievers chains, shackles, and a Blazing Fire.

5. Indeed, the righteous will drink from a cup [of wine] flavored with camphor[3],

6. a spring from which Allah's slaves will drink, which will flow as they wish.

7. They fulfill their vows and fear a Day whose evil will spread far and wide,

8. and they give food, despite their love for it[4], to the needy, the orphans, and the captives,

9. [saying to themselves] "We feed you only for the sake of Allah; we seek from you neither reward nor gratitude.

10. We fear from our Lord a grim and distressful Day."

11. So Allah will protect them from the evil of that Day, and will grant them radiance and delight,

12. and will reward them for their perseverance with Paradise and garments of silk.

13. They will recline therein on adorned couches; neither feeling scorching heat[5] nor freezing cold.

14. with shady branches spread above them, and clusters of fruit will be made within their reach.

15. They will be served frequently with silver vessels and crystal cups,

16. crystalline goblets of silver, filled precisely as desired.

17. They will be given a glass [of wine] flavored with ginger

18. from a spring therein called Salsabīl.

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[*] *Al-Insān (The Man)*

[1] *Before coming into being.*

[2] *A combination of male and female gametes (sperm and egg) which form the zygote after fertilization in the womb.*

[3] *"Kāfoor": a sweet-scent spring in Paradise.*

[4] *Or "out of love for Him (Allah)".*

[5] *i.e., the sun.*

19. They will be served by eternal young boys; if you see them, you would think that they are scattered pearls.

20. If you were to look around, you would see bliss and a vast dominion.

21. They will be dressed in garments of fine green silk and rich brocade, and will be adorned with bracelets of silver, and their Lord will give them a pure drink.

22. [And they will be told,] "Indeed, this is your reward, and your efforts have been appreciated."

23. Indeed, it is We Who have sent down the Qur'an to you in stages.

24. So be patient with your Lord's decree, and do not obey any sinner or disbeliever from among them.

25. And remember the Name of your Lord morning and evening[6],

26. and prostrate to Him at night, and glorify Him at length by night[7].

27. Indeed, these [pagans] love this fleeting life and pay no heed to a heavy Day ahead of them.

28. It is We Who created them and strengthened their build. If We will, We can replace them with others like them.

29. Indeed, this is a reminder; so let anyone who wills may take a way to his Lord.

30. But you cannot will unless Allah wills. Indeed, Allah is All-Knowing, All-Wise.

31. He admits whom He wills into His mercy, but for the wrongdoers He has prepared a painful punishment.

[6] *This and the next verse refer to the five daily prayers: here it refers to the dawn prayer, then the noon and afternoon prayers.*

[7] *It refers to the sunset and night prayers.*

77 - Al-Mursalāt[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By those [winds] sent forth in succession,
2. those that blow violently,
3. and scatter [rainclouds] far and wide,
4. And by those [angels] who bring criterion[1];
5. and those who deliver revelation,
6. leaving no excuse or giving warning -
7. what you are promised will surely come to pass.
8. So when the stars are effaced,
9. and when the sky is split apart,
10. and when the mountains are blown away,
11. and when the messengers are summoned[2],
12. until which Day has all this been postponed?
13. Until the Day of Judgment.
14. How do you know what the Day of Judgment is?
15. Woe on that Day to the deniers[3]!
16. Did We not destroy the earlier nations?
17. Then We will do likewise to the later ones.
18. This is how We deal with the wicked.
19. Woe on that Day to the deniers!
20. Did We not create you from a worthless fluid,
21. then We placed it in a secure repository
22. for a determined period[4]?
23. For We determined it; How excellently We determine!

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[*] *Al-Mursalāt (The Sent Forth Winds).*
[1] *To Allah's messengers to distinguish between truth and falsehood.*
[2] *To testify concerning their nations.*
[3] *i.e., Death and destruction be upon them.*
[4] *See 23:12-14*

24. Woe on that Day to the deniers!
25. Have We not made the earth a receptacle[5]
26. for the living and the dead,
27. and placed therein firm towering mountains, and given you fresh water to drink?
28. Woe on that Day to the deniers!
29. [They will be told,] "Proceed to that [Fire] which you used to deny!
30. Proceed to the shadow [of smoke] ascending in three columns,
31. that provides neither shade nor protection from the flames.
32. Indeed, it [i.e., Hell] throws up sparks as big as castles,
33. as if they were tawny camels[6].
34. Woe on that Day to the deniers!
35. On that Day they won't speak,
36. nor will they be allowed to make excuses.
37. Woe on that Day to the deniers!
38. [They will be told,] "This is the Day of Judgment: We have gathered you along with the earlier generations.
39. So if you have any scheme, then plot it against Me."
40. Woe on that Day to the deniers!
41. Indeed, the righteous will be amid shades and springs
42. and will have whatever fruit they desire.
43. [They will be told,] "Eat and drink joyfully, as a reward for what you used to do."
44. This is how We reward those who do good.
45. Woe on that Day to the deniers!
46. "Eat and enjoy yourselves for a while; you are truly wicked."
47. Woe on that Day to the deniers!
48. When it is said to them, "Bow [in prayer]," they do not bow.
49. Woe on that Day to the deniers!
50. In which message after this [Qur'an] will they believe?

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[5] *i.e., a lodging, a container that contains all people.*
[6] *i.e., huge and black camels.*

78 - An-Naba'[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. About what are they asking one another?
2. About the momentous news[1],
3. that which they differ about[2].
4. No indeed; they will come to know.
5. Again no; they will come to know.
6. Have We not made the earth a resting place?
7. And the mountains as stakes[3],
8. and created you in pairs,
9. and made your sleep for rest,
10. and made the night a covering[4],
11. and made the day for seeking a livelihood,
12. and built above you seven mighty heavens,
13. and made therein a blazing lamp,
14. and sent down from the rainclouds abundant water,
15. so that We may produce thereby grains and vegetation,
16. and gardens with dense foliage?
17. Indeed, the Day of Judgment is a time appointed,
18. the Day when the Trumpet will be blown, you will come forth in crowds,
19. and the sky will be opened up and will become gateways,
20. and the mountains will vanish, becoming like a mirage.
21. Indeed, Hell is lying in wait,
22. a resort for the transgressors,

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[*] *An-Naba'(The Tidings)*
[1] *i.e., the Resurrection.*
[2] *The pagans of Makkah denied the Qur'an, resurrection, and judgment. They differed as to whether the Qur'an was magic, fortune-telling, or poetry.*
[3] *Mountains go deep below the surface like pegs and icebergs, stabilizing the earth and slowing tectonic movement.*
[4] *Covering you in its darkness as garments cover you.*

23. wherein they will abide for endless ages.

