

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ  
This (the Quran) is a plain statement for mankind, a guidance  
and instruction to those who are Al-Muttaqoon (the pious)



# **Quran-e-Karim**

**English translation by: Aisha Bewley**

# Al-Faatiha

Makkan

(1) In the name of Allah, All-Merciful, Most Merciful

(2) Praise be to Allah, the Lord of all the worlds,

(3) the All-Merciful, the Most Merciful,

(4) the King of the Day of Judgement.

(5) You alone we worship. You alone we ask for help.

(6) Guide us on the Straight Path,

(7) the Path of those You have blessed, not of those with anger on them, nor of the misguided.



# Al-Baqara

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) Alif Lam Mim

(2) That is the Book, without any doubt. It contains guidance for those who have taqwa:

(3) those who have iman in the Unseen and establish salat and spend from what We have provided for them;

(4) those who have iman in what has been sent down to you and what was sent down before you, and are certain about the Next World.

(5) They are the people guided by their Lord. They are the ones who have success.

(6) As for those who are kafir, it makes no difference to them whether you warn them or do not warn them, they will not have iman.

(7) Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment.

(8) Among the people there are some who say, 'We have iman in Allah and the Last Day,' when they are not muminun.

(9) They think they deceive Allah and those who have iman. They deceive no one but themselves but they are not aware of it.

(10) There is a sickness in their hearts and Allah has increased their sickness. They will have a painful punishment on account of their denial.

(11) When they are told, 'Do not cause corruption on the earth,' they say, 'We are only putting things right.'

(12) No indeed! They are the corrupters, but they are not aware of it.

(13) When they are told, 'Have iman in the way that the people have iman,' they say, 'What! Are we to have iman in the way that fools have iman?' No indeed! They are the fools, but they do not know it.

(14) When they meet those who have iman, they say, 'We have iman.' But then when they go apart with their shaytans, they say, 'We are really with you. We were only mocking.'

(15) But Allah is mocking them, and drawing them on, as they wander blindly in their excessive insolence.

(16) Those are the people who have sold guidance for misguidance. Their trade has brought no profit; they are not guided.

(17) Their likeness is that of people who light a fire, and then when it has lit up all around them, Allah removes their light and leaves them in darkness, unable to see.

(18) Deaf, dumb, blind. They will not return.

(19) Or that of a storm-cloud in the sky, full of darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps, fearful of death. Allah encompasses the kafirun.

(20) The lightning all but takes away their sight. Whenever they have light, they walk in it but whenever darkness covers them, they halt. If Allah wished, He could take away their hearing and their sight. Allah has power over all things.

(21) Mankind! worship your Lord, who created you and those before you, so that hopefully you will have taqwa.

(22) It is He who made the earth a couch for you, and the sky a dome. He sends down water from the sky and by it brings forth fruits for your provision. Do not, then, knowingly make others equal to Allah.

(23) If you have doubts about what We have sent down to Our slave, produce another sura equal to it, and call your witnesses, besides Allah, if you are telling the truth.

(24) If you do not do that – and you will not do it – then fear the Fire whose fuel is people and stones, made ready for the kafirun.

(25) Give the good news to those who have iman and do right actions that they will have Gardens with rivers

flowing under them. When they are given fruit there as provision, they will say, 'This is what we were given before.' But they were only given a simulation of it. They will have there spouses of perfect purity and will remain there timelessly, for ever.

(26) Allah is not ashamed to make an example of a gnat or of an even smaller thing. As for those who have iman, they know it is the truth from their Lord. But as for those who are kafir, they say, 'What does Allah mean by this example?' He misguides many by it and guides many by it. But He only misguides the deviators.

(27) Those who break Allah's contract after it has been agreed, and sever what Allah has commanded to be joined, and cause corruption on the earth, it is they who are the lost.

(28) How can you reject Allah, when you were dead and then He gave you life, then He will make you die and then give you life again, then you will be returned to Him?

(29) It is He who created everything on the earth for you and then directed His attention up to heaven and arranged it into seven regular heavens. He has knowledge of all things.

(30) When your Lord said to the angels, 'I am putting a khalif on the earth,' they said, 'Why put on it one who will cause corruption on it and shed blood when we glorify You with praise and proclaim Your purity?' He said, 'I know what you do not know.'

(31) He taught Adam the names of all things. Then He arrayed them before the angels and said, 'Tell me the names of these if you are telling the truth.'

(32) They said, 'Glory be to You! We have no knowledge except what You have taught us. You are the All-Knowing, the All-Wise.'

(33) He said, 'Adam, tell them their names.' When he had told them their names, He said, 'Did I not tell you that I know the Unseen of the heavens and the earth, and I know what you make known and what you hide?'

(34) We said to the angels, 'Prostrate to Adam!' and they prostrated, with the exception of Iblis. He refused and was arrogant and was one of the kafirun.

(35) We said, 'Adam, live in the Garden, you and your wife, and eat freely from it wherever you will. But do not approach this tree and so become wrongdoers.'

(36) But Shaytan made them slip up by means of it, expelling them from where they were. We said, 'Go down from here as enemies to each other! You will have residence on the earth and enjoyment for a time.'

(37) Then Adam received some words from his Lord and He turned towards him. He is the Ever-Returning, the Most Merciful.

(38) We said, 'Go down from it, every one of you! Then when guidance comes to you from Me, those who follow My guidance will feel no fear and will know no sorrow.'

(39) But those who are kafir and deny Our Signs are the Companions of the Fire, remaining in it timelessly, for ever.

(40) Tribe of Israel! remember the blessing I conferred on you. Honour My contract and I will honour your contract. Have dread of Me alone.

(41) Have iman in what I have sent down, confirming what is with you. Do not be the first to reject it and do not sell My Signs for a paltry price. Have taqwa of Me alone.

(42) Do not mix up truth with falsehood and knowingly hide the truth.

(43) Establish salat and pay zakat and bow with those who bow.

(44) Do you order people to devoutness and forget yourselves, when you recite the Book? Will you not use your intellect?

(45) Seek help in steadfastness and salat. But that is a very hard thing, except for the humble:

(46) those who are aware that they will meet their Lord and that they will return to Him.

(47) Tribe of Israel! remember the blessing I conferred on you and that I preferred you over all other beings.

(48) Have fear of a Day when no self will be able to compensate for another in any way. No intercession will be taken from it, no ransom taken from it, and none will be helped.

(49) Remember when We rescued you from the people of Pharaoh. They were inflicting an evil punishment on you – slaughtering your sons and letting your women live. In that there was a terrible trial for you from your

Lord.

(50) And when We parted the sea for you and rescued you, and drowned the people of Pharaoh while you watched.

(51) And when We allotted to Musa forty nights. Then you adopted the Calf when he had gone and you were wrongdoers.

(52) Then We pardoned you after that so that perhaps you would show thanks.

(53) Remember when We gave Musa the Book and discrimination so that perhaps you would be guided.

(54) And when Musa said to his people, 'My people, You wronged yourselves by adopting the Calf so turn towards your Maker and kill yourselves. That is the best thing for you in your Maker's sight.' And He turned towards you. He is the Ever-Returning, the Most Merciful.

(55) And when you said, 'Musa, we will not believe in you until we see Allah with our own eyes.' So the thunder-bolt struck you dead while you were looking.

(56) Then We brought you back to life after your death, so that perhaps you would show thanks.

(57) And We shaded you with clouds and sent down manna and quails to you: 'Eat of the good things We have provided for you.' They did not wrong Us; rather it was themselves they were wronging.

(58) Remember when We said, 'Go into this town. and eat from it wherever you like, freely. Enter the gate prostrating and say, "Relieve us of our burdens!" Your mistakes will be forgiven. We will grant increase to all good-doers.'

(59) But those who did wrong substituted words other than those they had been given. So We sent down a plague from heaven on those who did wrong because they were deviators.

(60) And when Musa was looking for water for his people, We said, 'Strike the rock with your staff.' Then twelve fountains gushed out from it and all the people knew their drinking place. 'Eat and drink of Allah's provision and do not go about the earth corrupting it.'

(61) And when you said, 'Musa, we will not put up with just one kind of food so ask your Lord to supply to us



some of what the earth produces – its green vegetables, cucumbers, grains, lentils and onions,’ he said, ‘Do you want to replace what is better with what is inferior? Go back to Egypt, then you will have what you are asking for.’ Abasement and destitution were stamped upon them. They brought down anger from Allah upon themselves. That was because they rejected Allah’s Signs and killed the Prophets without any right to do so. That was because they rebelled and went beyond the limits.

(62) Those with iman, those who are Jews, and the Christians and Sabaeans, all who have iman in Allah and the Last Day and act rightly, will have their reward with their Lord. They will feel no fear and will know no sorrow.

(63) Remember when We made the covenant with you and lifted up the Mount above your heads: ‘Take hold vigorously of what We have given you and pay heed to what is in it, so that hopefully you will have taqwa.’

(64) Then after that you turned away, and were it not for Allah's favour to you and His mercy, you would have been among the lost.

(65) You are well aware of those of you who broke the Sabbath. We said to them, ‘Be apes, despised, cast out.’

(66) We made it an exemplary punishment for those there then, and those coming afterwards, and a warning to those who have taqwa.

(67) And when Musa said to his people, ‘Allah commands you to sacrifice a cow,’ they said, ‘What! Are you making a mockery of us?’ He said, ‘I seek refuge with Allah from being one of the ignorant!’

(68) They said, ‘Ask your Lord to make it clear to us what it should be like.’ He said, ‘He says it should be a cow, not old or virgin, but somewhere between the two. So do as you have been told.’

(69) They said, ‘Ask your Lord to make it clear to us what colour it should be.’ He said, ‘He says it should be a red cow, the colour of sorrel, a pleasure to all who look.’

(70) They said, ‘Ask your Lord to make it clear to us what it should be like. Cows are all much the same to us. Then, if Allah wills, we will be guided.’

(71) He said, ‘He says it should be a cow not trained to plough or irrigate the fields – completely sound, without a blemish on it.’ They said, ‘Now you have brought the truth.’ So they sacrificed it – but they almost did



not do it.

(72) Remember when you killed someone and violently accused each other of it, and Allah brought out what you were hiding.

(73) We said, 'Hit him with part of it!' In that way Allah gives life to the dead and He shows you His Signs so that hopefully you will understand.

(74) Then your hearts became hardened after that, so they were like rocks or even harder still. There are some rocks from which rivers gush out, and others which split open and water pours out, and others which crash down from fear of Allah. Allah is not unaware of what you do.

(75) Do you really hope they will follow you in iman when a group of them heard Allah's Word and then, after grasping it, knowingly distorted it?

(76) When they meet those who have iman, they say, 'We have iman.' But when they go apart with one another, they say, 'Why do you speak to them about what Allah has disclosed to you, so they can use it as an argument against you before your Lord? Will you not use your intellect?'

(77) Do they not know that Allah knows what they keep secret and what they make public?

(78) Some of them are illiterate, knowing nothing of the Book but wishful thinking. They only speculate.

(79) Woe to those who write the Book with their own hands and then say 'This is from Allah' to sell it for a paltry price. Woe to them for what their hands have written! Woe to them for what they earn!

(80) They say, 'The Fire will only touch us for a number of days.' Say, 'Have you made a contract with Allah – then Allah will not break His contract – or are you rather saying about Allah what you do not know?'

(81) No indeed! Those who accumulate bad actions and are surrounded by their mistakes, such people are the Companions of the Fire, remaining in it timelessly, for ever;

(82) whereas those who have iman and do right actions, such people are the Companions of the Garden, remaining in it timelessly, for ever.

(83) Remember when We made a covenant with the tribe of Israel: 'Worship none but Allah and be good to

your parents and to relatives and orphans and the very poor. And speak good words to people. And establish salat and pay zakat.' But then you turned away – except a few of you – you turned aside.

(84) And when We made a covenant with you not to shed your blood and not to expel one another from your homes, you agreed and were all witnesses.

(85) Then you are the people who are killing one another and expelling a group among you from their homes, ganging up against them in wrongdoing and enmity. Yet if they are brought to you as captives, you ransom them, when it was forbidden for you to expel them in the first place! Do you, then, believe in one part of the Book and reject the other? What repayment will there be for any of you who do that except disgrace in this world? And on the Day of Rising, they will be returned to the harshest of punishments. Allah is not unaware of what ytheyou do.

(86) Those are the people who trade the Next World for this world. The punishment will not be lightened for them. They will not be helped.

(87) We gave Musa the Book and sent a succession of Messengers after him. We gave 'Isa, son of Maryam, the Clear Signs and reinforced him with the Purest Ruh. Why then, whenever a Messenger came to you with something your lower selves did not desire, did you grow arrogant, and deny some of them and murder others?

(88) They say, 'Our hearts are uncircumcised.' Rather, Allah has cursed them for their kufr. What little iman they have!

(89) When a Book does come to them from Allah, confirming what is with them – even though before that they were praying for victory over the kafirun – yet when what they recognise does come to them, they reject it. Allah's curse is on the kafirun.

(90) What an evil thing they have sold themselves for in rejecting what Allah has sent down, outraged that Allah should send down His favour on whichever of His slaves He wills. They have brought down anger upon anger on themselves. The kafirun will have a humiliating punishment.

(91) When they are told, 'Have iman in what Allah has sent down,' they say, 'Our iman is in what was sent down to us,' and they reject anything beyond that, even though it is the truth, confirming what they have. Say, 'Why then, if you are muminun, did you previously kill the Prophets of Allah?'

(92) Musa brought you the Clear Signs; then, after he left, you adopted the Calf and were wrongdoers.

(93) Remember when We made a covenant with you and lifted up the Mount above your heads: 'Take hold vigorously of what We have given you and listen.' They said, 'We hear and disobey.' They were made to drink the Calf into their hearts because of their kufr. Say, 'If you are muminun, what an evil thing your iman has made you do.'

(94) Say, 'If the abode of the akhira with Allah is for you alone, to the exclusion of all others, then long for death if you are telling the truth.'

(95) But they will never ever long for it because of what they have done. Allah knows the wrongdoers.

(96) Rather you will find them the people greediest for life, along with the idolaters. Any of them would love to be allowed to live a thousand years. But being allowed to live would not save him from the punishment. Allah sees what they do.

(97) Say, 'Anyone who is the enemy of Jibril should know that it was he who brought it down upon your heart, by Allah's authority, confirming what came before, and as guidance and good news for the muminun.'

(98) Anyone who is the enemy of Allah and of His angels, and of His Messengers and of Jibril and Mika'il, should know that Allah is the enemy of the kafirun.'

(99) We have sent down Clear Signs to you and no one rejects them except the deviators.

(100) Why is it that, whenever they make a contract, a group of them disdainfully tosses it aside? No indeed! Most of them have no iman.

(101) When a Messenger comes to them from Allah confirming what is with them, a group of those who have been given the Book disdainfully toss the Book of Allah behind their backs, just as if they did not know.

(102) They follow what the shaytans recited in the reign of Sulayman. Sulayman did not become kafir, but the shaytans did, teaching people sorcery and what had been sent down to Harut and Marut, the two angels in Babylon, who taught no one without first saying to him, 'We are merely a trial and temptation, so do not become kafir.' People learned from them how to separate a man and his wife but they cannot harm anyone by it, except with Allah's permission. They have learned what will harm them and will not benefit them. They know that any who deal in it will have no share in Next World. What an evil thing they have sold themselves

for if they only knew!

(103) If only they had had iman and shown taqwa! A reward from Allah is better, if they only knew.

(104) You who have iman! do not say, 'Ra'ina,'\* say, 'Undhurna,'\* and listen well. The kafirun will have a painful punishment.

(105) Those of the People of the Book who are kafir and the idolaters do not like anything good to be sent down to you from your Lord. But Allah selects for His mercy whomever He wills. Allah's favour is truly vast.

(106) Whenever We abrogate an ayat or cause it to be forgotten, We bring one better than it or equal to it. Do you not know that Allah has power over all things?

(107) Do you not know that Allah is He to Whom the kingdom of the heavens and the earth belongs and that, besides Allah, you have no protector and no helper?

(108) Or do you want to question your Messenger as Musa was questioned before? Anyone who exchanges iman for kufr has definitely gone astray from the level way.

(109) Many of the People of the Book would love it if they could make you revert to being kuffar after you have become muminin, showing their innate envy now that the truth is clear to them. But you should pardon and overlook until Allah gives His command. Truly Allah has power over all things.

(110) Establish salat and pay zakat. Any good you send ahead for yourselves, you will find with Allah. Certainly Allah sees what you do.

(111) They say, 'No one will enter the Garden except for Jews and Christians.' Such is their vain hope. Say, 'Produce your evidence if you are telling the truth.'

(112) Not so! All who submit themselves completely to Allah and are good-doers will find their reward with their Lord. They will feel no fear and will know no sorrow.

(113) The Jews say, 'The Christians have nothing to stand on,' and the Christians say, 'The Jews have nothing to stand on,' yet they both recite the Book. Those who do not know say the same as they say. Allah will judge between them on the Day of Rising regarding the things about which they differ.

(114) Who could do greater wrong than someone who bars access to the mosques of Allah, preventing His name from being remembered in them, and goes about destroying them? Such people will never be able to enter them – except in fear. They will have disgrace in the dunya and in the akhira they will have a terrible punishment.

(115) Both East and West belong to Allah, so wherever you turn, the Face of Allah is there. Allah is All-Encompassing, All-Knowing.

(116) They say, 'Allah has a son.' Glory be to Him! No, everything in the heavens and earth belongs to Him. Everything is obedient to Him,

(117) the Originator of the heavens and earth. When He decides on something, He just says to it, 'Be!' and it is.

(118) Those who do not know say, 'If only Allah would speak to us, or some sign come to us!' just like those before them who said the same as they say. Their hearts are much the same. We have made the Signs clear for people who have certainty.

(119) We have sent you with the Truth, bringing good news and giving warning. Do not ask about the inhabitants of the Blazing Fire.

(120) The Jews and the Christians will never be pleased with you until you follow their religion. Say, 'Allah's guidance is the true guidance.' If you were to follow their whims and desires, after the knowledge that has come to you, you would find no protector or helper against Allah.

(121) Those to whom We have given the Book, who recite it in the way it should be recited, such people have iman in it. As for those who reject it, they are the losers.

(122) Tribe of Israel! remember the blessing I conferred on you, and that I preferred you over all other beings.

(123) Have fear of a Day when no self will be able to compensate for another in any way, and no ransom will be accepted from it, and no intercession benefit it, and they will not be helped.

(124) Remember when Ibrahim was tested by his Lord with certain words which he carried out completely. He said, 'I will make you a model for mankind.' He asked, 'And what of my descendants?' He said, 'My contract

does not include the wrongdoers.'

(125) And when We made the House\* a place of return, a sanctuary for mankind: They took the Maqam of Ibrahim as a place of prayer. We contracted with Ibrahim and Isma'il: 'Purify My House for those who circle it, and those who stay there, and those who bow and who prostrate.'

(126) And when Ibrahim said, 'My Lord, make this a place of safety and provide its inhabitants with fruits – all of them who have iman in Allah and the Last Day,' He said, 'I will let anyone who becomes a kafir enjoy himself a little but then I will drive him to the punishment of the Fire. What an evil destination!'

(127) And when Ibrahim built the foundations of the House with Isma'il: 'Our Lord, accept this from us! You are the All-Hearing, the All-Knowing.

(128) Our Lord, make us both Muslims submitted to You, and our descendants a Muslim community submitted to You. Show us our rites of worship and turn towards us. You are the Ever-Returning, the Most Merciful.

(129) Our Lord, raise up among them a Messenger from them to recite Your Signs to them and teach them the Book and Wisdom and purify them. You are the Almighty, the All-Wise.'

(130) Who would deliberately renounce the religion of Ibrahim except someone who reveals himself to be a fool? We chose him in this world and in the Next World he will be one of the righteous.

(131) When his Lord said to him, 'Become a Muslim!' he said, 'I am a Muslim who has submitted to the Lord of all the worlds.'

(132) Ibrahim directed his sons to this, as did Ya'qub: 'My sons! Allah has chosen this deen for you, so do not die except as Muslims.'

(133) Or were you present when death came to Ya'qub and he said to his sons, 'What will you worship when I have gone?' They said, 'We will worship your God, the God of your forefathers, Ibrahim, Isma'il and Ishaq – one God. We are Muslims submitted to Him.'

(134) That was a community which has long since passed away. It has what it earned. You have what you have earned. You will not be questioned about what they did.

(135) They say, 'Be Jews or Christians and you will be guided.' Say, 'Rather adopt the religion of Ibrahim, a

man of natural pure belief. He was not one of the idolaters.'

(136) Say, 'We have iman in Allah and what has been sent down to us and what was sent down to Ibrahim and Isma'il and Ishaq and Ya'qub and the Tribes, and what Musa and 'Isa were given, and what all the Prophets were given by their Lord. We do not differentiate between any of them. We are Muslims submitted to Him.'

(137) If their iman is the same as yours then they are guided. But if they turn away, they are entrenched in hostility. Allah will be enough for you against them. He is the All-Hearing, the All-Knowing.

(138) The colouring of Allah – and what colouring could be better than Allah's? It is Him we worship.

(139) Say, 'Do you argue with us about Allah when He is our Lord and your Lord? We have our actions and you have your actions. We act for Him alone.'

(140) Or do they say that Ibrahim and Isma'il and Ishaq and Ya'qub and the Tribes were Jews or Christians? Say, 'Do you know better or does Allah?' Who could do greater wrong than someone who hides the evidence he has been given by Allah? Allah is not unaware of what you do.

(141) That was a community which has long since passed away. It has what it earned. You have what you have earned. You will not be questioned about what they did.

(142) The fools among the people will ask, 'What has made them turn round from the direction they used to face?''\* Say, 'Both East and West belong to Allah. He guides whoever He wills to a straight path.'

(143) In this way We have made you a middlemost community, so that you may act as witnesses against mankind and the Messenger as a witness against you. We only appointed the direction you used to face in order to distinguish those who follow the Messenger from those who turn round on their heels. Though in truth it is a very hard thing – except for those Allah has guided. Allah would never let your iman go to waste. Allah is All-Gentle, Most Merciful to mankind.

(144) We have seen you looking up into heaven, turning this way and that, so We will turn you towards a direction which will please you. Turn your face, therefore, towards the Masjid al-Haram. Wherever you all are, turn your faces towards it. Those given the Book know it is the truth from their Lord. Allah is not unaware of what they do.



(145) If you were to bring every Sign to those given the Book, they still would not follow your direction. You do not follow their direction. They do not follow each other's direction. If you followed their whims and desires, after the knowledge that has come to you, you would then be one of the wrongdoers.

(146) Those We have given the Book recognise it as they recognise their own sons. Yet a group of them knowingly conceal the truth.

(147) The truth is from your Lord, so on no account be among the doubters.

(148) Each person faces a particular direction so race each other to the good. Wherever you are, Allah will bring you all together. Truly Allah has power over all things.

(149) Wherever you come from, turn your face to the Masjid al-Haram. This is certainly the truth from your Lord. Allah is not unaware of what you do.

(150) Wherever you come from, turn your face to the Masjid al-Haram. Wherever you are, turn your faces towards it so that people will have no argument against you – except for those among them who do wrong and then you should not fear them but rather fear Me – and so that I may complete My blessing upon you so that hopefully you will be guided.

(151) For this We sent a Messenger to you from among you to recite Our Signs to you and purify you and teach you the Book and Wisdom and teach you things you did not know before.

(152) Remember Me – I will remember you. Give thanks to Me and do not be ungrateful.

(153) You who have iman! seek help in steadfastness and salat. Allah is with the steadfast.

(154) Do not say that those who are killed in the Way of Allah are dead. On the contrary, they are alive but you are not aware of it.

(155) We will test you with a certain amount of fear and hunger and loss of wealth and life and fruits. But give good news to the steadfast:

(156) Those who, when disaster strikes them, say, 'We belong to Allah and to Him we will return.'

(157) Those are the people who will have blessings and mercy from their Lord; they are the ones who are

guided.

(158) Safa and Marwa are among the Landmarks of Allah, so anyone who goes on hajj to the House or does 'umra incurs no wrong in going back and forth between them. If anyone spontaneously does good, Allah is All-Thankful, All-Knowing.

(159) Those who hide the Clear Signs and Guidance We have sent down, after We have made it clear to people in the Book, Allah curses them, and the cursers curse them –

(160) except for those who make tawba and put things right and make things clear. I turn towards them. I am the Ever-Returning, the Most Merciful.

(161) But as for those who are kafir and die kuffar, the curse of Allah is upon them and that of the angels and all mankind.

(162) They will be under it for ever. The punishment will not be lightened for them. They will be granted no reprieve.

(163) Your God is One God. There is no god but Him, the All-Merciful, the Most Merciful.

(164) In the creation of the heavens and earth, and the alternation of the night and day, and the ships which sail the seas to people's benefit, and the water which Allah sends down from the sky – by which He brings the earth to life when it was dead and scatters about in it creatures of every kind – and the varying direction of the winds, and the clouds subservient between heaven and earth, there are Signs for people who use their intellect.

(165) Some people set up equals to Allah, loving them as they should love Allah. But those who have iman have greater love for Allah. If only you could see those who do wrong at the time when they see the punishment, and that truly all strength belongs to Allah, and that Allah is severe in punishment.

(166) When those who were followed disown those who followed them, and they see the punishment, and the connection between them is cut,

(167) those who followed will say, 'If only we could have another chance, we would disown them just as they have disowned us.' In that way Allah will show them their actions as a cause of anguish and remorse for them.

They will never emerge from the Fire.

(168) Mankind! eat what is good and lawful on the earth. And do not follow in the footsteps of Shaytan. He truly is an outright enemy to you.

(169) He only commands you to do evil and indecent acts and to say about Allah what you do not know.

(170) When they are told, 'Follow what Allah has sent down to you,' They say, 'We are following what we found our fathers doing.' What, even though their fathers did not understand a thing and were not guided!

(171) The likeness of those who are kafir is that of someone who yells out to something which cannot hear – it is nothing but a cry and a call. Deaf – dumb – blind. They do not use their intellect.

(172) You who have iman! eat of the good things We have provided for you and give thanks to Allah if you worship Him alone.

(173) He has only forbidden you carrion, blood and pork and what has been consecrated to other than Allah. But anyone who is forced to eat it – without desiring it or going to excess in it – commits no crime. Allah is Ever-Forgiving, Most Merciful.

(174) Those who conceal what Allah has sent down of the Book and sell it cheap, take nothing into their bellies but the Fire. On the Day of Rising Allah will not speak to them or purify them. They will have a painful punishment.

(175) Those are the ones who have sold guidance for misguidance and forgiveness for punishment. How steadfastly they will endure the Fire!

(176) That is because Allah has sent down the Book with truth and those who differ from the Book are entrenched in hostility.

(177) Goodness does not lie in turning your faces to the East or to the West. Rather, those with true devoutness are those who have iman in Allah and the Last Day, the Angels, the Book and the Prophets, and who, despite their love for it, give away their wealth to their relatives and to orphans and the very poor, and to travellers and beggars and to set slaves free, and who establish salat and pay zakat; those who honour their contracts when they make them, and are steadfast in poverty and illness and in battle. Those are the people

who are true. They are the people who have taqwa.

(178) You who have iman! retaliation is prescribed for you in the case of people killed: free man for free man, slave for slave, female for female. But if someone is absolved by his brother, blood-money should be claimed with correctness and paid with good will. That is an easement and a mercy from your Lord. Anyone who goes beyond the limits after this will receive a painful punishment.

(179) There is life for you in retaliation, people of intelligence, so that hopefully you will have taqwa.

(180) It is prescribed for you, when death approaches one of you and if he has some goods to leave, to make a will in favour of his parents and relatives, correctly and fairly: a duty for all those who have taqwa.

(181) Then if anyone alters it after hearing it, the crime is on the part of those who alter it. Allah is All-Hearing, All-Knowing.

(182) But if someone fears bias or wrongdoing on the part of the person making the will, and puts things right between the people involved, in that case he has not committed any crime. Allah is Ever-Forgiving, Most Merciful.

(183) You who have iman! fasting is prescribed for you, as it was prescribed for those before you – so that hopefully you will have taqwa –

(184) for a specified number of days. But any of you who are ill or on a journey should fast a number of other days. For those who are able to fast, their fidya is to feed the poor. And if someone does good of his own accord, it is better for him. But that you should fast is better for you, if you only knew.

(185) The month of Ramadan is the one in which the Qur'an was sent down as guidance for mankind, with Clear Signs containing guidance and discrimination. Any of you who are resident for the month should fast it. But any of you who are ill or on a journey should fast a number of other days. Allah desires ease for you; He does not desire difficulty for you. You should complete the number of days and proclaim Allah's greatness for the guidance He has given you so that hopefully you will be thankful.

(186) If My slaves ask you about Me, I am near. I answer the call of the caller when he calls on Me. They should therefore respond to Me and believe in Me so that hopefully they will be rightly guided.

(187) On the night of the fast it is lawful for you to have sexual relations with your wives. They are clothing for

you and you for them. Allah knows that you have been betraying yourselves and He has turned towards you and excused you. Now you may have sexual intercourse with them and seek what Allah has written for you. Eat and drink until you can clearly discern the white thread from the black thread of the dawn, then fulfil the fast until the night appears. But do not have sexual intercourse with them while you are in retreat in the mosques. These are Allah's limits, so do not go near them. In this way does Allah make His Signs clear to people so that hopefully they will have taqwa.

(188) Do not devour one another's property by false means nor offer it to the judges as a bribe, trying through crime to knowingly usurp a portion of other people's property.

(189) They will ask you about the crescent moons. Say, 'They are set times for mankind and for the hajj.' It is not devoutness for you to enter houses by the back. Rather devoutness is possessed by those who have taqwa. So come to houses by their doors and have taqwa of Allah, so that hopefully you will be successful.

(190) Fight in the Way of Allah against those who fight you, but do not go beyond the limits. Allah does not love those who go beyond the limits.

(191) Kill them wherever you come across them and expel them from where they expelled you. Fitna is worse than killing. Do not fight them in the Masjid al-Haram until they fight you there. But if they do fight you, then kill them. That is how the kuffar should be repaid.

(192) But if they cease, Allah is Ever-Forgiving, Most Merciful.

(193) Fight them until there is no more fitna and the deen belongs to Allah alone. If they cease, there should be no enmity towards any but wrongdoers.

(194) Sacred month in return for sacred month – sacred things are subject to retaliation. So if anyone oversteps the limits against you, overstep against him the same as he did to you. But have taqwa of Allah. Know that Allah is with those who have taqwa.

(195) Spend in the Way of Allah. Do not cast yourselves into destruction. And do good: Allah loves good-doers.

(196) Perform the hajj and 'umra for Allah. If you are forcibly prevented, make whatever sacrifice is feasible. But do not shave your heads until the sacrificial animal has reached the place of sacrifice. If any of you are ill or have a head injury, the expiation is fasting or sadaqa or sacrifice when you are safe and well again. Anyone

who comes out of ihram between 'umra and hajj should make whatever sacrifice is feasible. For any one who cannot, there are three days' fast on hajj and seven on your return – that is ten in all. That is for anyone whose family does not live near the Masjid al-Haram. Have taqwa of Allah and know that Allah is severe in retribution.

(197) The hajj takes place during certain well-known months. If anyone undertakes the obligation of hajj in them, there must be no sexual intercourse, no wrongdoing, nor any quarrelling during hajj. Whatever good you do, Allah knows it. Take provision; but the best provision is taqwa of Allah. So have taqwa of Me, people of intelligence!

(198) There is nothing wrong in seeking bounty from your Lord. When you pour down from Arafat, remember Allah at the Sacred Landmark.\* Remember Him because He has guided you, even though before this you were astray.

(199) Then press on from where the people press on and ask Allah's forgiveness. Allah is Ever-Forgiving, Most Merciful.

(200) When you have completed your rites, remember Allah as you used to remember your forefathers – or even more. There are some people who say, 'Our Lord, give us good in this world.' They will have no share in the Next World.

(201) And there are others who say, 'Our Lord, give us good in this world, and good in the Next World, and safeguard us from the punishment of the Fire.'

(202) They will have a good share from what they have earned. Allah is swift at reckoning.

(203) Remember Allah on the designated days. Those who hurry on in two days have done no wrong, and those who stay another day have done no wrong – those of them who have taqwa. So have taqwa of Allah. And know that you will be gathered back to Him.

(204) Among the people there is someone whose words about the life of this world excite your admiration, and he calls Allah to witness what is in his heart, while he is in fact the most hostile of adversaries.

(205) When he leaves you, he goes about the earth corrupting it, destroying crops and animals. Allah does not love corruption.

(206) When he is told to have taqwa of Allah, he is seized by pride which drives him to wrongdoing. Hell will be enough for him! What an evil resting-place!

(207) And among the people there are some who give up everything, desiring the good pleasure of Allah. Allah is Ever-Gentle with His slaves.

(208) You who have iman! enter Islam totally. Do not follow in the footsteps of Shaytan. He is an outright enemy to you.

(209) If you backslide after the Clear Signs have come to you, know that Allah is Almighty, All-Wise.

(210) What are they waiting for but for Allah to come to them in the shadows of the clouds, together with the angels, in which case the matter will have been settled? All matters return to Allah.

(211) Ask the tribe of Israel how many Clear Signs We gave to them. If anyone alters Allah's blessing after it has come to him, Allah is fierce in retribution.

(212) To those who are kafir, the life of this world is painted in glowing colours and they laugh at those who have iman. But on the Day of Rising those who fear Allah will be over them. Allah provides for whomever He wills without any reckoning.

(213) Mankind was a single community. Then Allah sent out Prophets bringing good news and giving warning, and with them He sent down the Book with truth to decide between people regarding their differences. Only those who were given it differed about it, after the Clear Signs had come to them, envying one another. Then, by His permission, Allah guided those who had iman to the truth of that about which they had differed. Allah guides whomever He wills to a straight path.

(214) Or did you suppose that you would enter the Garden without facing the same as those who came before you? Poverty and illness afflicted them and they were shaken to the point that the Messenger and those who had iman with him said, 'When is Allah's help coming?' Be assured that Allah's help is very near.

(215) They will ask you what they should give away. Say, 'Any wealth you give away should go to your parents and relatives and to orphans and the very poor and travellers.' Whatever good you do, Allah knows it.

(216) Fighting is prescribed for you even if it is hateful to you. It may be that you hate something when it is



good for you and it may be that you love something when it is bad for you. Allah knows and you do not know.

(217) They will ask you about the Sacred Month and fighting in it. Say, 'Fighting in it is a serious matter; but barring access to the Way of Allah and rejecting Him and barring access to the Masjid al-Haram and expelling its people from it are far more serious in the sight of Allah. Fitna is worse than killing.' They will not stop fighting you until they make you revert from your deen, if they are able. As for any of you who revert from their deen and die kafir, their actions will come to nothing in this world and the Next World. They are the Companions of the Fire, remaining in it timelessly, for ever.

(218) Those who have iman and make hijra and do jihad in the Way of Allah can expect Allah's mercy. Allah is Ever-Forgiving, Most Merciful.

(219) They will ask you about alcoholic drinks and gambling. Say, 'There is great wrong in both of them and also certain benefits for mankind. But the wrong in them is greater than the benefit.' They will ask you what they should give away. Say, 'Whatever is surplus to your needs.' In this way Allah makes the Signs clear to you, so that hopefully you will reflect

(220) on this world and the Next World. They will ask you about the property of orphans. Say, 'Managing it in their best interests is best.' If you mix your property with theirs, they are your brothers. Allah knows a squanderer from a good manager. If Allah had wanted, He could have been hard on you. Allah is Almighty, All-Wise.