24. They will neither taste therein any coolness nor any drink,

25. except for scalding water and discharge of wounds,

26. a fitting recompense[5].

27. Indeed, they did not expect a reckoning,

28. and utterly rejected Our verses.

29. But We have enumerated everything in a record[6].

30. So taste [the punishment], for We will not increase you except in torment[7]."

31. Indeed, the righteous will have salvation[8],

32. gardens and vineyards,

33. and full-bosomed maidens of equal age,

34. and a full cup [of wine][9].

35. They will not hear therein vain talk or lies -

36. a reward and a generous gift from your Lord[10],

37. [from] the Lord of the heavens and earth and all that is between them, the Most Compassionate; none will dare to speak to Him[11].

38. On the Day when the Spirit and the angels will stand in rows; none will dare to speak, except those to whom the Most Compassionate granted permission, and they will only speak the truth.

39. That Day is sure to come. So whoever wills may seek a path leading to his Lord[12].

40. Indeed, We have warned you of an imminent punishment on the Day when everyone will see what his hands have sent forth[13], and the disbeliever will say, "Oh, I wish that I were dust!"

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[5] *To their disbelief and evil deeds.*

[6] *i.e., a record of deeds.*

[7] *The addressees are the dwellers of Hell.*

[8] *i.e., safety from Hell and winning Paradise.*

[9] *i.e., tasteful wine which neither intoxicates nor causes headache.*

[10] *Or "a gift adequately calculated"; as a result of their righteous deeds as well as the ample generosity of Allah.*

[11] *None can ask or plead on the Day of Judgment except by Allah's permission.*

[12] *i.e., the path of guidance and righteous deeds.*

[13] *i.e., the deeds he did in this world.*

79 - An-Nāzi'āt[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By those who pull out [evil souls][1] harshly,
2. and by those who draw out [good souls][2] gently,
3. and by those who glide swiftly[3],
4. and those who overtake one another as in a race[4],
5. and those who carry out the command [of Allah],
6. on the Day when the earth convulses [by the first Blast],
7. followed by the second Blast,
8. hearts[5] will be pounding on that Day,
9. and their eyes[6] will be downcast.
10. They say, "Will we be brought back to life,
11. after we have turned into decayed bones[7]?"
12. They say, "Then that would surely be a losing return[8]!"
13. It will only be a single Blast,
14. then they will immediately be above the ground.
15. Has there come to you the story of Moses,
16. when his Lord called out to him at the sacred valley of Tuwa?
17. [Saying,] "Go to Pharaoh, for he has transgressed all bounds".
18. And say: 'Are you willing to be purified,
19. and I will guide you to your Lord so that you may fear Him?'"
20. Then Moses showed him the greatest sign[9].

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[*] *An-Nāzi'āt (Those Who Drag Forth)*
[1] *Of the disbelievers.*
[2] *Of the believers.*
[3] *i.e., angels glide swiftly through the heavens and earth with Allah's command.*
[4] *To execute Allah's commands.*
[5] *Of those who denied the Resurrection.*
[6] *Of the disbelievers.*
[7] *They would say this in ridicule of the warning.*
[8] *To one another.*
[9] *i.e., the miracle of the staff turning into a snake. See 20:17-23.*

21. But Pharaoh denied it and disobeyed.
22. Then he turned back striving to plot.
23. He gathered [his people] and proclaimed,
24. saying, "I am your lord, the most high."
25. So Allah seized him for an exemplary punishment in this life and in the Hereafter[10].
26. Indeed, there is a lesson in this for those who fear Allah.
27. Are you more difficult to create or the heaven that He built?
28. He raised its vault high and proportioned it,
29. and darkened its night and brought forth its daylight.
30. And thereafter He spread out the earth,
31. brought forth from it its water and its pasture,
32. and set the mountains firmly,
33. as a provision for you and your grazing livestock.
34. But when the Supreme Calamity comes[11],
35. on that Day man will remember all what he did,
36. and the Blazing Fire will be exposed for all to see.
37. As for those who transgressed,
38. and preferred the life of this world,
39. the Blazing Fire will be their abode.
40. But those who feared standing before their Lord and restrained themselves from evil desires,
41. Paradise will surely be their abode.
42. They ask you concerning the Hour, "When will it be[12]?"
43. How could you possibly mention that?
44. Its knowledge rests only with your Lord[13].
45. You are only a warner for those who fear it.
46. On the Day when they see it[14], it will be as if they had remained [in this world] no more than an evening or a morning.

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[10] *Or for his claim of being the greatest god and for his previous oppression of the Children of Israel.*
[11] *i.e., the second Blast which marks the Day of judgment.*
[12] *Lit., "established."*
[13] *i.e., its end and termination. Its ultimate knowledge belongs to Allah alone.*
[14] *i.e., the Hour.*

80 - 'Abasa[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. He frowned and turned away,

2. when the blind man came to him[1].

3. How would you know? Perhaps he might be purified[2],

4. or he might take heed and benefit from the reminder?

5. But he who was indifferent[3],

6. you give him your full attention,

7. although you are not to be blamed if he does not purify himself[4].

8. But as for the one who came to you striving [for purification],

9. and he fears Allah,

10. you let yourself be distracted from him.

11. No indeed; this is a reminder -

12. so whoever wills may give heed to it -

13. on venerable pages,

14. exalted and purified,

15. [preserved] in the hands of angel-scribes,

16. honorable and obedient.