(221) Do not marry women of the idolaters until they have iman. A slavegirl who is one of the muminun is better for you than a woman of the idolaters, even though she may attract you. And do not give (your women) in marriage to men of the mushrikun until they have iman. A slave who is one of the muminun is better for you than a man of the idolaters, even though he may attract you. Such people call you to the Fire whereas Allah calls you, with His permission, to the Garden and forgiveness. He makes His Signs clear to people so that hopefully they will pay heed.

(222) They will ask you about menstruation. Say, 'It is an impurity, so keep apart from women during menstruation and do not approach them until they have purified themselves. But once they have purified themselves, then go to them in the way that Allah has enjoined on you.' Allah loves those who turn back from wrongdoing and He loves those who purify themselves.

(223) Your women are fertile fields for you, so come to your fertile fields however you like. Send good ahead

for yourselves and have taqwa of Allah. Know that you are going to meet Him. And give good news to the muminun.

(224) Do not, by your oaths, make Allah a pretext to avoid good action and having taqwa and putting things right between people. Allah is All-Hearing, All-Knowing.

(225) Allah will not take you to task for inadvertent statements in your oaths, but He will take you to task for the intention your hearts have made. Allah is Ever-Forgiving, All-Forbearing.

(226) Those who swear to abstain from sexual relations with their wives can wait for a period of up to four months. If they then retract their oath, Allah is Ever-Forgiving, Most Merciful.

(227) If they are determined to divorce, Allah is All-Hearing, All-Knowing.

(228) Divorced women should wait by themselves for three menstrual cycles; and it is not lawful for them to conceal what Allah has created in their wombs if they have iman in Allah and the Last Day. Their husbands have the right to take them back within that time, if they desire to be reconciled. Women possess rights similar to those held over them to be honoured with fairness; but men have a degree above them. Allah is Almighty, All-Wise.

(229) Divorce can be pronounced two times; in which case wives may be retained with correctness and courtesy or released with good will. It is not lawful for you to keep anything you have given them unless a couple fear that they will not remain within Allah's limits. If you fear that they will not remain within Allah's limits, there is nothing wrong in the wife ransoming herself with some of what she received. These are Allah's limits, so do not overstep them. Those who overstep Allah's limits are wrongdoers.

(230) But if a man divorces his wife a third time, she is not halal for him after that until she has married another husband. Then if he divorces her, there is nothing wrong in the original couple getting back together provided they think they will remain within Allah's limits. These are Allah's limits which He has made clear to people who know.

(231) When you divorce women and they are near the end of their 'idda, then either retain them with correctness and courtesy or release them with correctness and courtesy. Do not retain them by force, thus overstepping the limits. Anyone who does that has wronged himself. Do not make a mockery of Allah's Signs. Remember Allah's blessing upon you and the Book and Wisdom He has sent down to you to admonish you.

Have taqwa of Allah and know that Allah has knowledge of all things.

(232) When you divorce women and they are near the end of their 'idda, do not prevent them from marrying their first husbands if they have mutually agreed to it with correctness and courtesy. This is an admonition for those of you who have iman in Allah and the Last Day. That is better and purer for you. Allah knows and you do not know.

(233) Mothers should nurse their children for two full years – for those who wish to complete the full term of nursing. It is the duty of the fathers to feed and clothe them with correctness and courtesy – no self is charged with more than it can bear. No mother should be put under pressure in respect of her child nor any father in respect of his child. The same duty is incumbent on the heir. If the couple both wish weaning to take place after mutual agreement and consultation, there is nothing wrong in their doing so. If you wish to find wet-nurses for your children, there is nothing wrong in your doing so provided you hand over to them what you have agreed to give with correctness and courtesy. Have taqwa of Allah and know that Allah sees what you do.

(234) Those of you who die leaving wives behind: they should wait by themselves for four months and ten nights. When their 'idda comes to an end, you are not to blame for anything they do with themselves with correctness and courtesy. Allah is aware of what you do.

(235) Nor is there anything wrong in any allusion to marriage you make to a woman, nor for any you keep to yourself. Allah knows that you will say things to them. But do not make secret arrangements with them, rather only speak with correctness and courtesy. Do not finally decide on the marriage contract until the prescribed period has come to its end. Know that Allah knows what is in your selves, so beware of Him! And know that Allah is Ever-Forgiving, All-Forbearing.

(236) There is nothing wrong in your divorcing women before you have touched them or allotted a dowry to them. But give them a gift – he who is wealthy according to his means and he who is less well off according to his means – a gift to be given with correctness and courtesy: a duty for all good-doers.

(237) If you divorce them before you have touched them but have already allotted them a dowry, they should have half the amount which you allotted, unless they forgo it or the one in charge of the marriage contract forgoes it. To forgo it is closer to taqwa. Do not forget to show generosity to one another. Allah sees what you do.

(238) Safeguard the salat – especially the middle one. Stand in obedience to Allah.

(239) If you are afraid, then do salat on foot or mounted. But when you are safe, remember Allah in the way He taught you when previously you did not know.

(240) Those of you who die leaving wives behind should make a bequest to their wives of maintenance for a year without them having to leave their homes. But if they do leave you are not to blame for anything they do with themselves with correctness and courtesy. Allah is Almighty, All-Wise.

(241) Divorced women should receive maintenance given with correctness and courtesy: a duty for all who have taqwa.

(242) In this way Allah makes His Signs clear to you, so that hopefully you will use your intellect.

(243) What do you think about those who left their homes in thousands in fear of death? Allah said to them, 'Die!' and then brought them back to life. Allah shows great favour to mankind, but most people are not grateful.

(244) Fight in the Way of Allah. Know that Allah is All-Hearing, All-Knowing.

(245) Is there anyone who will make Allah a generous loan so that He can multiply it for him many times over? Allah both restricts and expands. And you will be returned to Him.

(246) What do you think about the council of the tribe of Israel after Musa's time when they said to one of their Prophets, 'Give us a king and we will fight in the Way of Allah!?' He said, 'Is it not possible that if fighting were prescribed for you, you would not fight?' They said, 'How could we not fight in the way of Allah when we have been driven from our homes and children?' But then when fighting was prescribed for them, they turned their backs – except for a few of them. Allah knows the wrongdoers.

(247) Their Prophet said to them, 'Allah has appointed Saul to be your king.' They said, 'How can he have kingship over us when we have much more right to kingship than he does? He has not even much wealth!' He said, 'Allah has chosen him over you and increased him greatly in knowledge and physical strength. Allah gives kingship to anyone He wills. Allah is All-Encompassing, All-Knowing.'

(248) Their Prophet said to them, 'The sign of his kingship is that the Ark will come to you, containing serenity from your Lord and certain relics left by the families of Musa and Harun. It will be borne by angels. There is a

sign for you in that if you are muminun.'

(249) When Talut marched out with the army, he said, 'Allah will test you with a river. Anyone who drinks from it is not with me. But anyone who does not taste it is with me – except for him who merely scoops up a little in his hand.' But they drank from it – except for a few of them. Then when he and those who had iman with him had crossed it, they said, 'We do not have the strength to face Goliath and his troops today.' But those who were sure that they were going to meet Allah said, 'How many a small force has triumphed over a much greater one by Allah's permission! Allah is with the steadfast.

(250) When they came out against Saul and his troops, they said, 'Our Lord, pour down steadfastness upon us, and make our feet firm, and help us against this kafir people.'

(251) And with Allah's permission they routed them. Dawud killed Saul and Allah gave him kingship and wisdom and taught him whatever He willed. If it were not for Allah's driving some people back by means of others, the earth would have been corrupted. But Allah shows favour to all the worlds.

(252) Those are Allah's Signs which We recite to you with truth. You are indeed one of the Messengers.

(253) These Messengers: We favoured some of them over others. Allah spoke directly to some of them and raised up some of them in rank. We gave Clear Signs to 'Isa, son of Maryam, and reinforced him with the Purest Ruh. If Allah had willed, those who came after them would not have fought each other after the Clear Signs came to them, but they differed. Among them there are those who have iman and among them there are those who are kafir. If Allah had willed, they would not have fought each other. But Allah does whatever He desires.

(254) You who have iman! give away some of what We have provided for you before a Day arrives on which there is no trading, no close friendship and no intercession. It is the kafirun who are the wrongdoers.

(255) Allah, there is no god but Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belongs to Him. Who can intercede with Him except by His permission? He knows what is before them and what is behind them but they cannot grasp any of His knowledge save what He wills. His Footstool encompasses the heavens and the earth and their preservation does not tire Him. He is the Most High, the Magnificent.

(256) There is no compulsion where the deen is concerned. Right guidance has become clearly distinct from

error. Anyone who rejects false gods and has iman in Allah has grasped the Firmest Handhold, which will never give way. Allah is All-Hearing, All-Knowing.

(257) Allah is the Protector of those who have iman. He brings them out of the darkness into the light. But those who are kafir have false gods as protectors. They take them from the light into the darkness. Those are the Companions of the Fire remaining in it timelessly, for ever.

(258) What about the one who argued with Ibrahim about his Lord, on the basis that Allah had given him sovereignty? Ibrahim said, 'My Lord is He who gives life and causes to die.' He said, 'I too give life and cause to die.' Ibrahim said, 'Allah makes the sun come from the East. Make it come from the West.' And the one who was a kafir was dumbfounded. Allah does not guide wrongdoing people.

(259) Or the one who passed by a town which had fallen into ruin? He asked, 'How can Allah restore this to life when it has died?' Allah caused him to die a hundred years then brought him back to life. Then He asked, 'How long have you been here?' He replied, 'I have been here a day or part of a day.' He said, 'Not so! You have been here a hundred years. Look at your food and drink – it has not gone bad – and look at your donkey so We can make you a Sign for all mankind. Look at the bones – how We raise them up and clothe them in flesh.' When it had become clear to him, he said, 'Now I know that Allah has power over all things.'

(260) When Ibrahim said, 'My Lord, show me how You bring the dead to life.' He asked, 'Do you not then have iman?' He replied, 'Indeed I do! But so that my heart may be at peace.' He said, 'Take four birds and train them to yourself. Then put a part of them on each mountain and call to them; they will come rushing to you. Know that Allah is Almighty, All-Wise.'

(261) The metaphor of those who spend their wealth in the Way of Allah is that of a grain which produces seven ears; in every ear there are a hundred grains. Allah gives such multiplied increase to whomever He wills. Allah is All-Encompassing, All-Knowing.

(262) Those who spend their wealth in the Way of Allah, and then do not follow what they have spent by demands for gratitude or insulting words will have their reward with their Lord. They will feel no fear and will know no sorrow.

(263) Correct and courteous words accompanied by forgiveness are better than sadaqa followed by insulting words. Allah is Rich Beyond Need, All-Forbearing.

(264) You who have iman! do not nullify your sadaqa by demands for gratitude or insulting words, like him who spends his wealth, showing off to people and not having iman in Allah and the Last Day. His likeness is that of a smooth rock coated with soil, which, when heavy rain falls on it, is left stripped bare. They have no power over anything they have earned. Allah does not guide kafir people.

(265) The metaphor of those who spend their wealth, desiring the pleasure of Allah and firmness for themselves, is that of a garden on a hillside. When heavy rain falls on it, it doubles its produce; and if heavy rain does not fall, there is dew. Allah sees what you do.

(266) Would any of you like to have a garden of dates and grapes, with rivers flowing underneath and containing all kinds of fruits, then to be stricken with old age and have children who are weak, and then for a fierce whirlwind containing fire to come and strike it so that it goes up in flames? In this way Allah makes His Signs clear to you, so that hopefully you will reflect.

(267) You who have iman! give away some of the good things you have earned and some of what We have produced for you from the earth. Do not have recourse to bad things when you give, things you would only take with your eyes tight shut! Know that Allah is Rich Beyond Need, Praiseworthy.

(268) Shaytan promises you poverty and commands you to self-gratification. Allah promises you forgiveness from Him and abundance. Allah is All-Encompassing, All-Knowing.

(269) He gives wisdom to whoever He wills and he who has been given wisdom has been given great good. But no one pays heed but people of intelligence.

(270) Whatever amount you spend or vow you make, Allah knows it. The wrongdoers have no helpers.

(271) If you make your sadaqa public, that is good. But if you conceal it and give it to the poor, that is better for you, and We will erase some of your bad actions from you. Allah is aware of what you do.

(272) You are not responsible for their guidance, but Allah guides whomever He wills. Whatever good you give away is to your own benefit, when you give desiring only the Face of Allah. Whatever good you give away will be repaid to you in full. You will not be wronged.

(273) It is for the poor who are held back in the Way of Allah, unable to travel in the land. The ignorant consider them rich because of their reticence. You will know them by their mark. They do not ask from people



insistently. Whatever good you give away, Allah knows it.

(274) Those who give away their wealth by night and day, secretly and openly, will have their reward with their Lord. They will feel no fear and will know no sorrow.

(275) Those who practise usury will not rise from the grave except as someone driven mad by Shaytan's touch. That is because they say, 'Trade is the same as usury.' But Allah has permitted trade and He has forbidden usury. Whoever is given a warning by his Lord and then desists, may keep what he received in the past and his affair is Allah's concern. But all who return to it will be the Companions of the Fire, remaining in it timelessly, for ever.

(276) Allah obliterates usury but makes sadaqa grow in value! Allah does not love any persistently ungrateful wrongdoer.

(277) Those who have iman and do right actions and establish salat and pay zakat, will have their reward with their Lord. They will feel no fear and will know no sorrow.

(278) You who have iman! have taqwa of Allah and forgo any remaining usury if you are muminun.

(279) If you do not, know that it means war from Allah and His Messenger. But if you make tawba you may have your capital, without wronging and without being wronged.

(280) If someone is in difficult circumstances, there should be a deferral until things are easier. But making a free gift of it would be better for you if you only knew.

(281) Have fear of a Day when you will be returned to Allah. Then every self will be paid in full for what it earned. They will not be wronged.

(282) You who have iman! when you take on a debt for a specified period, write it down. A writer should write it down between you justly. No writer should refuse to write; as Allah has taught him, so he should write. The one incurring the debt should dictate and should have taqwa of Allah his Lord and not reduce it in any way. If the person incurring the debt is incompetent or weak or unable to dictate, then his guardian should dictate for him justly. Two men among you should act as witnesses. But if there are not two men, then a man and two women with whom you are satisfied as witnesses; then if one of them forgets, the other can remind her. Witnesses should not refuse when they are called upon. Do not think it too trivial to write down, whether small or large, with the date that it falls due. Doing that is more just in Allah's sight and more helpful when bearing

witness and more likely to eliminate any doubt – unless it is an immediate transaction hand to hand, taken and given without delay. There is nothing wrong in your not writing that down. Call witnesses when you trade. Neither writer nor witness should be put under pressure. If you do that, it is deviancy on your part. Have taqwa of Allah and Allah will give you knowledge. Allah has knowledge of all things.

(283) If you are on a journey and cannot find a writer, something can be left as a security. If you leave things on trust with one another the one who is trusted must deliver up his trust and have taqwa of Allah his Lord. Do not conceal testimony. If someone does conceal it, his heart commits a crime. Allah knows what you do.

(284) Everything in the heavens and everything in the earth belongs to Allah. Whether you divulge what is in yourselves or keep it hidden, Allah will still call you to account for it. He forgives whomever He wills and He punishes whoever He wills. Allah has power over all things.

(285) The Messenger has iman in what has been sent down to him from his Lord, and so do the muminun. Each one has iman in Allah and His angels and His Books and His Messengers. We do not differentiate between any of His Messengers. They say, 'We hear and we obey. Forgive us, our Lord! You are our journey's end.'

(286) Allah does not impose on any self any more than it can stand. For it is what it has earned; against it, what it has merited. Our Lord, do not take us to task if we forget or make a mistake! Our Lord, do not place on us a load like the one You placed on those before us! Our Lord, do not place on us a load we have not the strength to bear! And pardon us; and forgive us; and have mercy on us. You are our Master, so help us against the people of the kafirun.



# Aal-i-Imraan

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) Alif Lam Mim

(2) Allah, there is no god but Him, the Living, the Self-Sustaining.

(3) He has sent down the Book to you with truth, confirming what was there before it. And He sent down the Torah and the Gospel,

(4) previously, as guidance for mankind, and He has sent down the Furqan.

(5) Those who reject Allah's Signs will have a terrible punishment. Allah is Almighty, Exactor of Revenge.

(6) Allah – Him from Whom nothing is hidden, either on earth or in heaven.

(7) It is He who forms you in the womb however He wills. There is no god but Him, the Almighty, the All-Wise.

(8) It is He who sent down the Book to you from Him: ayats containing clear judgements – they are the core of the Book – and others which are open to interpretation. Those with deviation in their hearts follow what is open to interpretation in it, desiring conflict, seeking its inner meaning. No one knows its inner meaning but Allah. Those firmly rooted in knowledge say, 'We have iman in it. All of it is from our Lord.' But only people of intelligence pay heed.

(9) 'Our Lord, do not make our hearts swerve aside after You have guided us. And give us mercy from You. You are the Ever-Giving.

(10) Our Lord, You are the Gatherer of mankind to a Day of which there is no doubt. Allah will not break His promise.'

(11) As for those who are kafir, their wealth and children will not help them against Allah in any way. They are

fuel for the Fire,

(12) as was the case with the people of Pharaoh and those before them. They denied Our Signs so Allah seized them for their wrong actions. Allah is fierce in retribution.

(13) Say to those who are kafir: 'You will be overwhelmed and crowded into Hell. What an evil resting-place!'

(14) There was a sign for you in the two parties which met face to face, one party fighting in the Way of Allah and the other kafirun. You saw them as twice their number with your own eyes. Allah reinforces with His help whoever He wills. There is instruction in that for people of insight.

(15) To mankind the love of worldly appetites is painted in glowing colours: women and children, and heaped-up mounds of gold and silver, and horses with fine markings, and livestock and fertile farmland. All that is merely the enjoyment of the life of this world. The best homecoming is in the presence of Allah.

(16) Say, 'Shall I tell you of something better than that?' Those who have taqwa will have Gardens with their Lord, with rivers flowing under them, remaining in them timelessly, for ever, and purified wives, and the Pleasure of Allah. Allah sees His slaves:

(17) those who say, 'Our Lord, we have iman, so forgive us our wrong actions and safeguard us from the punishment of the Fire.'

(18) The steadfast, the truthful, the obedient, the givers, and those who seek forgiveness before dawn.

(19) Allah bears witness that there is no god but Him, as do the angels and the people of knowledge, upholding justice. There is no god but Him, the Almighty, the All-Wise.

(20) The deen in the sight of Allah is Islam. Those given the Book only differed after knowledge had come to them, envying one another. As for those who reject Allah's Signs, Allah is swift at reckoning.

(21) If they argue with you, say, 'I have submitted myself completely to Allah, and so have all who follow me.' Say to those given the Book and those who have no Book, 'Have you become Muslim?' If they become Muslim, they have been guided. If they turn away, you are only responsible for transmission. Allah sees His slaves.

(22) As for those who reject Allah's Signs. and kill the Prophets without any right to do so. and kill those who

command justice, give them news of a painful punishment.

(23) They are the ones whose actions come to nothing in this world or the Next World. They will have no helpers.

(24) Do you not see those who have been given a portion of the Book being invited to let Allah's Book be the judge between them? But then a group of them turn away.

(25) That is because they say, 'The Fire will only touch us for a number of days.' Their inventions have deluded them in their deen.

(26) But how will it be when We gather them all together for a Day about which there is no doubt? Every self will be paid in full for what it earned. They will not be wronged.

(27) Say, 'O Allah! Master of the Kingdom! You give sovereignty to whoever You will You take sovereignty from whoever You will. You exalt whoever You will You abase whoever You will. All good is in Your hands. You have power over all things.

(28) You merge the night into the day. You merge the day into the night. You bring out the living from the dead. You bring out the dead from the living. You provide for whoever You will without any reckoning.'

(29) The muminun should not take kafirun as friends rather than muminun. Anyone who does that has nothing to do with Allah at all – unless it is because you are afraid of them. Allah advises you to beware of Him. Allah is the final destination.

(30) Say, 'Whether you conceal what is in your breasts or make it known, Allah knows it. He knows what is in the heavens and what is on earth. Allah has power over all things.'

(31) On the Day that each self finds the good it did, and the evil it did, present there in front of it, it will wish there were an age between it and then. Allah advises you to beware of Him. Allah is Ever-Gentle with His slaves.

(32) Say, 'If you love Allah, then follow me and Allah will love you and forgive you for your wrong actions. Allah is Ever-Forgiving, Most Merciful.'

(33) Say, 'Obey Allah and the Messenger.' Then if they turn away, Allah does not love the kafirun.

(34) Allah chose Adam and Nuh and the family of Ibrahim and the family of 'Imran over all other beings –

(35) descendants one of the other. Allah is All-Hearing, All-Knowing.

(36) Remember when the wife of 'Imran said, 'My Lord, I have pledged to You what is in my womb, devoting it to Your service. Please accept my prayer. You are the All-Hearing, the All-Knowing.'

(37) When she gave birth, she said, 'My Lord! I have given birth to a girl' – and Allah knew very well what she had given birth to, male and female are not the same – 'and I have named her Maryam and placed her and her children in Your safekeeping from the accursed Shaytan.'

(38) Her Lord accepted her with approval and made her grow in health and beauty. And Zakariyya became her guardian. Every time Zakariyya visited her in the Upper Room, he found food with her. He said, 'Maryam, how did you come by this?' She said, 'It is from Allah. Allah provides for whoever He wills without any reckoning.'

(39) Then and there Zakariyya called on his Lord and said, 'O Lord, grant me by Your favour an upright child. You are the Hearer of Prayer.'

(40) The angels called out to him while he was standing in prayer in the Upper Room: 'Allah gives you the good news of Yahya, who will come to confirm a Word from Allah, and will be a leader and a celibate, a Prophet and one of the righteous.'

(41) He said, 'My Lord, how can I possibly have a son when I have reached old age and my wife is barren?' He said, 'It will be so. Allah does whatever He wills.'

(42) He said, 'My Lord, appoint a Sign for me.' He said, 'Your Sign is that you will not speak to people for three days, except by gesture. Remember your Lord much and glorify Him in the evening and after dawn.'

(43) And when the angels said, 'Maryam, Allah has chosen you and purified you. He has chosen you over all other women.'

(44) Maryam, obey your Lord and prostrate and bow with those who bow.'

(45) This is news from the Unseen which We reveal to you. You were not with them when they cast their reeds to see which of them would be the guardian of Maryam. You were not with them when they quarrelled.

(46) When the angels said, 'Maryam, Allah gives you good news of a Word from Him. His name is the Messiah, 'Isa, son of Maryam, of high esteem in this world and the Next World, and one of those brought near.

(47) He will speak to people in the cradle, and also when fully grown, and will be one of the righteous,'

(48) she said, 'My Lord! How can I have a son when no man has ever touched me?' He said, 'It will be so.' Allah creates whatever He wills. When He decides on something, He just says to it, 'Be!' and it is.

(49) He will teach him the Book and Wisdom, and the Torah and the Gospel, as a Messenger to the tribe of Israel, saying: 'I have brought you a Sign from your Lord. I will create the shape of a bird out of clay for you and then breathe into it and it will be a bird by Allah's permission. I will heal the blind and lepers, and bring the dead to life, by Allah's permission. I will tell you what you eat and what you store up in your homes. There is a Sign for you in that if you are mumininun.

(50) I come confirming the Torah I find already there, and to make lawful for you some of what was previously forbidden to you. I have brought you a Sign from your Lord. So have taqwa of Allah and obey me.

(51) Allah is my Lord and your Lord so worship Him. That is a straight path.'

(52) When 'Isa sensed kufr on their part, he said, 'Who will be my helpers to Allah?' The disciples said, 'We are Allah's helpers. We believe in Allah. Bear witness that we are Muslims.

(53) Our Lord, we have iman in what You have sent down and have followed the Messenger, so write us down among the witnesses.'

(54) They plotted and Allah plotted. But Allah is the best of plotters.\*

(55) When Allah said, "Isa, I will take you back and raise you up to Me and purify you of those who are kafir. And I will place the people who follow you above those who are kafir until the Day of Rising. Then you will all return to Me, and I will judge between you regarding the things about which you differed.

(56) As for those who are kafir. I will punish them with a harsh punishment in this world and the Next World.



They will have no helpers.'

(57) As for those who have iman and do right actions, We will pay them their wages in full. Allah does not love wrongdoers.

(58) That is what We recite to you of the Signs and the wise Reminder.

(59) The likeness of 'Isa in Allah's sight is the same as Adam. He created him from earth and then He said to him, 'Be!' and he was.

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

(61) If anyone argues with you about him after the knowledge that has come to you, say, 'Come then! Let us summon our sons and your sons, our women and your women, ourselves and yourselves. Then let us make earnest supplication and call down the curse of Allah upon the liars.'

(62) This is the true account: there is no other god besides Allah. Allah – He is the Almighty, the All-Wise.

(63) And if they turn away, Allah knows the corrupters.

(64) Say, 'People of the Book! come to a proposition which is the same for us and you – that we should worship none but Allah and not associate any partners with Him and not take one another as lords besides Allah.' If they turn away, say, 'Bear witness that we are Muslims.'

(65) 'People of the Book! why do you argue concerning Ibrahim when the Torah and Injil were only sent down after him? Why do you not use your intellect?

(66) You are people arguing about something of which you have no knowledge. Why do you argue about something of which you have no knowledge? Allah knows; you do not know.'

(67) Ibrahim was neither a Jew nor a Christian. but a man of pure natural belief – a Muslim. He was not one of the idolaters.

(68) The people with the strongest claim to Ibrahim are those who followed him and this Prophet and those who have iman. Allah is the Protector of the muminun.

(69) A group of the People of the Book would love to misguide you. They only misguide themselves but they are not aware of it.

(70) People of the Book! why do you reject Allah's Signs when you yourselves are there as witnesses?

(71) People of the Book! why do you mix truth with falsehood and knowingly conceal the truth?

(72) A group of the People of the Book say, 'At the beginning of the day, you should claim to have iman in what was sent down to those who have iman, and then at the end of the day, you should reject it, so that hopefully they will revert.

(73) Do not trust anyone except for those who follow your deen.' Say, 'Allah's guidance is true guidance. But you think it is impossible for anyone to be given the same as you were given, or to argue with you before your Lord.' Say, 'All favour is in Allah's Hand and He gives it to whoever He wills. Allah is All-Encompassing, All-Knowing.

(74) He picks out for His mercy whoever He wills. Allah's favour is indeed immense.'

(75) Among the People of the Book there are some who, if you entrust them with a pile of gold, will return it to you. But there are others among them who, if you entrust them with just a single dinar, will not return it to you, unless you stay standing over them. That is because they say, 'We are under no obligation where the gentiles are concerned.' They tell a lie against Allah and they know it.

(76) No, the truth is, if people honour their contracts and have taqwa of Him, Allah loves those who have taqwa.

(77) Those who sell Allah's contract and their own oaths for a paltry price, such people will have no portion in the Next World, and on the Day of Rising Allah will not speak to them or look at them or purify them. They will have a painful punishment.

(78) Among them is a group who distort the Book with their tongues so that you think it is from the Book when it is not from the Book. They say, 'It is from Allah,' but it is not from Allah. They tell a lie against Allah and they know it.

(79) It is not right for any human being that Allah should give him the Book and Judgement and Prophethood, and then that he should say to people, 'Be worshippers of me rather than Allah.' Rather he will say, 'Be people

of the Lord because of your knowledge of the Book and because you study.'

(80) He would never command you to take the angels and Prophets as Lords. Would He command you to become kafir after being Muslim?

(81) Remember when Allah made a covenant with the Prophets: 'Now that We have given you a share of the Book and Wisdom, and then a Messenger comes to you confirming what is with you, you must have iman in him and help him.' He asked, 'Do you agree and undertake My commission on that condition?' They replied, 'We agree.' He said, 'Bear witness, then. I am with you as one of the witnesses.'

(82) Any who turn away after that are deviators.

(83) Is it other than the deen of Allah that you desire, when everything in the heavens and earth, willingly or unwillingly, submits to Him and to Him you will be returned?

(84) Say, 'We have iman in Allah and what has been sent down to us and what was sent down to Ibrahim, Isma'il and Ishaq and Ya'qub and the Tribes, and what Musa and 'Isa and all the Prophets were given by their Lord. We do not differentiate between any of them. We are Muslims submitted to Him.'

(85) If anyone desires anything other than Islam as a deen, it will not be accepted from him, and in the Next World he will be among the losers.

(86) How can Allah guide a people who have become kafir after having had iman? They bore witness that the Messenger was true and that the Clear Signs had come to them. Allah does not guide people who are wrongdoers.

(87) The repayment of such people is that Allah's curse is on them and that of the angels and of all mankind.

(88) They will be under it for ever. Their punishment will not be lightened. They will be granted no reprieve.

(89) Except for those who, after that, make tawba and put things right. Truly Allah is Ever-Forgiving, Most Merciful.

(90) Those who become kafir after having iman and then increase in their kufr, their tawba will not be accepted. They are the misguided.

(91) As for those who are kafir and die kuffar, the whole earth filled with gold would not be accepted from any of them if they were to offer it as a ransom. They will have a painful punishment. They will have no helpers.

(92) You will not attain true goodness until you give of what you love. Whatever you give away, Allah knows it.

(93) All food was lawful for the tribe of Israel except what Israel made unlawful for himself before the Torah was sent down. Say, 'Bring the Torah and read it out if you are telling the truth.'

(94) So any who, after this, invent a lie against Allah are indeed wrongdoers.

(95) Say, 'Allah speaks the truth, so follow the religion of Ibrahim, a man of pure natural belief. He was not one of the idolaters.'

(96) The first House established for mankind was that at Bakka, a place of blessing and a guidance for all beings.

(97) In it are Clear Signs – the Maqam of Ibrahim. All who enter it are safe. Hajj to the House is a duty owed to Allah by all mankind – those who can find a way to do it. But if anyone is kafir, Allah is Rich Beyond Need of any being.

(98) Say, 'People of the Book, why do you reject Allah's Signs when Allah is witness of everything you do?'

(99) Say, 'People of the Book, why do you bar those who have iman from the Way of Allah, desiring to make it crooked, when you yourselves are witnesses to it? Allah is not unaware of what you do.'

(100) You who have iman! if you obey a group of those given the Book, they will make you revert to being kafir after you have had iman.

(101) How can you be kafir, when Allah's Signs are recited to you and the Messenger is there among you? Whoever holds fast to Allah has been guided to a straight path.

(102) You who have iman! have taqwa of Allah with the taqwa due to Him and do not die except as Muslims.

(103) Hold fast to the rope of Allah all together, and do not separate. Remember Allah's blessing to you when you were enemies and He joined your hearts together so that you became brothers by His blessing. You were on the very brink of a pit of the Fire and He rescued you from it. In this way Allah makes His Signs clear to

you, so that hopefully you will be guided.

(104) Let there be a community among you who call to the good, and enjoin the right, and forbid the wrong. They are the ones who have success.

(105) Do not be like those who split up and differed after the Clear Signs came to them. They will have a terrible punishment

(106) on the Day when faces are whitened and faces are blackened. As for those whose faces are blackened: 'What! Did you become kafir after having had iman? Taste the punishment for your kufr!'

(107) As for those whose faces are whitened, they are in Allah's mercy, remaining in it timelessly, for ever.

(108) These are Allah's Signs which We recite to you with truth. Allah desires no wrong for any being.

(109) Everything in the heavens and everything in the earth belongs to Allah. All matters return to Allah.

(110) You are the best nation ever to be produced before mankind. You enjoin the right, forbid the wrong and have iman in Allah. If the People of the Book were to have iman, it would be better for them. Some of them are muminun but most of them are deviators.

(111) They will not harm you except with abusive words. If they fight you, they will turn their backs on you. Then they will not be helped.

(112) They will be plunged into abasement wherever they are found, unless they have a treaty with Allah and with the people. They have brought down anger from Allah upon themselves, and they have been plunged into destitution. That was because they rejected Allah's Signs and killed the Prophets without any right to do so. That was because they disobeyed and went beyond the limits.

(113) They are not all the same. There is a community among the People of the Book who are upright. They recite Allah's Signs throughout the night, and they prostrate.

(114) They have iman in Allah and the Last Day, and enjoin the right and forbid the wrong, and compete in doing good. They are among the righteous.

(115) You will not be denied the reward for any good thing you do. Allah knows those who have taqwa.

(116) As for those who are kafir, their wealth and children will not help them against Allah in any way. They are the Companions of the Fire. remaining in it timelessly, for ever.

(117) The metaphor of what they spend in their life in this world is that of a wind with an icy bite to it which strikes the crops of a people who have wronged themselves and destroys them. Allah did not wrong them; rather it was themselves they were wronging.

(118) You who have iman! do not take any outside yourselves as intimates. They will do anything to harm you. They love what causes you distress. Hatred has appeared out of their mouths, but what their breasts hide is far worse. We have made the Signs clear to you if you use your intellect.

(119) There you are, loving them when they do not love you, even though you have iman in all the Books. When they meet you, they say, 'We have iman.' But when they leave they bite their fingers out of rage against you. Say, 'Die in your rage.' Allah knows what your hearts contain.

(120) If something good happens to you, it galls them. If something bad strikes you, they rejoice at it. But if you are steadfast and have taqwa, their scheming will not harm you in any way. Allah encompasses what they do.

(121) Remember when you left your family early in the day to instal the muminun in their battle stations.\* Allah is All-Hearing, All-Knowing.

(122) And remember when two of your clans were on the point of losing heart and Allah was their Protector. Let the muminun put their trust in Allah.

(123) Allah helped you at Badr when you were weak so have taqwa of Allah, so that hopefully you will be thankful.

(124) And when you said to the muminun, 'Is it not enough for you that your Lord reinforced you with three thousand angels, sent down?'

(125) Yes indeed! But if you are steadfast and have taqwa and they come upon you suddenly, your Lord will reinforce you with five thousand angels, clearly identified.

(126) Allah only did this for it to be good news for you and so that your hearts might be set at rest by it (help

comes from no one but Allah, the Almighty, the All-Wise)

(127) and so that He might cut off a group of those who are kafir or crush them and they might be turned back in defeat.

(128) You have no part in the affair. Either He will turn towards them or He will punish them, for they are wrongdoers.

(129) Everything in the heavens and everything in the earth belongs to Allah. He forgives whoever He wills and punishes whoever He wills. Allah is Ever-Forgiving, Most Merciful.

(130) You who have iman! do not feed on usury, multiplied and then remultiplied. Have taqwa of Allah so that hopefully you will be successful.

(131) Have fear of the Fire which has been prepared for the kafirun.

(132) Obey Allah and the Messenger so that hopefully you will gain mercy.

(133) Race each other to forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the people who have taqwa:

(134) those who give in times of both ease and hardship, those who control their rage and pardon other people – Allah loves the good-doers –

(135) those who, when they act indecently or wrong themselves, remember Allah and ask forgiveness for their bad actions (and who can forgive bad actions except Allah?) and do not knowingly persist in what they were doing.

(136) Their recompense is forgiveness from their Lord, and Gardens with rivers flowing under them, remaining in them timelessly, for ever. How excellent is the reward of those who act!

(137) Whole societies have passed away before your time, so travel about the earth and see the final fate of the deniers.

(138) This is a clear explanation for all mankind, and guidance and admonition for those who have taqwa.



(139) Do not give up and do not be downhearted. You shall be uppermost if you are muminun.