17. Woe to man; how ungrateful he is[5]!

18. From what did He create him?

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[*] *Abasa (He Frowned)*

[1] *Abdullah ibn Um Maktūm, an early Muslim who was blind, came to the Prophet (ﷺ) seeking to learn, while the Prophet (ﷺ) was in the middle of a discussion with a leading pagan of Makkah, calling him to Islam. Abdullah was so impatient that he interrupted their discussion. The Prophet (ﷺ) frowned and turned his attention to that pagan. So this Makkan surah was revealed, telling the Prophet (ﷺ) that the faithful blind man was more worthy of attention than that disbeliever.*

[2] *Through the knowledge he learns from you.*

[3] *Towards faith. Here it is referring to that influential pagan of the Quraysh whom the Prophet (ﷺ) had hoped to embrace Islam.*

[4] *The Prophets are only responsible to convey the message, not for people's guidance.*

[5] *i.e., the disbelievers.*

19. He created him from a drop of semen and proportioned him[6],
20. then He made the way easy for him[7];
21. then He caused him to die and be buried;
22. then when He wills, He will resurrect him.
23. Yet he has not fulfilled what He commanded him.
24. Let man consider the food he eats:
25. How We pour down rainwater in torrents,
26. and cause the soil to split open [for sprouts],
27. and cause grains to grow in it,
28. as well as grapes and fodder,
29. and olive trees and date palms,
30. and dense orchards,
31. and fruits and grass,
32. as provision for you and your livestock.
33. But when the Deafening Blast[8] comes,
34. on that Day everyone will flee from his sibling,
35. and from his mother and father,
36. and from his wife and children.
37. On that day, everyone will have enough concern of his own[9].
38. On that Day, some faces will be bright,
39. cheerful and rejoicing;
40. while other faces will be dust-stained,
41. covered in darkness.
42. Such are the disbelievers, the wicked.

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[6] *His creation, provisions, life span, etc.*
[7] *i.e., the way out of his mothers' wombs (his birth), or the way to guidance.*
[8] *The piercing Blast; the second Blast for resurrection.*
[9] *Thus forgetting all others.*

81 - At- Takwir[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. When the sun is wrapped up in darkness,
2. and when the stars fall down,
3. and when the mountains are set in motion,
4. and when pregnant camels[1] are left unattended,
5. and when wild beasts are gathered,
6. and when the seas are set on fire,
7. and when the souls are sorted[2],
8. and when the baby girl buried alive[3] is asked,
9. for what crime she was killed,
10. and when records of deeds are spread open,
11. and when the sky is stripped away[4],
12. and when the Blazing Fire is flared up,
13. and when Paradise is brought near -
14. then every soul will know what it has brought about[5].
15. I swear by the receding stars,
16. that rise and hide[6],
17. and by the night as it departs,
18. and by the day as it breaks -
19. Indeed, this [Qur'an] is a word conveyed by a noble angel-messenger.
20. extremely powerful, highly revered by the Lord of the Throne,

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[*] *At-Takwīr (The Wrapping up)*
[1] *Which are near delivery. It alludes to the distraction of people from their most valuable possessions, such as ten-month pregnant camels for nomadic Arabs.*
[2] *i.e., "joined" with their groups or sects, wicked with the wicked souls, righteous with the righteous.*
[3] *As the pagan Arabs used to do for fear of shame or poverty. The Qur'an condemned this practice. See 16:58-59.*
[4] *As the skin of sheep is stripped away.*
[5] *Of faith or disbelief, good or bad deeds for that Day.*
[6] *This probably refers to black holes in the sky. "Kanasa" means sweeping or hiding.*

21. obeyed there [by other angels] and trustworthy.

22. Your fellow [i.e., the Prophet] is not a madman.

23. He indeed saw him [i.e., Gabriel] on the clear horizon[7].

24. He does not withhold [knowledge of] the unseen[8].

25. This [Qur'an] is not the word of an accursed devil.

26. So which way are you going[9]?

27. It is but a reminder to the worlds,

28. for those among you who wish to take the straight path.

29. But you cannot wish except by the Will of Allah, the Lord of the worlds.

[7] *i.e., the eastern horizon, where the sun rises. See footnote 53:6*

[8] *He (ﷺ) did not withhold the unseen which Allah had revealed to him in the Qur'an.*

[9] *In your denial of the Qur'an for being the revelation from Allah.*

82 - Al-Infitār[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. When the sky breaks apart.
2. and when the stars fall, scattered,
3. and when the seas burst forth,
4. and when the graves are overturned,
5. then each soul will come to know what it has done or what it has left undone.
6. O mankind, what has lured you away from your Lord, the Most Generous,
7. Who created you, then shaped and proportioned you,
8. and assembled you in whatever form He willed?
9. No indeed; but you deny the Judgment Day,
10. while there are watchers[1] over you,
11. honorable scribes,
12. who know whatever you do.
13. Indeed, the righteous will be in Bliss,
14. and the wicked will be in Blazing Fire,
15. which they will enter on Judgment Day,
16. and will never come out of it.
17. How do you know what Judgment Day is?
18. Again, how do you know what Judgment Day is?
19. It is the Day when no soul will be of any help to another, and all command on that Day will be with Allah.

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[*] *Al-Infitār (The Cleaving)*

[1] *i.e., angels who preserve all your deeds.*

83 - Al-Mutaffifīn[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Woe to the defrauders[1],
2. those who take full measure when they take from others,
3. but they give less when they measure or weigh for them.
4. Do they really not think that they will be resurrected
5. for a momentous Day,
6. a Day when people will stand before the Lord of the worlds?
7. No indeed! The record of the wicked is surely in Sijjīn.
8. How do you know what Sijjīn is?
9. It is a clearly inscribed Record.
10. Woe on that Day to the deniers,
11. those who deny the Judgment Day!
12. None denies it except every sinful transgressor.
13. When Our verses are recited to him, he says, "Ancient fables[2]!"
14. No indeed! Their hearts have been stained by what they used to commit[3]!
15. No indeed! On that Day they will be barred from seeing their Lord[4].
16. They will then surely enter the Blazing Fire,
17. then they will be told, "This is what you used to deny."
18. No indeed! The record of the righteous is certainly in 'illiyyīn -
19. and how do you know what 'illiyyūn is? -
20. It is a record inscribed,
21. witnessed by those who are close to Allah.
22. Indeed, the righteous will be in Bliss,