(140) If you have received a wound, they have already received a similar wound. We deal out such days to people turn by turn, so that Allah will know those who have iman and can gather martyrs from among you – Allah does not love wrongdoers –

(141) and so that Allah can purge those who have iman and wipe out the kafirun.

(142) Or did you imagine that you were going to enter the Garden without Allah knowing those among you who had struggled and knowing the steadfast?

(143) You were longing for death before you met it. Now you have seen it with your own eyes.

(144) Muhammad is only a Messenger and he has been preceded by other Messengers. If he were to die or be killed, would you turn on your heels? Those who turn on their heels do not harm Allah in any way. Allah will recompense the thankful.

(145) No self can die except with Allah's permission, at a predetermined time. If anyone desires the reward in this world, We will give him some of it. If anyone desires the reward in the Next World, We will give him some of it. We will recompense the thankful.

(146) Many a Prophet has been killed, when there were many thousands with him! They did not give up in the face of what assailed them in the Way of Allah, nor did they weaken, nor did they yield. Allah loves the steadfast.

(147) All they said was, 'Our Lord, forgive us our wrong actions and any excesses we went to in what we did and make our feet firm and help us against these kafir people.'

(148) So Allah gave them the reward in this world and the best reward in the Next World. Allah loves good-doers.

(149) You who have iman! if you obey those who are kafir, they will turn you round on your heels and you will be transformed into losers.

(150) No, Allah is your Protector. And He is the best of helpers.

(151) We will cast terror into the hearts of those who are kafir because they have associated others with Allah for which He has not sent down any authority. Their shelter will be the Fire. How evil is the abode of the wrongdoers!

(152) Allah fulfilled His promise to you when you were slaughtering them by His permission. But then you faltered, disputing the command, and disobeyed after He showed you what you love.\* Among you are those who want this world and among you are those who want the next World. Then He turned you from them in order to test you – but He has pardoned you. Allah shows favour to the muminun.

(153) Remember when you were scrambling up the slope, refusing to turn back for anyone, and the Messenger was calling to you from the rear. Allah rewarded you with one distress in return for another so you would not feel grief for what escaped you or what assailed you. Allah is aware of what you do.

(154) Then He sent down to you, after the distress, security, restful sleep overtaking a group of you, whereas another group became prey to anxious thoughts, thinking other than the truth about Allah – thoughts belonging to the Time of Ignorance – saying, ‘Do we have any say in the affair at all?’ Say, ‘The affair belongs entirely to Allah.’ They are concealing within themselves things which they do not disclose to you, saying, ‘If we had only had a say in the affair, none of us would have been killed here in this place.’ Say, ‘Even if you had been inside your homes, those people for whom being killed was decreed would have gone out to their place of death.’ So that Allah might test what is in your breasts and purge what is in your hearts. Allah knows all that your hearts contain.

(155) Those of you who turned their backs on the day the two armies clashed – it was Shaytan who made them slip for what they had done. But Allah has pardoned them. Allah is Ever-Forgiving, All-Forbearing.

(156) You who have iman! do not be like those who are kafir and say of their brothers, when they are going on journeys or military expeditions, ‘If they had only been with us, they would not have died or been killed,’ so that Allah can make that anguish for them in their hearts. It is Allah Who gives life and causes to die. Allah sees what you do.

(157) If you are killed in the Way of Allah or if you die, forgiveness and mercy from Allah are better than anything you can acquire.

(158) If you die or you are killed, it is to Allah that you will be gathered.

(159) It is a mercy from Allah that you were gentle with them. If you had been rough or hard of heart, they would have scattered from around you. So pardon them and ask forgiveness for them, and consult with them about the matter. Then when you have reached a firm decision, put your trust in Allah. Allah loves those who put their trust in Him.

(160) If Allah helps you, no one can vanquish you. If He forsakes you, who can help you after that? So the muminun should put their trust in Allah.

(161) No Prophet would ever be guilty of misappropriation. Those who misappropriate will arrive on the Day of Rising with what they have misappropriated. Then every self will be paid in full for what it earned. They will not be wronged.

(162) Is someone who pursues the pleasure of Allah the same as someone who incurs displeasure from Allah and whose refuge is Hell? What an evil destination!

(163) They have different ranks with Allah. Allah sees what they do.

(164) Allah showed great kindness to the muminun when He sent a Messenger to them from among themselves to recite His Signs to them and purify them and teach them the Book and Wisdom, even though before that they were clearly misguided.

(165) Why is it that when a calamity happens to you, when you have already inflicted twice as much, you say, 'How could this possibly happen?' Say, 'It has come from your own selves.' Allah has power over all things.

(166) What assailed you on the day the two armies met was by Allah's permission, so that He would know the muminun,

(167) and so that He would know the hypocrites. They were told, 'Come and fight in the Way of Allah or at least help defend us.' They said, 'If we knew there would be a fight, we would certainly follow you.' They were closer to kufr that day than to iman, saying with their mouths what was not in their hearts. And Allah knows best what they are hiding.

(168) They are those who said of their brothers, when they themselves had stayed behind, 'If they had only obeyed us, they would not have been killed.' Say, 'Then ward off death from yourselves if you are telling the truth.'

(169) Do not suppose that those killed in the Way of Allah are dead. No indeed! They are alive and well provided for in the very presence of their Lord,

(170) delighting in the favour Allah has bestowed on them, rejoicing over those they left behind who have not yet joined them, feeling no fear and knowing no sorrow,

(171) rejoicing in blessings and favour from Allah and that Allah does not let the wage of the muminun go to waste.

(172) Those who did good and had taqwa among those who responded to Allah and the Messenger after the wound had been inflicted will have an immense reward:

(173) those to whom people said, 'The people have gathered against you, so fear them.' But that merely increased their iman and they said, 'Allah is enough for us and the Best of Guardians.'

(174) So they returned with blessings and bounty from Allah and no evil touched them. They pursued the pleasure of Allah. Allah's favour is indeed immense.

(175) It was only Shaytan frightening you through his friends. But do not fear them – fear Me if you are muminun.

(176) Do not let those who rush headlong into kufr sadden you. They do not harm Allah in any way. Allah desires to assign no portion to them in the Next World. They will have a terrible punishment.

(177) Those who sell iman for kufr do not harm Allah in any way. They will have a painful punishment.

(178) Those who are kafir should not imagine that the extra time We grant to them is good for them. We only allow them more time so they will increase in evildoing. They will have a humiliating punishment.

(179) Allah will only leave the muminun in the position you now are in so that He can sift out the rotten from the good. Allah has not given you access to the Unseen. But Allah chooses those of His Messengers whom He wills. So have iman in Allah and His Messengers. If you have iman and taqwa you will have an immense reward.

(180) Those who are tight-fisted with the bounty Allah has given them should not suppose that that is better for them. No indeed. it is worse for them! What they were tight-fisted with will be hung around their necks on

the Day of Rising. Allah is the inheritor of the heavens and the earth and Allah is aware of what you do.

(181) Allah has heard the words of those who say, 'Allah is poor and we are rich.' We will write down what they said and their killing of the Prophets without any right to do so and We will say, 'Taste the punishment of the Burning.'

(182) That is on account of what you did. Allah does not wrong His slaves.

(183) Those who say, 'Allah has made a contract with us that we should not have iman in any Messenger until he brings us a sacrifice consumed by fire.' Say, 'Messengers came to you before me with the Clear Signs and with what you say. So why did you kill them if you are telling the truth?'

(184) If they deny you, Messengers before you were also denied, who brought the Clear Signs and written texts and the illuminating Book.

(185) Every self will taste death. You will be paid your wages in full on the Day of Rising. Anyone who is distanced from the Fire and admitted to the Garden has triumphed. The life of this world is just the enjoyment of delusion.

(186) You will be tested in your wealth and in yourselves and you will hear many abusive words from those given the Book before you and from those who are idolaters. But if you are steadfast and have taqwa, that is the most resolute course to take.

(187) Allah made a covenant with those given the Book: 'You must make it clear to people and not conceal it.' But they toss it in disdain behind their backs and sell it for a paltry price. What an evil sale they make!

(188) Those who exult in what they have done and love to be praised for what they have not done should not suppose that they have escaped the punishment. They will have a painful punishment.

(189) The kingdom of the heavens and earth belongs to Allah. Allah has power over all things.

(190) In the creation of the heavens and the earth, and the alternation of night and day, there are Signs for people with intelligence:

(191) those who remember Allah, standing, sitting and lying on their sides, and reflect on the creation of the heavens and the earth: 'Our Lord, You have not created this for nothing. Glory be to You! So safeguard us

from the punishment of the Fire.

(192) Our Lord, those You cast into the Fire, You have indeed disgraced. The wrongdoers will have no helpers.

(193) Our Lord, we heard a caller calling us to iman: “Have iman in your Lord!” and we had iman. Our Lord, forgive us our wrong actions, erase our bad actions from us and take us back to You with those who are truly good.

(194) Our Lord, give us what You promised us through Your Messengers, and do not disgrace us on the Day of Rising. You do not break Your promise.’

(195) Their Lord responds to them: ‘I will not let the deeds of any doer among you go to waste, male or female – you are both the same in that respect. Those who made hijra and were driven from their homes and suffered harm in My Way and fought and were killed, I will erase their bad actions from them and admit them into Gardens with rivers flowing under them, as a reward from Allah. The best of all rewards is with Allah.’

(196) Do not be deceived by the fact that those who are kafir move freely about the earth.

(197) A brief enjoyment; then their shelter will be Hell. What an evil resting-place!

(198) But those who have taqwa of their Lord will have Gardens with rivers flowing under them, remaining in them timelessly, for ever: hospitality from Allah. What is with Allah is better for those who are truly good.

(199) Among the people of the Book there are some who have iman in Allah and in what has been sent down to you and what was sent down to them, and who are humble before Allah. They do not sell Allah’s Signs for a paltry price. Such people will have their reward with their Lord. And Allah is swift at reckoning.

(200) You who have iman, be steadfast; be supreme in steadfastness; be firm on the battlefield; and have taqwa of Allah; so that hopefully you will be successful.

# An-Nisaa

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) O mankind! have taqwa of your Lord who created you from a single self and created its mate from it and then disseminated many men and women from the two of them. Have taqwa of Allah in whose name you make demands on one another and also in respect of your families. Allah watches over you continually.

(2) Give orphans their property, and do not substitute bad things for good. Do not assimilate their property into your own. Doing that is a serious crime.

(3) If you are afraid of not behaving justly towards orphans, then marry other permissible women, two, three or four. But if you are afraid of not treating them equally, then only one, or those you own as slaves. That makes it more likely that you will not be unfair.

(4) Give women their dowry as an outright gift. But if they are happy to give you some of it, make use of it with pleasure and goodwill.

(5) Do not hand over to the simple-minded any property of theirs for which Allah has made you responsible, but provide for them and clothe them out of it, and speak to them correctly and courteously.

(6) Keep a close check on orphans until they reach a marriageable age, then if you perceive that they have sound judgement hand over their property to them. Do not consume it extravagantly and precipitately before they come of age. Those who are wealthy should abstain from it altogether. Those who are poor should use it sensibly and correctly. When you hand over their property to them ensure that there are witnesses on their behalf. Allah suffices as a Reckoner.

(7) Men receive a share of what their parents and relatives leave and women receive a share of what their parents and relatives leave, a fixed share, no matter whether it is a little or a lot.

(8) If other relatives or orphans or poor people attend the sharing-out, provide for them out of it and speak to

them correctly and courteously.

(9) People should show concern in the same way that they would fear for small children if they were to die leaving them behind. They should have taqwa of Allah and say words that are appropriate.

(10) People who consume the property of orphans wrongfully consume nothing in their bellies except fire. They will roast in a Searing Blaze.

(11) Allah instructs you regarding your children: A male receives the same as the share of two females. If there are more than two daughters they receive two-thirds of what you leave. If she is one on her own she receives a half. Each of your parents receives a sixth of what you leave if you have children. If you are childless and your heirs are your parents your mother receives a third. If you have brothers or sisters your mother receives a sixth, after any bequest you make or any debts. With regard to your fathers and your sons, you do not know which of them is going to benefit you more. These are obligatory shares from Allah. Allah is All-Knowing, All-Wise.

(12) You receive half of what your wives leave if they are childless. If they have children you receive a quarter of what they leave after any bequest they make or any debts. They receive a quarter of what you leave if you are childless. If you have children they receive an eighth of what you leave after any bequest you make or any debts. If a man or woman has no direct heirs, but has a brother or sister, each of them receives a sixth. If there are more than that they share in a third after any bequest you make or any debts, making sure that no one's rights are prejudiced. This is an instruction from Allah. Allah is All-Knowing, All-Forbearing.

(13) These are Allah's limits. As for those who obey Allah and His Messenger, We will admit them into Gardens with rivers flowing under them, remaining in them timelessly, for ever. That is the Great Victory.

(14) As for him who disobeys Allah and His Messenger and oversteps His limits, We will admit him into a Fire, to remain in it timelessly, for ever. He will have a humiliating punishment.

(15) If any of your women commit fornication, four of you must be witnesses against them. If they bear witness, detain them in their homes until death releases them or Allah ordains another procedure for their case.

(16) If two men commit a like abomination, punish them. If they make tawba and reform, leave them alone. Allah is Ever-Returning, Most Merciful.



(17) Allah only accepts the tawba of those who do evil in ignorance and then quickly make tawba after doing it. Allah turns towards such people. Allah is All-Knowing, All-Wise.

(18) There is no tawba for people who persist in doing evil until death comes to them and who then say, 'Now I make tawba,' nor for people who die kafir. We have prepared for them a painful punishment.

(19) You who have iman! it is not halal for you to inherit women by force. Nor may you treat them harshly so that you can make off with part of what you have given them, unless they commit an act of flagrant indecency. Live together with them correctly and courteously. If you dislike them, it may well be that you dislike something in which Allah has placed a lot of good.

(20) If you desire to exchange one wife for another and have given your original wife a large amount, do not take any of it. Would you take it by means of slander and outright crime?

(21) How could you take it when you have been intimate with one another and they have made a binding contract with you?

(22) Do not marry any women your fathers married – except for what may have already taken place. That is an indecent act, a loathsome thing and an evil path.

(23) Haram for you are: your mothers and your daughters and your sisters, your maternal aunts and your paternal aunts, your brothers' daughters and your sisters' daughters, your foster mothers who have suckled you, your foster sisters by suckling, your wives' mothers, your stepdaughters who are under your protection: the daughters of your wives whom you have had sexual relations with (though if you have not had sexual relations with them there is nothing blameworthy for you in it then), the wives of your sons whom you have fathered, and marrying two sisters at the same time – except for what may have already taken place. Allah is Ever-Forgiving, Most Merciful.

(24) And also married women, except for those you have taken in war as slaves. This is what Allah has prescribed for you. Apart from that He has made all other women halal for you provided you seek them with your wealth in marriage and not in fornication. When you consummate your marriage with them give them their prescribed dowry. There is nothing wrong in any further agreement you might come to after the dowry has been given. Allah is All-Knowing, All-Wise.

(25) If any of you do not have the means to marry free women who are muminun, you may marry slavegirls

who are muminun. Allah knows best about your iman; you are all the same in that respect. Marry them with their owners' permission and give them their dowries correctly and courteously as married women, not in fornication or taking them as lovers. When they are married, if they commit fornication they should receive half the punishment of free women. This is for those of you who are afraid of committing fornication. But being patient is better for you. Allah is Ever-Forgiving, Most Merciful.

(26) Allah desires to make things clear to you and to guide you to the correct practices of those before you and to turn towards you. Allah is All-Knowing, All-Wise.

(27) Allah desires to turn towards you, but those who pursue their lower appetites desire to make you deviate completely.

(28) Allah desires to make things lighter for you. Man was created weak.

(29) You who have iman! do not consume one another's property by false means, but only by means of mutually agreed trade. And do not kill yourselves. Allah is Most Merciful to you.

(30) As for anyone who does that out of enmity and wrongdoing, We will roast him in a Fire. That is an easy matter for Allah.

(31) If you avoid the serious wrong actions you have been forbidden, We will erase your bad actions from you and admit you by a Gate of Honour.

(32) Do not covet what Allah has given to some of you in preference to others – men have a portion of what they acquire and women have a portion of what they acquire; but ask Allah for His bounty. Allah has knowledge of all things.

(33) We have appointed heirs for everything that parents and relatives leave. If you have a bond with people, give them their share. Allah is a witness of all things.

(34) Men have charge of women because Allah has preferred the one above the other and because they spend their wealth on them. Right-acting women are obedient, safeguarding their husbands' interests in their absence as Allah has guarded them. If there are women whose disobedience you fear, you may admonish them, refuse to sleep with them, and then beat them. But if they obey you, do not look for a way to punish them. Allah is All-High, Most Great.

(35) If you fear a breach between a couple, send an arbiter from his people and an arbiter from her people. If the couple desire to put things right, Allah will bring about a reconciliation between them. Allah is All-Knowing, All-Aware.

(36) Worship Allah and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to neighbours who are related to you and neighbours who are not related to you, and to companions and travellers and your slaves. Allah does not love anyone vain or boastful.

(37) As for those who are tight-fisted and direct others to be tight-fisted, and hide the bounty Allah has given them, We have prepared a humiliating punishment for those who are kafir,

(38) and also for those who spend their wealth to show off to people, not having iman in Allah and the Last Day. Anyone who has made Shaytan his comrade, what an evil comrade he is!

(39) What harm would it have done them to have had iman in Allah and the Last Day and to have given of what Allah has provided for them? Allah knows everything about them.

(40) Allah does not wrong anyone by so much as the smallest speck. And if there is a good deed Allah will multiply it and pay out an immense reward direct from Him.

(41) How will it be when We bring a witness from every nation and bring you as a witness against them?

(42) On that day those who were kafir and disobeyed the Messenger will wish that they were one with the level earth. They will not be able to hide a single circumstance from Allah.

(43) You who have iman! do not approach the prayer when you are drunk, so that you will know what you are saying, nor in a state of major impurity – unless you are travelling – until you have washed yourselves completely. If you are ill or on a journey, or any of you have come from the lavatory or touched women, and you cannot find any water, then do tayammum with pure earth, wiping your faces and your hands. Allah is Ever-Pardoning, Ever-Forgiving.

(44) Do you not see those who were given a portion of the Book trading in misguidance and wanting you to be misguided from the way?

(45) Allah knows best who your enemies are. Allah suffices as a Protector; Allah suffices as a Helper.

(46) Some of the Jews distort the true meaning of words, saying, 'We hear and disobey,' and 'Listen without listening,' and 'Ra'ina!' twisting them with their tongues, disparaging the deen. If they had said, 'We hear and we obey,' and 'Listen,' and, 'Undhurna!' that would have been better for them and more upright. But Allah has cursed them for their kufr. Very few of them have iman.

(47) You who have been given the Book! have iman in what We have sent down confirming what is with you, before We obliterate faces, turning them inside out, or We curse you as We cursed the Companions of the Sabbath. Allah's command is always carried out.

(48) Allah does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that. Anyone who associates something with Allah has committed a terrible crime.

(49) Do you not see those who claim to be purified? No, Allah purifies whoever He wills. They will not be wronged by so much as the smallest speck.

(50) Look how they invent lies against Allah. That suffices as an outright felony.

(51) Do you not see those who were given a portion of the Book having iman in idols and false gods and saying to those who are kafir, 'These people are better guided on their path than the muminun'?

(52) Those are the ones Allah has cursed. And if someone is cursed by Allah you will not find any one to help him.

(53) Or do they indeed really own a portion of Allah's kingdom? In that case they do not give so much as a scrap to other people!

(54) Or do they in fact envy other people for the bounty Allah has granted them? We gave the family of Ibrahim the Book and Wisdom, and We gave them an immense kingdom.

(55) Some of them have iman in him, and some bar access to him. Hell will suffice as a Searing Blaze!

(56) As for those who reject Our Signs, We will roast them in a Fire. Every time their skins are burned off, We will replace them with new skins so that they can taste the punishment. Allah is Almighty, All-Wise.

(57) But as for those who have iman and do right actions, We will admit them into Gardens with rivers flowing under them, remaining in them timelessly, for ever and ever. In them they will have spouses of perfect purity.

and We will admit them into cool, refreshing shade.

(58) Allah commands you to return to their owners the things you hold on trust and, when you judge between people, to judge with justice. How excellent is what Allah exhorts you to do! Allah is All-Hearing, All-Seeing.

(59) You who have iman! obey Allah and obey the Messenger and those in command among you. If you have a dispute about something, refer it back to Allah and the Messenger, if you have iman in Allah and the Last Day. That is the best thing to do and gives the best result.

(60) Do you not see those who claim that they have iman in what has been sent down to you and what was sent down before you, still desiring to turn to a satanic source for judgement in spite of being ordered to reject it? Shaytan wants to misguide them far away.

(61) When they are told, 'Come to what Allah has sent down and to the Messenger,' you see the hypocrites turning away from you completely.

(62) How will it be when a disaster strikes them because of what they have done, and then they come to you swearing by Allah: 'We desired nothing but good and reconciliation'?

(63) Allah knows what is in such people's hearts so turn away from them and warn them and speak to them with words that take effect.

(64) We sent no Messenger except to be obeyed by Allah's permission. If only when they wronged themselves they had come to you and asked Allah's forgiveness and the Messenger had asked forgiveness for them they would have found Allah Ever-Returning, Most Merciful.

(65) No, by your Lord, they are not muminun until they make you their judge in the disputes that break out between them, and then find no resistance within themselves to what you decide and submit themselves completely.

(66) If We had directed them to kill themselves or leave their homes, they would not have done so, except for a very few. But if they had done what they were urged to do, it would have been better for them and far more strengthening.

(67) In that case We would have given them an immense reward from Us

(68) and We would have guided them on a straight path.

(69) Whoever obeys Allah and the Messenger will be with those whom Allah has blessed: the Prophets and the true, the martyrs and the righteous. What excellent company such people are!

(70) That is favour from Allah. Allah suffices as a Knower.

(71) You who have iman! take all necessary precautions, then go out to fight in separate groups or go out as one body.

(72) Among you there are people who hang back and if you encounter a setback then they say, 'Allah has blessed me in that I was not there with them.'

(73) But if you meet with favour from Allah they say – as if there were no friendship between you and them – 'Oh! If only I had been with them so that I too might have won a great victory.'

(74) So let those who sell the life of this world for the Next World fight in the Way of Allah. If someone fights in the Way of Allah, whether he is killed or is victorious, We will pay him an immense reward.

(75) What reason could you have for not fighting in the Way of Allah – for those men, women and children who are oppressed and say, 'Our Lord, take us out of this city whose inhabitants are wrongdoers! Give us a protector from You! Give us a helper from You!'

(76) Those who have iman fight in the Way of Allah. Those who are kafir fight in the way of false gods. So fight the friends of Shaytan! Shaytan's scheming is always feeble.

(77) Do you not see those who were told: 'Hold back from fighting but establish salat and pay zakat'? Then when fighting is prescribed for them, a group of them fear people as Allah should be feared, or even more than that. They say, 'Our Lord, why have you prescribed fighting for us? If only You would give us just a little more time!' Say, 'The enjoyment of this world is very brief. The Next World is better for those who have taqwa. You will not be wronged by so much as the smallest speck.'

(78) Wherever you are, death will catch up with you, even if you are in impregnable fortresses. If a good thing happens to them, they say, 'This has come from Allah.' But if a bad thing happens to them, they say, 'This has come from you.' Say, 'Everything comes from Allah.' What is the matter with these people that they scarcely

understand a single word?

(79) Any good thing that happens to you comes from Allah. Any bad thing that happens to you comes from yourself. We have sent you to mankind as a Messenger. Allah suffices as a Witness.

(80) Whoever obeys the Messenger has obeyed Allah. If anyone turns away, We did not send you to them as their keeper.

(81) They have the word, 'Obedience!' on their tongues but when they leave your presence, a group of them spend the night plotting to do other than what you say. Allah is recording their nocturnal plotting. So let them be and put your trust in Allah. Allah suffices as a Guardian.

(82) Will they not ponder the Qur'an? If it had been from other than Allah, they would have found many inconsistencies in it.

(83) When news of any matter reaches them they spread it about, whether it is of a reassuring or disquieting nature. If they had only referred it to the Messenger and those in command among them, those among them able to discern the truth about it would have had proper knowledge of it. If it were not for Allah's favour to you and His mercy, all but a very few of you would have followed Shaytan.

(84) So fight in the way of Allah – you are only answerable for yourself – and spur on the muminun. It may well be that Allah will curb the force of the kuffar. Allah has greater force and greater power to punish.

(85) Those who join forces for good will receive a reward for it. Those who join forces for evil will be answerable for it. Allah gives all things what they deserve.

(86) When you are greeted with a greeting, return the greeting or improve on it. Allah takes account of everything.

(87) Allah, there is no god but Him. He will gather you to the Day of Rising about which there is no doubt. And whose speech could be truer than Allah's?

(88) How is it that you have become two parties regarding the hypocrites, when Allah has returned them to kufr for what they did? Do you desire to guide people Allah has misguided? When Allah misguides someone, you will find no way for him.

(89) They would like you to be kafir as they are kafir so that you will all be the same. Do not take any of them as friends until they have made hijra in the Way of Allah. But if they run away then seize them and kill them wherever you find them. Do not take any of them as either a friend or helper –

(90) except for those who seek shelter with people with whom you have a treaty, or who come to you greatly perturbed at the prospect of fighting either you or their own people. If Allah had willed, He could have given them the upper hand over you and then they would have fought you. If they keep away from you and do not fight you and submit to you, Allah has not given you any way against such people.

(91) You will find others who desire to be safe from you and safe from their own people. Each time they are returned to fitna they are overwhelmed by it. If they do not keep away from you or submit to you or refrain from fighting, seize them and kill them wherever you find them. Over such people We have given you clear authority.

(92) A mumin should never kill another mumin unless it is by mistake. Anyone who kills a mumin by mistake should free a mumin slave and pay blood-money to his family unless they forgo it as a sadaqa. If he is from a people who are your enemies and is a mumin, you should free a mumin slave. If he is from a people you have a treaty with, blood money should be paid to his family and you should free a mumin slave. Anyone who cannot find the means should fast two consecutive months. This is a concession from Allah. Allah is All-Knowing, All-Wise.

(93) As for anyone who kills a mumin deliberately, his repayment is Hell, remaining in it for ever. Allah is angry with him and has cursed him, and has prepared for him a terrible punishment.

(94) You who have iman! when you go out to fight in the Way of Allah verify things carefully. Do not say, 'You are not a mumin', to someone who greets you as a Muslim, simply out of desire for the goods of this world. With Allah there is booty in abundance. That is the way you were before but Allah has been kind to you. So verify things carefully. Allah is aware of what you do.

(95) Those muminun who stay behind – other than those forced to by necessity – are not the same as those who do jihad in the Way of Allah, sacrificing their wealth and themselves. Allah has given those who do jihad with their wealth and themselves a higher rank than those who stay behind. Allah has promised the Best to both, but Allah has preferred those who do jihad over those who stay behind by an immense reward:



(96) high ranks conferred by Him as well as forgiveness and mercy. Allah is Ever-Forgiving, Most Merciful.

(97) The angels ask those they take while they are wronging themselves, 'What were your circumstances?' They reply, 'We were oppressed on earth.' They say, 'Was Allah's earth not wide enough for you to have made hijra elsewhere in it?' The shelter of such people will be Hell. What an evil destination!

(98) Except for those men, women and children who really are oppressed and do not have any other possibility and are not guided to any way.

(99) It may well be that Allah will pardon them. Allah is Ever-Pardoning, Ever-Forgiving.

(100) Those who make hijra in the Way of Allah will find many places of refuge on the earth and ample sustenance. If anyone leaves his home, making hijra to Allah and His Messenger, and death catches up with him, it is Allah Who will reward him. Allah is Ever-Forgiving, Most Merciful.

(101) When you are travelling in the land, there is nothing wrong in your shortening your salat if you fear that those who are kafir may harass you. The kuffar are your clear-cut enemies.

(102) When you are with them and leading them in salat, a group of them should stand with you, keeping hold of their weapons. When they prostrate, the others should guard your backs. Then the other group who have not yet prayed should come and pray with you. They too should be careful and keep hold of their weapons. Those who are kafir would like you to be negligent of your arms and equipment so that they can swoop down on you once and for all. There is nothing wrong, if you are bothered by rain or you are ill, in laying your weapons down; but take every precaution. Allah has prepared a humiliating punishment for the kafirun.

(103) When you have finished salat remember Allah standing, sitting and lying on your sides. When you are safe again do salat in the normal way. The salat is prescribed for the muminun at specific times.

(104) Do not relax in pursuit of the enemy. If you feel pain, they too are feeling it just as you are, but you hope for something from Allah which they cannot hope for. Allah is All-Knowing, All-Wise.

(105) We have sent down the Book to you with the truth so that you can judge between people according to what Allah has shown to you. But do not be an advocate for the treacherous.

(106) And ask Allah's forgiveness. Allah is Ever-Forgiving, Most Merciful.

(107) Do not argue on behalf of those who betray themselves. Allah does not love any evildoing traitors.

(108) They try to conceal themselves from people, but they cannot conceal themselves from Allah. He is with them when they spend the night saying things which are not pleasing to Him. Allah encompasses everything they do.

(109) Here you are arguing on their behalf in this world, but who will argue with Allah on their behalf on the Day of Rising? Who will act as guardian for them then?

(110) Anyone who does evil or wrongs himself and then asks Allah's forgiveness will find Allah Ever-Forgiving, Most Merciful.

(111) If anyone commits an evil action the responsibility for it is his alone. Allah is All-Knowing, All-Wise.

(112) Anyone who commits an error or an evil action, and then ascribes it to someone innocent, bears the weight of slander and clear wrongdoing.

(113) Were it not for Allah's favour to you and His mercy, a group of them would almost have managed to mislead you. But they mislead no one but themselves and do not harm you in any way. Allah has sent down the Book and Wisdom to you and taught you what you did not know before. Allah's favour to you is indeed immense.

(114) There is no good in much of their secret talk, except in the case of those who enjoin sadaqa, or what is right, or putting things right between people. If anyone does that, seeking the pleasure of Allah, We will give him an immense reward.

(115) But if anyone opposes the Messenger after the guidance has become clear to him, and follows other than the path of the muminun, We will hand him over to whatever he has turned to, and We will roast him in Hell. What an evil destination!

(116) Allah does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that. Anyone who associates something with Allah has gone very far astray.

(117) What they call on apart from Him are female idols. What they call on is an arrogant shaytan

(118) whom Allah has cursed. He said, 'I will take a certain fixed proportion of Your slaves.

(119) I will lead them astray and fill them with false hopes. I will command them and they will cut off cattle's ears. I will command them and they will change Allah's creation.' Anyone who takes Shaytan as his protector in place of Allah has clearly lost everything.

(120) He makes promises to them and fills them with false hopes. But what Shaytan promises them is nothing but delusion.

(121) The shelter of such people will be Hell. They will find no way to escape from it.

(122) But as for those who have iman and do right actions, We will admit them into Gardens with rivers flowing under them, remaining in them timelessly, for ever and ever. Allah's promise is true. Whose speech could be truer than Allah's?

(123) It is not a matter of wishful thinking on your part nor of the wishful thinking of the People of the Book. Anyone who does evil will be repaid for it. He will not find any protector or helper besides Allah.

(124) Anyone, male or female, who does right actions and is a mumin, will enter the Garden. They will not be wronged by so much as the tiniest speck.

(125) Who could have a better deen than someone who submits himself completely to Allah and is a good-doer, and follows the religion of Ibrahim, a man of pure natural belief? Allah took Ibrahim as an intimate friend.

(126) What is in the heavens and in the earth belongs to Allah. Allah encompasses all things.

(127) They will ask you for a fatwa about women. Say, 'Allah gives you a fatwa about them; and also what is recited to you in the Book about orphan girls to whom you do not give the inheritance they are owed, while at the same time desiring to marry them; and also about young children who are denied their rights: that you should act justly with respect to orphans.' Whatever good you do, Allah knows it.

(128) If a woman fears cruelty or aversion on her husband's part, there is nothing wrong in the couple becoming reconciled. Reconciliation is better. But people are prone to selfish greed. If you do good and have taqwa, Allah is aware of what you do.

(129) You will not be able to be completely fair between your wives, however hard you try. But do not be completely partial so as to leave a wife, as it were, suspended in mid-air. And if you make amends and have

taqwa, Allah is Ever-Forgiving, Most Merciful.

(130) If a couple do separate, Allah will enrich each of them from His boundless wealth. Allah is All-Encompassing, All-Wise.

(131) What is in the heavens and in the earth belongs to Allah. We have instructed those given the Book before you and you yourselves, to have taqwa of Allah, but if you are kafir, what is in the heavens and in the earth belongs to Allah. Allah is Rich Beyond Need, Praiseworthy.

(132) What is in the heavens and in the earth belongs to Allah. Allah suffices as a Guardian.

(133) Mankind! if He wanted, He could remove you altogether, and produce others instead. Allah certainly has the power to do that.

(134) If anyone desires the reward of this world, the reward of both this world and the Next World is with Allah. Allah is All-Hearing, All-Seeing.

(135) You who have iman! be upholders of justice, bearing witness for Allah alone, even against yourselves or your parents and relatives. Whether they are rich or poor, Allah is well able to look after them. Do not follow your own desires and deviate from the truth. If you twist or turn away, Allah is aware of what you do.

(136) You who have iman! have iman in Allah and His Messenger and in the Book He sent down to His Messenger, and the Books He sent down before. Anyone who rejects Allah and His angels and His Books and His Messengers and the Last Day has gone very far astray.

(137) As for those who have iman and then return to kufr, and then again have iman and then return to kufr, and then increase in kufr, Allah will not forgive them or guide them on any path.

(138) Give news to the hypocrites that they will have a painful punishment.

(139) Do those who take the kafirun as protectors, rather than the muminun, hope to find power and strength with them? Power and strength belong entirely to Allah.

(140) It has been sent down to you in the Book that when you hear Allah's Signs being rejected and mocked at by people, you must not sit with them till they start talking of other things. If you do you are just the same as them. Allah will gather all the hypocrites and kafirun into Hell.

(141) Those who anticipate the worst for you say, 'Were we not with you?' whenever you gain a victory from Allah, but if the kuffar have a success they say, 'Did we not have the upper hand over you and yet in spite of that keep the muminun away from you?' Allah will judge between you on the Day of Rising. Allah will not give the kuffar any way against the muminun.

(142) The hypocrites think they deceive Allah, but He is deceiving them. When they get up to pray, they get up lazily, showing off to people, and only remembering Allah a very little.

(143) They vacillate between the two – not joining these or joining those. If Allah misguides someone, you will not find any way for him to go.

(144) You who have iman! do not take the kafirun as friends rather than the muminun. Do you want to give Allah clear proof against you?

(145) The hypocrites are in the lowest level of the Fire. You will not find any one to help them,

(146) except those who make tawba and put things right and hold fast to Allah and dedicate their deen to Allah alone; they are with the muminun. Allah will give the muminun an immense reward.

(147) Why should Allah punish you if you are thankful and have iman? Allah is All-Thankful, All-Knowing.

(148) Allah does not like evil words being voiced out loud, except in the case of someone who has been wronged. Allah is All-Hearing, All-Knowing.

(149) Whether you reveal a good act or keep it hidden, or pardon an evil act, Allah is Ever-Pardoning, All-Powerful.

(150) Those who reject Allah and His Messengers and desire to cause division between Allah and His Messengers, saying, 'We have iman in some and reject the others,' wanting to take a pathway in between,

(151) such people are the true kuffar. We have prepared a humiliating punishment for the kuffar.