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[*] *Al-Mutaffifīn (The Defrauders).*
[1] *i.e., those who cheat people by giving them less in sale transactions, an amount so little as to hardly be noticed.*
[2] *i.e., tales of old times, legends of former peoples.*
[3] *i.e., their sins and evil deeds.*
[4] *As a punishment, since the believers will see Him.*

23. seated on the couches, gazing in wonder.
24. You will see on their faces the radiance of bliss.
25. They will be served to drink pure wine from a sealed container,
26. whose last sip is musk[5] - let those who strive, strive for that -
27. and it will be mixed with water from the spring of Tasnīm[6],
28. a spring from which those who are close to Allah will drink.
29. Indeed, the wicked used to laugh at the believers;
30. when they passed by them, they would wink at one another,
31. and when they went back to their people, they would return exulting.
32. When they saw the believers, they would say, "These people are truly misguided,"
33. although they were not sent as their keepers.
34. So Today[7] the believers will laugh at the disbelievers,
35. while sitting on the couches, gazing around.
36. Have the disbelievers been rewarded except for what they used to do?

[5] *i.e., having a lingering odor.*
[6] *It is the highest spring in Paradise.*
[7] *i.e., the Day of Judgment.*

84 - Al-Inshiqāq[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. When the sky is rent asunder,
2. and hearkens to its Lord[1], as it must,
3. and when the earth is leveled out[2],
4. and casts out all what it contains[3], and becomes empty,
5. and hearkens to its Lord, as it must,
6. O humans, you are toiling towards your Lord[4], and you will surely meet Him[5].
7. Whoever is given his Record in his right hand,
8. he will have an easy reckoning,
9. and he will return to his people joyfully.
10. But whoever is given his Record from behind his back,
11. he will call out for destruction,
12. and he will enter the Blazing Fire.
13. Indeed, he used to live among his people joyfully.
14. and he thought that he would never return [to Allah].
15. Indeed he will! His Lord was always watching him.
16. Indeed, I swear by the twilight,
17. and by the night and what it covers,
18. and by the moon when it becomes full,
19. You will surely pass from one stage to another[6].
20. Then what is the matter with them that they do not believe,
21. and when the Qur'an is recited to them, they do not prostrate?
22. Rather, the disbelievers persist in denying it,
23. but Allah knows best whatever they harbor in their hearts.
24. So give them the tidings of a painful punishment.
25. But those who believe and do righteous deeds will have a never-ending reward.

---

[*] *Al-Inshiqāq (The Splitting Asunder).*
[1] *In full obedience.*
[2] *i.e., spread out.*
[3] *i.e., its dead bodies and treasures buried in it.*
[4] *i.e., striving in doing good or evil until you meet your Lord.*
[5] *To be recompensed by Him for your deeds.*
[6] *i.e., from sperm-drop to clinging clot to lump, from life to death to resurrection.*

85 - Al-Burūj[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By the sky full of constellations,
2. and by the promised Day,
3. and by the witness and the witnessed,
4. cursed be the makers of the trench[1],
5. the fire full of fuel,
6. when they sat around it,
7. and were witnessing what they did to the believers[2].
8. Their only grievance against them was that they believed in Allah, the All-Mighty, the Praiseworthy,
9. to Whom belongs the dominion of the heavens and earth, and Allah is Witness over all things.
10. Indeed, for those who tortured the believing men and women, and then did not repent, there will be the punishment of Hell and the punishment of the burning fire[3].
11. But those who believed and did righteous deeds will certainly have gardens under which rivers flow; that is the supreme triumph.
12. Indeed, the punishment of your Lord is severe.
13. Indeed, it is He Who originates [the creation] and then resurrects all,
14. and He is the All-Forgiving, the Most Affectionate,
15. the Lord of the Glorious Throne;
16. He does whatever He wills.
17. Has there not come to you the story of the forces
18. of Pharaoh and Thamūd?
19. But the disbelievers are in persistent denial,
20. although Allah encompasses them from all sides.
21. But this is a glorious Qur'an,
22. [inscribed] in a Preserved Tablet.

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[*] *Al-Burūj (The Constellations).*

[1] *Those who worked for a tyrannical king and did not allow the people to believe in Allah. Their blind obedience to their ruler incurred upon them the curse of Allah.*

[2] *After the believers were casted into a trench of fire, they sat around it watching them burn to death. It occurred long before Prophet Muhammad's (ﷺ) time.*

[3] *Those who burned the believers will be punished with the burning fire in the Hereafter.*

86 - At- Tāriq[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By the sky and the night comer -

2. and how do you know what the night comer is?

3. It is the star of piercing brightness[1] -

4. there is no soul except that there is a watcher over it.

5. Let man reflect on what he was created from.

6. He was created from a spurting fluid,

7. emerging from between the backbone and the ribs[2].

8. Indeed, Allah is able to bring him back to life.

9. On the Day when all secrets will be disclosed[3],

10. he will then have no power, nor any helper.

11. By the sky and its recurring rain[4],

12. and by the earth that cracks open [with the sprout of plants],

13. Indeed, this [Qur'an] is a decisive word,

14. which is not for amusement.

15. Indeed, they are devising a plan.

16. I am too devising a plan.

17. So bear with the disbelievers, and give them respite for a while[5].

---

[*] *At-Tāriq (The Night-comer)*

[1] *Whose light pierces through the darkness or through the sky.*

[2] *Both testes and ovaries are sustained by arteries originating between the backbone and the ribcage.*

[3] *The secrets will be examined, disclosing the real intentions and faiths people harbored, distinguishing between righteous and evil therefrom.*

[4] *And sun, moon, stars, clouds, heat, etc.*

[5] *i.e., Do not be in haste in seeking their punishment and destruction.*

87 - Al-A'lā[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Glorify the name of your Lord, the Most High,
2. Who created and fashioned in due proportion,
3. and Who determined [the creation] then inspired them,
4. and Who brings forth the pasture,
5. then makes it into withered chaff.
6. We will teach you [the Qur'an], so you will not forget,
7. except what Allah wills[1], for indeed He knows what is manifest and what is hidden.
8. We will guide you to the easy way[2].
9. So remind, if the reminder should benefit[3].
10. He who fears Allah will take heed,
11. but the wretched will avoid it,
12. who will enter the Great Fire,
13. wherein he will neither die nor live.
14. Indeed, he who purifies himself will attain success,
15. and remembers his Lord's Name and prays.
16. But you prefer the life of this world,
17. even though the Hereafter is better and more lasting.
18. Indeed, this was in the earlier Scriptures,
19. the Scriptures of Abraham and Moses.