(152) Those who have iman in Allah and His Messengers and do not differentiate between any of them, We will pay them their wages. Allah is Ever-Forgiving, Most Merciful.

(153) The People of the Book will ask you to bring down a Book from heaven to them. They asked Musa for

even more than that. They said, 'Let us see Allah with our own eyes.' So the lightning-bolt struck them down for their wrongdoing. Then they adopted the Calf after the Clear Signs had come to them, but We pardoned them for that and gave Musa clear authority.

(154) We lifted up the Mount above their heads in accordance with the covenant they had made, and We said to them, 'Enter the gate prostrating,' and We said to them, 'Do not break the Sabbath,' and We made a binding covenant with them.

(155) Because of the fact that they broke their covenant, and rejected Allah's Signs, and killed the Prophets without any right to do so and said, 'Our hearts are uncircumcised,' Allah has stamped them with kufr, so they do not have iman except for very few.

(156) And on account of their kufr, and their utterance of a monstrous slander against Maryam,

(157) and their saying, 'We killed the Messiah, 'Isa son of Maryam, Messenger of Allah.' They did not kill him and they did not crucify him but it was made to seem so to them. Those who argue about him are in doubt about it. They have no real knowledge of it, just conjecture. But they certainly did not kill him.

(158) Allah raised him up to Himself. Allah is Almighty, All-Wise.

(159) There is not one of the People of the Book who will not believe in him before he dies; and on the Day of Rising he will be a witness against them.

(160) Because of wrongdoing on the part of the Jews, We made haram for them some good things which had previously been halal for them; and because of their obstructing many people from the Way of Allah,

(161) and because of their practising usury when they were forbidden to do it, and because of their consuming people's wealth by wrongful means, We have prepared for the kafirun among them a painful punishment.

(162) But those of them who are firmly rooted in knowledge, and the muminun, have iman in what has been sent down to you and what was sent down before you: those who establish salat and pay zakat, and have iman in Allah and the Last Day – We will pay such people an immense wage.

(163) We have revealed to you as We revealed to Nuh and the Prophets who came after him. And We revealed to Ibrahim and Isma'il and Ishaq and Ya'qub and the Tribes, and 'Isa and Ayyub and Yunus and

Harun and Sulayman. And We gave Dawud the Zabur.

(164) There are Messengers We have already told you about and Messengers We have not told you about; and Allah spoke directly to Musa –

(165) Messengers bringing good news and giving warning, so that people will have no argument against Allah after the coming of the Messengers. Allah is Almighty, All-Wise.

(166) But Allah bears witness to what He has sent down to you. He has sent it down with His knowledge. The angels bear witness as well. And Allah suffices as a Witness.

(167) Those who are kafir and bar access to the Way of Allah have gone very far astray.

(168) Allah will not forgive those who are kafir and do wrong or guide them on any path,

(169) except the path of Hell, remaining in it timelessly, for ever and ever. That is easy for Allah.

(170) Mankind! the Messenger has brought you the truth from your Lord, so it is better for you to have iman. But if you are kafir, everything in the heavens and the earth belongs to Allah. Allah is All-Knowing, All-Wise.

(171) People of the Book! do not go to excess in your deen. Say nothing but the truth about Allah. The Messiah, 'Isa son of Maryam, was only the Messenger of Allah and His Word, which He cast into Maryam, and a Spirit from Him. So have iman in Allah and His Messengers. Do not say, 'Three.' It is better that you stop. Allah is only One God. He is too Glorious to have a son! Everything in the heavens and in the earth belongs to Him. Allah suffices as a Guardian.

(172) The Messiah would never disdain to be a slave to Allah nor would the angels near to Him. If any do disdain to worship Him, and grow arrogant, He will in any case gather them all to Him.

(173) As for those who have iman and do right actions, He will pay them their wages in full and will give them increase from His favour. As for those who show disdain and grow arrogant, He will punish them with a painful punishment. They will not find any protector or helper for themselves besides Allah.

(174) Mankind! a clear proof has come to you from your Lord. We have sent down a Clear Light to you.

(175) As for those who have iman in Allah and hold fast to Him, He will admit them into mercy and favour from

Him and will guide them to Him on a straight path.

(176) They will ask you for a fatwa. Say: 'Allah gives you a fatwa about people who die without direct heirs: If a man dies childless but has a sister she receives half of what he leaves, and he is her heir if she dies childless. If there are two sisters they receive two-thirds of what he leaves. If there are brothers and sisters the males receive the share of two females. Allah makes things clear to you so you will not go astray. Allah has knowledge of all things.'



## Al-Maaida

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) You who have iman! fulfil your contracts. All livestock animals are halal for you, except those that are recited to you now; but it is still not halal to hunt while you are in ihram. Allah makes whatever judgements He wills.

(2) You who have iman! do not profane the sacred rites of Allah or the sacred months, or the sacrificial animals, or the ritual garlands, or those heading for the Sacred House, desiring profit and good pleasure from their Lord. When you have come out of ihram, then hunt for game. Do not let hatred for a people who debar you from the Masjid al-Haram incite you into going beyond the limits. Help each other to goodness and taqwa. Do not help each other to wrongdoing and enmity. Have taqwa of Allah. Allah is severe in retribution.

(3) Haram for you are carrion, blood and pork, and what has been consecrated to other than Allah, and animals which have been strangled, and animals which have been killed by a blow, and animals which have fallen to their death, and animals which have been gored, and animals which wild beasts have eaten – except those you are able to slaughter properly – and animals which have been sacrificed on altars, and deciding things by means of divining arrows – that is deviance. Today the kuffar have despaired of overcoming your deen. So do not be afraid of them but be afraid of Me. Today I have perfected your deen for you and



completed My blessing upon you and I am pleased with Islam as a deen for you. But if anyone is forced by hunger, not intending any wrongdoing, Allah is Ever-Forgiving, Most Merciful.

(4) They will ask you what is halal for them. Say: 'All good things are halal for you, and also what is caught for you by hunting animals which you have trained as Allah has taught you. Eat what they catch for you, mentioning Allah's name over it.' And have taqwa of Allah. Allah is swift at reckoning.

(5) Today all good things have been made halal for you. And the food of those given the Book is also halal for you and your food is halal for them. So are free women from among the muminun and free women of those given the Book before you, once you have given them their dowries in marriage, not in fornication or taking them as lovers. But as for anyone who rejects iman, his actions will come to nothing and in the Next World he will be among the losers.

(6) You who have iman! when you get up to do salat, wash your faces and your hands and your arms to the elbows, and wipe over your heads, and wash your feet to the ankles. If you are in a state of major impurity, then purify yourselves. But if you are ill or on a journey, or have come from the lavatory, or have touched women, and cannot find any water, then do tayammum with pure earth, and wipe your faces and your hands. Allah does not want to make things difficult for you, but He does want to purify you and to perfect His blessing upon you so that hopefully you will be thankful.

(7) Remember Allah's blessing to you and the covenant He made with you when you said, 'We hear and we obey.' Have taqwa of Allah. Allah knows what the heart contains.

(8) You who have iman! show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to taqwa. Have taqwa of Allah. Allah is aware of what you do.

(9) Allah has promised those who have iman and do right actions forgiveness and an immense reward.

(10) But those who are kafir and deny Our Signs, are the Companions of the Blazing Fire.

(11) You who have iman! remember Allah's blessing to you when certain people were on the verge of raising their hands against you and He held their hands back from you. Have taqwa of Allah. The muminun should put their trust in Allah.

(12) Allah made a covenant with the tribe of Israel and We raised up twelve leaders from among them. Allah said, 'I am with you. If you establish salat and pay zakat, and have iman in My Messengers and respect and support them, and make a generous loan to Allah, I will erase your wrong actions from you and admit you into Gardens with rivers flowing under them. Any of you who are kafir after that have gone astray from the right way.'

(13) But because of their breaking of their covenant, We have cursed them and made their hearts hard. They distort the true meaning of words and have forgotten a good portion of what they were reminded of. You will never cease to come upon some act of treachery on their part, except for a few of them. Yet pardon them, and overlook. Allah loves good-doers.

(14) We also made a covenant with those who say, 'We are Christians,' and they too forgot a good portion of what they were reminded of. So We stirred up enmity and hatred between them until the Day of Rising when Allah will inform them about what they did.

(15) People of the Book! Our Messenger has come to you, making clear to you much of the Book that you have kept concealed, and passing over a lot. A Light has come to you from Allah and a Clear Book.

(16) By it, Allah guides those who follow what pleases Him to the ways of Peace. He will bring them from the darkness to the light by His permission, and guide them to a straight path.

(17) Those who say, 'Allah is the Messiah, son of Maryam,' are kafir. Say: 'Who possesses any power at all over Allah if He desires to destroy the Messiah, son of Maryam, and his mother, and everyone else on earth?' The kingdom of the heavens and the earth and everything between them belongs to Allah. He creates whatever He wills. Allah has power over all things.

(18) The Jews and Christians say, 'We are Allah's children and His loved ones.' Say: 'Why, then, does He punish you for your wrong actions? No, you are merely human beings among those He has created. He forgives whoever He wills and He punishes whoever He wills. The kingdom of the heavens and the earth and everything between them belongs to Allah. He is our final destination.'

(19) People of the Book! Our Messenger has come to you, making things clear to you, after a period with no Messengers, lest you should say, 'No one came to us bringing good news or warning.' Someone has come to you bringing good news and a warning. Allah has power over all things.

(20) Remember when Musa said to his people, 'My people! remember Allah's blessing to you when He appointed Prophets among you and appointed kings for you, and gave you what He had not given to anyone else in all the worlds!

(21) 'My people! enter the Holy Land which Allah has ordained for you Do not turn back in your tracks and so become transformed into losers.'

(22) They said, 'There are tyrants in it, Musa. We will not enter it until they leave. If they leave it, then we will go in.'

(23) Two men among those who were afraid, but whom Allah had blessed, said, 'Enter the gate against them! Once you have entered it, you will be victorious. Put your trust in Allah if you are muminun.'

(24) They said, 'We will never enter it, Musa, as long as they are there. So you and your Lord go and fight. We will stay sitting here.'

(25) He said, 'My Lord, I have no control over anyone but myself and my brother, so make a clear distinction between us and this deviant people.'

(26) He said, 'The land will be forbidden to them for forty years during which they will wander aimlessly about the earth. Do not waste grief on this deviant people.'

(27) Recite to them the true report of Adam's two sons when they offered a sacrifice and it was accepted from one of them but not accepted from the other. The one said, 'I shall kill you.' The other said, 'Allah only accepts from people who have taqwa.

(28) Even if you do raise your hand against me to kill me, I am not going to raise my hand against you to kill you. Truly I fear Allah, the Lord of all the worlds.

(29) I want you to take on both my wrongdoing and your wrongdoing and so become one of the Companions of the Fire. That is the repayment of the wrongdoers.'

(30) So his lower self persuaded him to kill his brother, and he killed him and became one of the lost.

(31) Then Allah sent a crow which scratched at the earth to show him how to conceal his brother's corpse. He said, 'Woe is me! Can I not even be like this crow and conceal my brother's corpse?' And he became one of

those who suffer bitter remorse

(32) on account of that. So We decreed for the tribe of Israel that if someone kills another person – unless it is in retaliation for someone else or for causing corruption in the earth – it is as if he had murdered all mankind. And if anyone gives life to another person, it is as if he had given life to all mankind. Our Messengers came to them with Clear Signs but even after that many of them committed outrages in the earth.

(33) The reprisal against those who wage war on Allah and His Messenger, and go about the earth corrupting it, is that they should be killed or crucified, or have their alternate hands and feet cut off, or be banished from the land. That will be their degradation in this world and in the Next World they will have a terrible punishment,

(34) except for those who make tawba before you gain power over them. Know that Allah is Ever-Forgiving, Most Merciful.

(35) You who have iman! have taqwa of Allah and seek the means of drawing near to Him, and do jihad in His Way, so that hopefully you will be successful.

(36) As for those who are kafir, if they had everything on the earth and the same again with it to ransom themselves from the punishment of the Day of Rising, it would not be accepted from them. They will have a painful punishment.

(37) They will want to get out of the Fire but they will not be able to. They will have an everlasting punishment.

(38) As for thieves, both male and female, cut off their hands in reprisal for what they have done: an object lesson from Allah. Allah is Almighty, All-Wise.

(39) But if anyone makes tawba after his wrongdoing and puts things right, Allah will turn towards him. Allah is Ever-Forgiving, Most Merciful.

(40) Do you not know that the kingdom of the heavens and earth belongs to Allah? He punishes whoever He wills and forgives whoever He wills. Allah has power over all things.

(41) O Messenger! do not be grieved by those who rush headlong into kufr among those who say 'We have iman' with their tongues when their hearts contain no iman and among the Jews. Those who listen to lies listen to other people who have not come to you, distorting words from their proper meanings, saying, 'If you

are given this, then take it. If you are not given it, then beware!' If Allah desires misguidance for someone, you cannot help him against Allah in any way. Those are the people whose hearts Allah does not want to purify. They will have disgrace in this world and in the Next World they will have a terrible punishment.

(42) They are people who listen to lies and consume ill-gotten gains. If they come to you, you can either judge between them or turn away from them. If you turn away from them, they cannot harm you in any way. But if you do judge, judge between them justly. Allah loves the just.

(43) How can they make you their judge when they have the Torah with them which contains the judgement of Allah? Then even after that they turn their backs! Such people are certainly not muminun.

(44) We sent down the Torah containing guidance and light, and the Prophets who had submitted themselves gave judgement by it for the Jews – as did their scholars and their rabbis – by what they had been allowed to preserve of Allah's Book to which they were witnesses. Do not be afraid of people, be afraid of Me. And do not sell My Signs for a paltry price. Those who do not judge by what Allah has sent down, such people are kafirun.

(45) We prescribed for them in it: 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 retaliation for wounds. But if anyone forgoes that as a sadaqa, it will act as expiation for him. Those who do not judge by what Allah has sent down, such people are wrongdoers.

(46) And We sent 'Isa son of Maryam following in their footsteps, confirming the Torah that came before him. We gave him the Gospel containing guidance and light, confirming the Torah that came before it, and as guidance and admonition for those who have taqwa.

(47) The people of the Gospel should judge by what Allah sent down in it. Those who do not judge by what Allah has sent down, such people are deviators.

(48) And We have sent down the Book to you with truth, confirming and conserving the previous Books. So judge between them by what Allah has sent down and do not follow their whims and desires deviating from the Truth that has come to you. We have appointed a law and a practice for every one of you. Had Allah willed, He would have made you a single community, but He wanted to test you regarding what has come to you. So compete with each other in doing good. Every one of you will return to Allah and He will inform you regarding the things about which you differed.

(49) Judge between them by what Allah has sent down and do not follow their whims and desires. And

beware of them lest they lure you away from some of what Allah has sent down to you. If they turn their backs, then know that Allah wants to afflict them with some of their wrong actions. Many of mankind are deviators.

(50) Do they then seek the judgement of the Time of Ignorance? Who could be better at giving judgement than Allah for people with certainty?

(51) You who have iman! do not take the Jews and Christians as your friends; they are the friends of one another. Any of you who takes them as friends is one of them. Allah does not guide wrongdoing people.

(52) Yet you see those with sickness in their hearts rushing to them, saying, 'We fear the wheel of fate may turn against us.' But it may well be that Allah will bring about victory or some other contingency from Him. Then they will deeply regret their secret thoughts.

(53) Those who have iman say, 'Are these the people who swore by Allah, with their most earnest oaths, that they were with you?' Their actions have come to nothing and they now are losers.

(54) You who have iman! if any of you renounce your deen, Allah will bring forward a people whom He loves and who love Him, humble to the muminun, fierce to the kafirun, who strive in the Way of Allah and do not fear the blame of any censurer. That is the unbounded favour of Allah which He gives to whoever He wills. Allah is Boundless, All-Knowing.

(55) Your friend is only Allah and His Messenger and those who have iman: those who establish salat and pay zakat, and bow.

(56) As for those who make Allah their friend, and His Messenger and those who have iman: it is the party of Allah who are victorious!

(57) You who have iman! do not take as friends any of those given the Book before you or the kuffar who make a mockery and a game out of your deen. Have taqwa of Allah if you are muminun.

(58) When you call to salat they make a mockery and a game of it. That is because they are people who do not use their intellect.

(59) Say: 'People of the Book! do you resent us for any other reason than that we have iman in Allah and what was sent down to us, and what was sent down before, and because most of you are deviators?'

(60) Say: 'Shall I tell you of a reward with Allah far worse than that: that of those whom Allah has cursed and with whom He is angry – turning some of them into monkeys and into pigs – and who worshipped false gods? Such people are in a worse situation and further from the right way.'

(61) When they come to you, they say, 'We have iman.' But they entered with kufr and left with it. Allah knows best what they were hiding.

(62) You see many of them rushing to wrongdoing and enmity and acquiring ill-gotten gains. What an evil thing they do!

(63) Why do their scholars and rabbis not prohibit them from evil speech and acquiring ill-gotten gains? What an evil thing they invent!

(64) The Jews say, 'Allah's hand is chained.' Their hands are chained and they are cursed for what they say! No! Both His hands are open wide and He gives however He wills. What has been sent down to you from your Lord increases many of them in insolence and kufr. We have incited enmity and hatred between them until the Day of Rising. Each time they kindle the fire of war, Allah extinguishes it. They rush about the earth corrupting it. Allah does not love corrupters.

(65) If only the People of the Book had had iman and taqwa, We would have erased their evil deeds from them and admitted them into Gardens of Delight.

(66) If only they had implemented the Torah and the Injil and what was sent down to them from their Lord, they would have been fed from above their heads and beneath their feet. Among them there is a moderate group but what most of them do is evil.

(67) O Messenger! transmit what has been sent down to you from your Lord. If you do not do it you will not have transmitted His Message. Allah will protect you from people. Allah does not guide the people of the kafirun.