---

[*] *Al-A'lā (The Most High)*

[1] *i.e., except what Allah wills to make you forget for wisdom such as abrogating or replacing a ruling by another.*

[2] *To the way of Islam which brings about ease in this life and attainment of Paradise in the Hereafter, or will give you opportunities for righteous deeds that lead to Paradise.*

[3] *Wherever this Qur'an will be heard.*

88 - Al-Ghāshiyah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Has there come to you the story of the Overwhelming Event?
2. On that Day, some faces will be humiliated,
3. overburdened and weary[1],
4. as they burn in a scorching Fire.
5. They will be made to drink from a boiling spring,
6. and they will have no food except bitter thorny plants,
7. that neither nourishes nor satisfies hunger.
8. Other faces on that Day will be joyful,
9. well-pleased with their past striving,
10. in an elevated garden,
11. wherein no idle talk will be heard[2].
12. There will be a flowing spring;
13. and couches raised high,
14. and cups placed ready,
15. and cushions lined up,
16. and splendid carpets spread out.
17. Do they not reflect on the camel, how it is created;
18. and the sky, how it is raised high;
19. and the mountains, how they are firmly set up;
20. and the earth, how it is spread out?
21. So remind [O Prophet]; your duty is only to remind;
22. you are not assigned to compel them.
23. But whoever turns away and disbelieves,
24. Allah will inflict upon him the greatest punishment[3].
25. Indeed, to Us is their return,
26. then it is for Us to call them to account.

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[*] *Al-Ghāshiyah (The Overwhelming)*

[1] *They will be burdened with the heavy shackles in the Hereafter, or they performed deeds in their worldly life which were bereft of faith or not done for the sake of Allah.*

[2] *Rather than an insult, falsehood, immorality, etc.*

[3] *i.e., the greatest punishment is the Hellfire. The minor punishment includes disasters in worldly life and grave punishment.*

89 - Al-Fajr[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By the dawn,

2. and the ten nights[1],

3. and the even and the odd[2],

4. and by the night when it comes,

5. are these oaths not sufficient for those who have sense?

6. Have you not considered how your Lord dealt with ʻĀd

7. of Iram[3], who were people of great stature,

8. the like of whom had never been created in the land;

9. and Thamūd, who carved out the rocks in the Valley;

10. and the mighty and powerful[4] Pharaoh?

11. All of them transgressed in the land,

12. and spread therein much corruption,

13. so your Lord poured upon them a scourge of punishment.

14. Indeed, your Lord is ever vigilant.

15. As for man, when he is tested by his Lord by honoring him and bestowing blessings upon him, he says, "My Lord has [deservedly] honored me[5]!"

16. But when he is tested by restricting his provision, he says, "My Lord has [undeservedly] humiliated me!"

17. No indeed[6]! You are not kind to the orphan,

18. nor do you urge one another to feed the needy,

---

[*] *Al-Fajr (The Dawn)*

[1] *i.e., the first ten nights of the lunar month of Dhul-Hijjah.*

[2] *Of the things.*

[3] *Iram: an ancient tribe; or a well-known tribe in Yemen; or the grandfather of the people of ʻAad, etc. Prophet Hūd was sent to the people of ʻAad.*

[4] *Or the owner of the stakes by which he used to torture people.*

[5] *Instead of being grateful, he is proud, attributing the favor to his own merit.*

[6] *It is not as you think. Allah puts people to test through prosperity and hardship and rewards their gratitude and patience in the Hereafter.*

19. and you greedily consume the entire inheritance[7],

20. and love wealth immensely.

21. No indeed! When the earth is crushed over and over,

22. and your Lord comes[8] with the angels, rank after rank,

23. and Hell is brought near on that Day this is when man will understand, but what is the use of that understanding?

24. He will say, "Would that I had sent forth something for my [eternal] life!"

25. None can punish as He punishes on that Day,

26. and none can bind as He binds.

27. [It will be said to the believer,] "O the tranquil soul!

28. Return to your Lord, well pleased and pleasing [to Him].

29. Join My [righteous] slaves,

30. and enter My Paradise."

[7] *Whether lawful or unlawful.*

[8] *To pass judgment between people.*

90 - Al-Balad[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. I do swear by this city [of Makkah] -

2. and you are free of restriction [for a while] in this city[1] -

3. and by every parent[2] and his offspring,

4. We have created man in hardship.

5. Does he think that none can ever have power over him?

6. He says, "I have squandered enormous wealth!"

7. Does he think that no one sees him?

8. Have We not given him two eyes,

9. and a tongue and two lips,

10. and shown him the two ways [of right and wrong]?

11. Yet he did not make his way through the steep path[3],

12. and how do you know what the steep path is?

13. It is freeing a slave,

14. or giving food on a day of hunger,

15. to an orphan relative,

16. or to a needy person in misery,

17. then [most importantly] to be one of those who believe and exhort one another to patience and exhort one another to compassion.

18. Such are the people of the Right[4].

19. As for those who reject Our signs, they are the people of the Left[5],

20. who will be locked up in the Fire.

---

[*] *Al-Balad (The City)*

[1] *To punish the enemies of Islam on the Conquest Day.*

[2] *i.e., Adam.*

[3] *He did not spend for the sake of Allah but to show off.*

[4] *i.e., those who receive the records of their deeds in the right hand and proceed to Paradise.*

[5] *i.e., those who receive the records of their deeds in the left hand and proceed to Hellfire.*

91 - Ash-Shams[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By the sun and its brightness,

2. and by the moon as it follows it[1],

3. and by the day as it displays it[2],

4. and by the night as it covers it[3],

5. and by the sky and how He made it,

6. and by the earth and how He spread it,

7. and by the soul and how He fashioned it[4],

8. then inspired it [to know] its wickedness and righteousness,

9. Indeed, he who purifies his soul will attain success,

10. and he who corrupts it will be doomed.

11. Thamūd rejected [the messenger] because of their transgression,

12. when the most wretched among them rose [to kill the camel][5].

13. Although the messenger of Allah warned them, "Hands off the she-camel of Allah and her drink!"

14. Yet they rejected him and hamstrung her[6]. So their Lord destroyed them for their sin and leveled them to the ground.

15. And He has no fear of the consequences thereof[7].

---

[*] *Ash-Shams (The Sun)*

[1] *i.e., appears after the sun disappears.*

[2] *i.e., the earth or the sun.*

[3] *i.e., the earth or the sun.*

[4] *By sound natural disposition.*

[5] *Which was sent by Allah as a miracle to them.*

[6] *And then killed her.*

[7] *Allah is not asked for what He does, but His slaves will be asked. See 21:23*

92 - Al-Layl[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By the night when it covers[1],
2. and by the day when it appears,
3. and by His creation of male and female,
4. surely your efforts are divergent.
5. As for the one who gives in charity and fears Allah,
6. and truly believes in the best reward,
7. We will make easy for him the way of salvation.
8. But as for the one who is miserly and deems himself self-sufficient,
9. and denies the best reward,
10. We will make easy for him the way of perdition.
11. His wealth will be of no avail to him when he tumbles [into Hell].
12. Indeed, it is upon Us to show the right way,
13. and surely to Us belong the Hereafter and the present life.
14. So I warn you of a raging Fire,
15. none will enter it except the most wretched,
16. who denied and turned away.
17. But the most righteous will be saved from it,
18. who spends his wealth to purify himself,
19. not in return for someone's favors[2],
20. but to seek the pleasure of his Lord, the Most High.
21. He will surely be well pleased.

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[*] *Al-Layl (The Night)*
[1] *Everything between sky and earth with its darkness.*
[2] *i.e., not as a repayment for a favor he received.*

93 - Ad-Duhā[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By the morning sunlight,
2. and by the night when it covers with darkness[1],
3. your Lord has neither forsaken you [O Prophet] nor hated you;
4. the Hereafter is better for you than the present life;
5. and your Lord will certainly give you so much that you will be well pleased.
6. Did He not find you an orphan then take good care of you?
7. Did He not find you unguided then guide you?
8. Did He not find you in need then enrich you?
9. So do not mistreat the orphan,
10. nor repulse the beggar[2];
11. and proclaim the favors of your Lord[3].

[*] *Ad-Duhā (The Forenoon)*
[1] *And everything becomes still.*
[2] *i.e., anyone in need who seeks help.*
[3] *i.e., be grateful to Allah by proclaiming the favors He has given you.*

94 - Ash-Sharh[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Have We not reassured your heart for you [O Prophet][1],

2. and relieved you of your burden[2]

3. that weighed down your back,

4. and raised high your fame for you[3]?

5. For indeed, with hardship comes ease[4],

6. indeed, with hardship comes ease.

7. So whenever you are free[5], strive in worship,

8. and turn to your Lord in devotion.

---

[*] *Ash-Sharh (The Relief)*

[1] *i.e., enlighten and gladden your heart for receiving the revelation.*

[2] *forgave your previous or future errors, or relieved you of the anxiety you experienced at the beginning of your mission.*

[3] *Allah raised the Prophet's name in numerous ways, such as his name is mentioned twice in the call to prayer five times a day, as well the second call to prayer; at the end of each of the five daily prayers; believers invoke Allah's blessings upon him and his family; and upon reverting to Islam, his name is mentioned, etc.*

[4] *In Arabic grammar, if a definite noun is repeated, it is referring to the same thing. However, if an indefinite noun is repeated, it is referring to two different things. So here in this and the coming verse they refer to one hardship (a definite noun) and two eases (an indefinite noun), which manifests Allah's* favors upon His servants even in times of hardships.

[5] *Of your duties.*

95 - At- Teen[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By the fig and the olive [of Jerusalem],

2. and by Mount Sinai [of Egypt],

3. and by this secure city [of Makkah][1],

4. Surely We have created man in the best form[2],

5. then We will reduce him to the lowest of the low[3],

6. except those who believe and do righteous deeds; they will have a never-ending reward.

7. Then, what makes you deny the Judgment Day?

8. Is not Allah the Most Just of all judges?

---

[*] *At-Teen (The Fig).*

[1] *This passage refers to the land of the three great prophets of Allah: Jesus (ﷺ) lived in the land of figs and olives, Moses (ﷺ) communicated with Allah on Mount Sinai, and Muhammad's (ﷺ) birthplace was Makkah. There is a similar reference in Deuteronomy 33:1, [Moses said:] "The Lord came from Sinai. Rising from Seir upon us, and he shone forth from Mount Paran." Seir is a mountain near Jerusalem, and Paran is a mountain near Makkah.*

[2] *i.e., in upright and balanced form and nature.*

[3] *i.e., to the depths of Hell due to deviation from uprightness; or to decrepit old age.*

96 - Al-'Alaq[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Read in the name of your Lord Who created,
2. created man from a clinging clot.
3. Read, and your Lord is the Most Generous,
4. Who taught by the pen,
5. taught man what he did not know[1].
6. Indeed, man transgresses
7. when he deems himself to be self-sufficient.
8. Indeed, to your Lord is the return.
9. Have you seen the one who prevents[2]
10. a slave [of Allah] from praying[3]?
11. What if this [slave] is rightly guided,
12. and enjoins righteousness?
13. How about the one who denies and turns away[4]?
14. Does he not know that Allah is watching all?
15. No indeed; if he does not desist, We will surely drag him by the forelock[5] -
16. a lying, sinful forelock[6].
17. So let him call his associates;
18. We will call the wardens of Hellfire[7].
19. No indeed; do not obey him, but prostrate and draw near [to Allah].

---

[*] *Al-'Alaq (The Clot).*

[1] *These five verses (1-5) are the first ever verses revealed of the Qur'an. The Prophet (ﷺ) was retreating at a cave in the outskirts of Makkah when the angel Gabriel appeared before him, and ordered him to read. Since the Prophet (ﷺ) was unlettered, he would respond, "I cannot read." Gabriel would then squeeze him tightly and order him again to read. Ultimately, Gabriel said to him: "Read in the name of your Lord ...".*

[2] *i.e., Abu Jahl was a pagan leader of the Makkah who was an arch-enemy of Islam.*

[3] *Abu Jahl abused the Prophet (ﷺ) when he prayed in the Holy Mosque.*

[4] *From what the Prophet (ﷺ) has brought and does he not fear Allah?*

[5] *To the Hellfire.*

[6] *It alludes to the frontal lobe of the brain, where reasoning is processed.*

[7] *i.e., the coarse, rigorous, and harsh angels assigned for the Hellfire.*

97 - Al-Qadr[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Indeed, We sent this [Qur'an] down on the Night of Decree[1].

2. How do you know what the Night of Decree is?

3. The Night of Decree is better than a thousand months.

4. On that night the angels and the Spirit [Gabriel] descend by their Lord's permission with all decrees[2].

5. It is all peace[3] until the break of dawn.

---

[*] *Al-Qadr (The Decree).*

[1] *The Qur'an was first revealed completely to the lowest heaven on this night. Also, its revelation on the Prophet (ﷺ) started on this night.*

[2] *Bringing down the exact provisions, life, death, and other things destined for the creatures for the coming year by Allah's permission.*

[3] *Upon the believers.*

98 - Al-Bayyinah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Those who disbelieve from the People of the Book and the polytheists were not going to desist [from disbelief][1] until there came to them clear proof,

2. a messenger from Allah, reciting pure pages[2]

3. containing upright commandments.

4. Yet those who were given the Scripture did not disagree[3] except after the clear proof came to them,

5. although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith, and to establish prayer and give zakah; that is the true religion.

6. Those who disbelieve from the People of the Book and the polytheists will be in the fire of Hell, abiding therein forever. It is they who are the worst of creatures.

7. As for those who believe and do righteous deeds - it is they who are the best of creatures.

8. Their reward with their Lord is Gardens of Eternity under which rivers flow, abiding therein forever. Allah is pleased with them and they are pleased with Him. This is for those who fear their Lord.

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[*] *Al-Bayyinah (The Clear Proof).*

[1] *i.e., and from deviant ways.*

[2] *i.e., that contains no falsehood.*

[3] *Into different sects and denominations.*

99 - Az-Zalzalah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. When the earth is shaken with a mighty quake,

2. and the earth throws out its burdens[1],

3. and man says[2], "What is the matter with it?"

4. On that Day it will recount all its news,

5. because your Lord has inspired it [to do so].

6. On that Day all people will come forward in separate groups to be shown their deeds[3].

7. So whoever does an atom's weight[4] of good will see it,

8. and whoever does an atom's weight of evil will see it.

---

[*] *Az-Zalzalah (The Earthquake).*

[1] *i.e., its dead bodies and treasures.*

[2] *In terror and astonishment.*

[3] *From the place of Judgment to see the consequences of their deeds, whether to Paradise or to Hell.*

[4] *Or a small ant's weight.*

100 - Al-'Ādiyāt[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By the galloping, panting horses[1],
2. striking sparks of fire [with their hooves][2],
3. launching raids at dawn[3],
4. stirring up thereby clouds of dust,
5. plunging thereby into the midst of the enemy[4],
6. indeed, man is very ungrateful to his Lord[5] -
7. and he himself is a witness to that[6] -
8. and he is truly extreme in his love of wealth.
9. Does he not know that the contents of graves will be overturned,
10. and the secrets of the hearts will be brought to light[7]?
11. Indeed, their Lord is All-Aware of them on that Day[8].

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[*] *Al-'Ādiyāt (The Coursers).*
[1] *i.e., those horses that fight for the cause of Allah as they race to attack the enemy.*
[2] *While galloping over rocky terrain.*
[3] *While the enemy is unaware of their raid.*
[4] *i.e., penetrating into the ranks of the enemy as a surprise attack.*
[5] *disobeying Him by not spending in the cause of Allah from what He has given him and commanded him to spend accordingly.*
[6] *By his words and actions.*
[7] *i.e., when all secrets of the hearts and faiths are made known.*
[8] *Nothing of their affairs will be hidden from Him.*

101 - Al-Qāri'ah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. The Striking Calamity!
2. What is the Striking Calamity?
3. How do you know what the Striking Calamity is?
4. On that Day people will be like scattered moths[1],
5. and the mountains will be like carded wool[2].
6. Then the one whose scales of good deeds are heavy,
7. will have a pleasant life[3].
8. But the one whose scales of good deeds are light,
9. his abode will be the abyss[4].
10. And how do you know what it is?
11. It is a Blazing Fire.

[*] *Al-Qāri'ah (The Striking Calamity).*
[1] *After having been thrown out of their graves.*
[2] *As they disintegrate.*
[3] *In Paradise.*
[4] *Hāwiyah: the pit of Hellfire.*

102 - At- Takāthur[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Competition for worldly gains distracts you [from Allah],

2. until you come to your graves.

3. No indeed! You will come to know.

4. Again no! You will come to know.

5. No indeed! If only you knew for certain[1].

6. You will surely see the Blazing Fire,

7. Again, you will see it with absolute certainty.

8. Then on that Day you will surely be asked about your worldly pleasures[2].

---

[*] *At-Takāthur (The Rivalry in World Increase).*

[1] *The conclusion of this verse, "...you would not have been distracted from preparing for the Hereafter by wealth and children."*

[2] *i.e., of health and wealth and other comforts of the worldly life.*

103 - Al-'Asr[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. By the time,

2. man is in utter loss,

3. except those who believe and do righteous deeds, and exhort one another to the truth and exhort one another to patience.

[*] *Al-'Asr (The Time).*

104 - Al-Humazah[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Woe to every backbiter and slanderer,

2. who amasses wealth and counts it over and again[1],

3. thinking that his wealth will make him live forever.

4. No indeed! He will surely be cast into the Crushing Fire[2],

5. and how do you know what the Crushing Fire is?

6. It is the kindled Fire of Allah,

7. which reaches the hearts[3].

8. It will be closed down upon them,

9. locked with towering columns[4].

[*] *Al-Humazah (The Slanderer).*

[1] *Instead of spending in the way of Allah.*

[2] *i.e., Hellfire, as it crushes and destroys all that is thrown in it.*

[3] *Penetrating through bodies and reaching the hearts.*

[4] *i.e., columns of fire or columns of iron to which the inmates of Hell are chained.*

105 - Al-Feel[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Have you not seen how your Lord dealt with the people of the Elephant[1]?

2. Did He not turn their scheme into a total loss[2]?

3. He sent against them swarms of birds,

4. pelting them with stones of baked clay,

5. leaving them like chewed-up chaff.

[*] *Al-Feel (The Elephant).*

[1] *The army of Abrahah al-Ashram was accompanied by a huge elephant who came with the intention of demolishing the Kaʿba.*

[2] *Leading them to perish.*

106 - Quraysh[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. For the accustomed security of the Quraysh[1],

2. secure in their winter and summer journeys[2].

3. Let them worship the Lord of this [Sacred] House[3],

4. Who fed them against hunger and made them secure against fear[4].

[*] *Quraysh (The Quraysh tribe; Prophet Muhammad's tribe).*

[1] *Allah had given Quraysh the honor of being guardians of the Holy Ka'bah, which allowed them to travel in peace without fear of being harmed.*

[2] *i.e., their trading caravans would travel south to Yemen in winter and north to the Levant in summer.*

[3] *i.e., the Ka'bah.*

[4] *The people of Quraysh were blessed with provision and security probably because of the prayer of Abraham. See 14:35-37*

107 - Al-Mā'ūn[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Have you seen the one who denies the Recompense?

2. Such is the one who repulses the orphan harshly,

3. and does not urge others to feed the needy.

4. So woe to those who pray,

5. but are heedless of their prayer[1];

6. those who only show off,

7. and withhold even the small kindnesses.

[*] *Al-Mā'ūn (The Small Kindness).*

[1] *i.e., the hypocrites who do not pray except to show off and others who are heedless to pray at their specified times.*

108 - Al-Kawthar[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. We have surely given you [O Prophet] al-Kauthar [i.e., abundance][1],

2. so pray and offer sacrifice to your Lord alone.

3. Indeed, the one who hates you is truly cut off [from all goodness][2].

[*] *Al-Kawthar (A River in Paradise).*

[1] *i.e., abundance, of which is the river of al-Kauthar in Paradise.*

[2] *Both in this world and in the Hereafter.*

109 - Al-Kāfirūn[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Say, "O disbelievers,
2. I do not worship what you worship,
3. nor do you worship what I worship.
4. Never will I worship what you worship,
5. nor will you ever worship what I worship.
6. You have your religion and I have my religion."

[*] *Al-Kāfirūn (The Disbelievers).*

110 - An-Nasr[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. When there comes Allah's help and the conquest[1],

2. and you see people entering Allah's religion in multitudes,

3. then glorify the praise of your Lord, and ask His forgiveness. Indeed, He is ever Accepting of Repentance.

[*] *An-Nasr (The Victory).*

[1] *i.e., the conquest of Makkah.*

111 - Al-Masad[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. May the hands of Abu Lahab[1] perish, and may he perish!

2. Neither his wealth nor his worldly gains will avail him.

3. He will burn in a Flaming Fire,

4. and so will his wife[2], the carrier of firewood,

5. around her neck will be a rope of palm fiber[3].

[*] *AL-Masad (The Palm Fiber).*

[1] *i.e., the Prophet's uncle, who was one of the staunchest enemies of Islam.*

[2] *i.e., 'Um Jamīl, who used to throw thorny branches in the Prophet's way and she used to slander him (ﷺ). The word hatab (firewood) was used by the Arabs to allude to slander and backbiting.*

[3] *This surah was one of the earliest surahs revealed in Makkah, yet Abu Lahab persisted in disbelief. For him to disprove the Qur'an, all he had to do was to accept Islam, for the Qur'an condemned him to Hell.*

112 - Al-Ikhlās[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Say: "He is Allah, the One[1];

2. Allah, the Eternal Refuge[2].

3. He neither begets nor is He begotten,

4. and there is none comparable to Him."[3]

[*] *Al-Ikhlās (The Sincerity).*

[1] *He is Alone, without a partner, indivisible and distinct from all else. The only true deity, unique in His essence, attributes, and actions.*

[2] *He is absolute, perfect, complete, self-sufficient; the one eternally and constantly required and sought; all existence depend upon Him; all matters ultimately return to Him.*

[3] *The Prophet (ﷺ) says that reading this surah (surat al-Ikhlās) equals reading one third of the Qur'an. [Al-Bukhāri and Muslim]*

113 - Al-Falaq[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Say, "I seek refuge with the Lord of the daybreak,
2. from the harm of all what He has created;
3. from the harm of darkening [night] when it spreads around,
4. from the harm of the sorceresses[1] who blow on knots,
5. and from the harm of the envier when he envies."

[*] *Al-Falaq (The Daybreak).*

[1] *i.e., magicians.*

114 - An-Nās[*]

In the name of Allah, the Most Compassionate, the Most Merciful

1. Say, "I seek refuge with the Lord of mankind,
2. the Sovereign of mankind[1],
3. the God of mankind,
4. from the harm of the lurking whisperer[2],
5. who whispers into the hearts of mankind,
6. from among jinn and mankind[3]."

[*] *An-Nās (The Mankind).*
[1] *i.e., the King of mankind.*
[2] *Which disappears when one remembers Allah.*
[3] *Evil prompters and whisperers can be from jinn or from men.*

Transliteration

English	Arabic
d	ض
t	ط
zh	ظ
‘	ع
gh	غ
f	ف
q	ق
k	ك
l	ل
m	م
n	ن
h	هـ
w	و
y	ي

English	Arabic
’	ء
b	ب
t	ت
th	ث
j	ج
h	ح
kh	خ
d	د
dh	ذ
r	ر
z	ز
s	س
sh	ش
s	ص

a	◌َ
u	◌ُ
i	◌ِ

Ā/ā = aa	أ
Ū/ū = oo	◌ُو
Ī/ī = ee	إي

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