(68) Say: 'People of the Book! you have nothing to stand on until you implement the Torah and the Gospel and what has been sent down to you from your Lord.' What has been sent down to you from your Lord increases many of them in insolence and kufr. So do not waste your grief on the people of the kafirun.

(69) Those who have iman and those who are Jews and the Sabaeans and the Christians, all who have iman

in Allah and the Last Day and act rightly will feel no fear and will know no sorrow.

(70) We made a covenant with the tribe of Israel and We sent Messengers to them. Each time a Messenger came to them with something their lower selves did not desire, they denied some and they murdered others.

(71) They thought there would be no fitna. They were blind and deaf. Then Allah turned towards them. Then many of them went blind and deaf again. Allah sees what they do.

(72) Those who say that the Messiah, son of Maryam, is Allah are kafirun. The Messiah said, 'Tribe of Israel! worship Allah, my Lord and your Lord. If anyone associates anything with Allah, Allah has forbidden him the Garden and his refuge will be the Fire.' The wrongdoers will have no helpers.

(73) Those who say that Allah is the third of three are kafirun. There is no god but One God. If they do not stop saying what they say, a painful punishment will afflict those among them who are kafir.

(74) Why do they not turn to Allah and ask for His forgiveness? Allah is Ever-Forgiving, Most Merciful.

(75) The Messiah, the son of Maryam, was only a Messenger, before whom other Messengers came and went. His mother was a woman of truth. Both of them ate food. See how We make the Signs clear to them! Then see how they are perverted!

(76) Say: 'Do you worship, besides Allah, something which has no power to harm or help you when Allah is the All-Hearing, the All-Knowing?'

(77) Say: 'People of the Book! do not go to extremes in your deen, asserting other than the truth, and do not follow the whims and desires of people who were misguided previously and have misguided many others, and are far from the right way.'

(78) Those among the tribe of Israel who were kafir were cursed on the tongue of Dawud and that of 'Isa, son of Maryam. That is because they rebelled and overstepped the limits.

(79) They would not restrain one another from any of the wrong things that they did. How evil were the things they used to do!

(80) You see many of them taking those who are kafir as their friends. What their lower selves have advanced for them is evil indeed. bringing Allah's anger down upon them. They will suffer punishment timelessly. for



ever.

(81) If they had had iman in Allah and the Prophet and what has been sent down to him, they would not have taken them as friends. But most of them are deviators.

(82) You will find that the people most hostile to those who have iman are the Jews and the idolaters. You will find the people most affectionate to those who have iman are those who say, 'We are Christians.' That is because some of them are priests and monks and because they are not arrogant.

(83) When they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of what they recognise of the truth. They say, 'Our Lord, we have iman! So write us down among the witnesses.

(84) How could we not have iman in Allah, and the truth that has come to us, when we long for our Lord to include us among the righteous?'

(85) Allah will reward them for what they say with Gardens with rivers flowing under them, remaining in them timelessly, for ever. That is the recompense of the good-doers.

(86) As for those who are kafir and deny Our Signs, they are the Companions of the Blazing Fire.

(87) You who have iman! do not make haram the good things Allah has made halal for you, and do not overstep the limits. Allah does not love people who overstep the limits.

(88) Eat the halal and good things Allah has provided for you, and have taqwa of Allah, Him in Whom you have iman.

(89) Allah does not take you to task for your inadvertent oaths, but He will take you to task for oaths you make intentionally. The expiation in that case is to feed ten poor people with the average amount you feed your family, or clothe them, or free a slave. Anyone without the means to do so should fast three days. That is the expiation for breaking oaths when you have sworn them. Keep your oaths. In this way Allah makes His Signs clear to you, so that hopefully you will be thankful.

(90) You who have iman! wine and gambling, stone altars and divining arrows are filth from the handiwork of Shaytan. Avoid them completely so that hopefully you will be successful.

(91) Shaytan wants to stir up enmity and hatred between you by means of wine and gambling, and to debar you from remembrance of Allah and from salat. Will you not then give them up?

(92) Obey Allah and obey the Messenger and beware! If you turn your backs, know that Our Messenger is only responsible for clear transmission.

(93) Those who have iman and do right actions are not to blame for anything they have consumed provided they have taqwa and iman and do right actions, and then again have taqwa and iman, and then have taqwa and do good. Allah loves good-doers.

(94) You who have iman! Allah will test you with game animals which come within the reach of your hands and spears, so that Allah will know those who fear Him in the Unseen. Anyone who oversteps the limits after this will have a painful punishment.

(95) You who have iman! do not kill game while you are in ihram. If one of you kills any deliberately, the reprisal for it is a livestock animal equivalent to what he killed, as judged by two just men among you, a sacrifice to reach the Ka'ba, or expiation by feeding the poor, or fasting commensurate with that, so that he may taste the evil consequences of what he did. Allah has pardoned all that took place in the past; but if anyone does it again Allah will take revenge on him. Allah is Almighty, Exactor of Revenge.

(96) Anything you catch in the sea is halal for you, and all food from it, for your enjoyment and that of travellers, but land game is haram for you while you are in ihram. So have taqwa of Allah, Him to whom you will be gathered.

(97) Allah has made the Ka'ba, the Sacred House, a special institution for mankind, and also the sacred months and the sacrificial animals and the ritual garlands. That is so you will know that Allah knows what is in the heavens and in the earth and that Allah has knowledge of all things.

(98) Know that Allah is fierce in retribution and that Allah is Ever-Forgiving, Most Merciful.

(99) The Messenger is only responsible for transmission. Allah knows what you divulge and what you hide.

(100) Say: 'Bad things and good things are not the same, even though the abundance of the bad things may seem attractive to you.' Have taqwa of Allah, people of intelligence, so that hopefully you will be successful.

(101) You who have iman! do not ask about matters which, if they were made known to you, would make things difficult for you. If you do ask about them when the Qur'an is being sent down, they will be made known to you. Allah has ignored them. Allah is Ever-Forgiving, All-Forbearing.

(102) People before you asked about them and then later came to reject them.

(103) Allah did not institute any such thing as bahira or sa'iba or wasila or hami. Those who were kafir invented lies against Allah. Most of them do not use their intellect.

(104) When they are told, 'Come to what Allah has sent down and to the Messenger,' they say, 'What we found our fathers doing is enough for us.' What! Even if their fathers did not know anything and were not guided!

(105) You who have iman! you are only responsible for yourselves. The misguided cannot harm you as long as you are guided. All of you will return to Allah and He will inform you about what you were doing.

(106) You who have iman! when one of you is near to death and makes a will, two just men from among you should act as witnesses; or, if you are travelling when the misfortune of death occurs, two men who are strangers to you. You should detain them after salat and, if you are doubtful, they should swear by Allah: 'We will not sell it for any price, even to a near relative, and we will not conceal the testimony of Allah. If we did we would indeed be wrongdoers.'

(107) If it then comes to light that the two of them have merited the allegation of wrongdoing, two others who have the most right to do so should take their place and swear by Allah: 'Our testimony is truer than their testimony. We have not committed perjury. If we had we would indeed be wrongdoers.'

(108) That makes it more likely that they will give their evidence properly or be afraid that their oaths will be refuted by subsequent oaths. Have taqwa of Allah and listen carefully. Allah does not guide deviant people.

(109) On the day Allah gathers the Messengers together and says, 'What response did you receive?' they will say, 'We do not know. You are the Knower of unseen things.'

(110) Remember when Allah will say, "Isa, son of Maryam, remember My blessing to you and to your mother when I reinforced you with the Purest Ruh so that you could speak to people in the cradle and when you were fully grown: and when I taught you the Book and Wisdom. and the Torah and the Injil: and when you created a

bird-shape out of clay by My permission, and then breathed into it and it became a bird by My permission; and healed the blind and the leper by My permission; and when you brought forth the dead by My permission; and when I held back the tribe of Israel from you, when you brought them the Clear Signs and those of them who were kafir said, "This is nothing but downright magic";

(111) and when I inspired the Disciples to have iman in Me and in My Messenger, they said, "We have iman. Bear witness that we are Muslims."

(112) And when the Disciples said, "Isa son of Maryam! Can your Lord send down a table to us out of heaven?" He said, 'Have taqwa of Allah if you are muminun!'

(113) They said, 'We want to eat from it and for our hearts to be at peace and to know that you have told us the truth and to be among those who witness it.'

(114) 'Isa son of Maryam said, 'Allah, our Lord, send down a table to us out of heaven to be a feast for us, for the first and last of us, and as a Sign from You. Provide for us! You are the Best of Providers!'

(115) Allah said, 'I will send it down to you but if anyone among you is kafir after that, I will punish him with a punishment the like of which I will not inflict on anyone else in all the worlds!'

(116) And when Allah says, "Isa son of Maryam! Did you say to 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 to say! If I had said it, then You would have known it. You know what is in my self but I do not know what is in Your Self. You are the Knower of all unseen things.

(117) I said to them nothing but what You ordered me to say: "Worship Allah, my Lord and your Lord." I was a witness against them as long as I remained among them, but when You took me back to You, You were the One watching over them. You are Witness of all things.

(118) If You punish them, they are Your slaves. If you forgive them, You are the Almighty, the All-Wise.'

(119) Allah will say, 'This is the Day when the sincerity of the sincere will benefit them. They will have Gardens with rivers flowing under them, remaining in them timelessly, for ever and ever. Allah is pleased with them and they are pleased with Him. That is the Great Victory.'

(120) The kingdom of the heavens and the earth and everything in them belongs to Allah. He has power over all things.



## Al-An'aam

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Praise belongs to Allah who created the heavens and the earth and appointed darkness and light. Then those who are kafir make others equal to their Lord!

(2) It is He who created you from clay and then decreed a fixed term, and another fixed term is specified with Him. Yet you still have doubts!

(3) He is Allah in the heavens and in the earth. He knows what you keep secret and what you make public and He knows what you earn.

(4) Not one of their Lord's Signs comes to them without their turning away from it.

(5) They deny the truth each time it comes to them but news of what they were mocking will certainly reach them.

(6) Have they not seen how many generations We destroyed before them which We had established on the earth far more firmly than We have established you? We sent down heaven upon them in abundant rain and made rivers flow under them. But We destroyed them for their wrong actions and raised up further generations after them.

(7) Even if We were to send down a book to you on parchment pages and they were actually to touch it with their own hands, those who are kafir would still say, 'This is nothing but downright magic.'

(8) They say. 'Why has an angel not been sent down to him?' If We were to send down an angel, that would

be the end of the affair and they would have no reprieve.

(9) And if We had made him an angel We would still have made him a man, and further confused for them the very thing they are confused about!

(10) Messengers before you were also mocked, but those who jeered were engulfed by what they mocked.

(11) Say: 'Travel about the earth and see the final fate of the deniers.'

(12) Say: 'To whom does everything in the heavens and earth belong?' Say: 'To Allah.' He has made mercy incumbent on Himself. He will gather you to the Day of Rising about which there is no doubt. As for those who have lost their own selves, they have no iman.

(13) All that inhabits the night and the day belongs to Him. He is the All-Hearing, the All-Knowing.

(14) Say: 'Am I to take anyone other than Allah as my protector, the Bringer into Being of the heavens and the earth, He who feeds and is not fed?' Say: 'I am commanded to be the first of the Muslims,' and, 'Do not be among the idolaters.'

(15) Say: 'I fear, were I to disobey my Lord, the punishment of a dreadful Day.'

(16) Anyone from whom punishment is averted on that Day has been shown great mercy by Allah. That is the Clear Victory.

(17) If Allah touches you with harm, none can remove it but Him. If He touches you with good, He has power over all things.

(18) He is the Absolute Master over His slaves. He is the All-Wise, the All-Aware.

(19) Say: 'What thing is greatest as a witness?' Say: 'Allah. He is Witness between me and you. This Qur'an has been revealed to me so that I may warn you by it, and anyone else it reaches. Do you then bear witness that there are other gods together with Allah?' Say: 'I do not bear witness.' Say: 'He is only One God, and I am free of all you associate with Him.'

(20) Those We have given the Book recognise it as they recognise their own children. As for those who have

lost their own selves, they have no iman.

(21) Who could do greater wrong than someone who invents lies against Allah or denies His Signs? The wrongdoers are certainly not successful.

(22) On the Day We gather them all together, We will say to those who associated others with Allah, 'Where are the partner-gods, for whom you made such claims?'

(23) Then they will have no recourse except to say, 'By Allah, our Lord, we were not idolaters.'

(24) See how they lie against themselves and how what they invented has forsaken them!

(25) Some of them listen to you but We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. Though they see every Sign, they still have no iman, so that when they come to you, disputing with you, those who are kafir say, 'This is nothing but the myths of previous peoples!'

(26) They keep others from it and avoid it themselves. They are only destroying themselves but they are not aware of it.

(27) If only you could see when they are standing before the Fire and saying, 'Oh! If only we could be sent back again, we would not deny the Signs of our Lord and we would be among the muminin.'

(28) No, it is simply that what they were concealing before has been shown to them; and if they were sent back they would merely return to what they were forbidden to do. Truly they are liars.

(29) They say, 'There is nothing but this life and we will not be raised again.'

(30) If only you could see when they are standing before their Lord. He will say, 'Is this not the Truth?' They will say, 'Yes indeed, by our Lord!' He will say, 'Then taste the punishment for your kufr.'

(31) Those who deny the meeting with Allah have lost, so that, when the Hour comes upon them suddenly, they will say, 'Alas for how we neglected it!' They will bear their burdens on their backs. How evil is what they bear!

(32) The life of this world is nothing but a game and a diversion. The Next World is better for those who have

taqwa. So will you not use your intellect?

(33) We know that what they say distresses you. It is not that they are calling you a liar; the wrongdoers are just denying Allah's Signs.

(34) Messengers before you were also denied but they were steadfast in the face of the denial and injury they suffered until Our help arrived. There is no changing the Words of Allah. And news of other Messengers has come to you.

(35) If their turning away is hard on you, then go down a tunnel deep into the earth, if you can, or climb up a ladder into heaven, and bring them a Sign. If Allah had wanted to He would have gathered them all to guidance. So do not be among the ignorant.

(36) Only those who can hear respond. As for the dead, Allah will raise them up, then to Him they will be returned.

(37) They ask, 'Why has no Sign been sent down to him from his Lord?' Say, 'Allah has the power to send down a Sign.' But most of them do not know it.

(38) There is no creature crawling on the earth or flying creature, flying on its wings, who are not communities just like yourselves – We have not omitted anything from the Book – then they will be gathered to their Lord.

(39) Those who deny Our Signs are deaf and dumb in utter darkness. Allah misguides whoever He wills, and puts whoever He wills on a straight path.

(40) Say: 'What do you think? If Allah's punishment were to come upon you or the Hour, would you call on other than Allah if you are being truthful?'

(41) It is Him you call on and, if He wills, He will deliver you from whatever it was that made you call on Him; and you will forget what you associated with Him.

(42) We sent Messengers to nations before you, and afflicted those nations with hardship and distress so that hopefully they would humble themselves.

(43) If only they had humbled themselves when Our violent force came upon them! However, their hearts



were hard and Shaytan made what they were doing seem attractive to them.

(44) When they forgot what they had been reminded of, We opened up for them the doors to everything, until, when they were exulting in what they had been given, We suddenly seized them and at once they were in despair.

(45) So the last remnant of the people who did wrong was cut off. Praise belongs to Allah, the Lord of all the worlds!

(46) Say: 'What do you think? If Allah took away your hearing and your sight and sealed up your hearts, what god is there, other than Allah, who could give them back to you?' Look how We vary the Signs, yet still they turn away!

(47) Say: 'What do you think? If Allah's punishment were to come upon you suddenly by night or openly by day, would any but the wrongdoing people be destroyed?'

(48) We do not send the Messengers except to bring good news and to give warning. As for those who have iman and put things right, they will feel no fear and will know no sorrow.

(49) The punishment will fall on those who deny Our Signs because they were deviators.

(50) Say: 'I do not say to you that I possess the treasures of Allah, nor do I know the Unseen, nor do I say to you that I am an angel. I only follow what has been revealed to me.' Say: 'Are the blind the same as those who can see? So will you not reflect?'

(51) Warn by it those who fear they will be gathered to their Lord, having no protector or intercessor apart from Him, so that hopefully they will have taqwa.

(52) Do not chase away those who call on their Lord morning and evening, seeking His Face. Their reckoning is in no way your responsibility and your reckoning is in no way their responsibility. Indeed if you did chase them away, you would be among the wrongdoers.

(53) In this way We try some of them by means of others so that they say, 'Are these the people among us to whom Allah has shown His favour?' Does not Allah know best those who are thankful?

(54) When those who have iman in Our Signs come to you, say, 'Peace be upon you!' Your Lord has made mercy incumbent on Himself. If anyone among you does evil out of ignorance and then afterwards makes tawba and puts things right, He is Ever-Forgiving, Most Merciful.

(55) In that way We make the Signs plain so that you may clearly see the path of the evildoers.

(56) Say: 'I am forbidden to worship those you call upon besides Allah.' Say: 'I do not follow your whims and desires. If I did I would go astray and not be among the guided.'

(57) Say: 'I stand on a Clear Sign from my Lord and yet you have denied it. I do not have in my possession what you are in such haste to bring about. Jurisdiction over it belongs to Allah alone. He tells the truth and He is the Best of Deciders.'

(58) Say: 'If I did have in my possession what you are in such haste to bring about, the affair between me and you would have been decided. Allah has greatest knowledge of the wrongdoers.'

(59) The keys of the Unseen are in His possession. No one knows them but Him. He knows everything in the land and sea. No leaf falls without His knowing it. There is no seed in the darkness of the earth, and nothing moist or dry which is not in a Clear Book.

(60) It is He who takes you back to Himself at night, while knowing the things you perpetrate by day, and then wakes you up again, so that a specified term may be fulfilled. Then you will return to Him. Then He will inform you about what you did.

(61) He is the Absolute Master over His slaves. He sends angels to watch over you. Then when death comes to one of you, Our messengers take him, and they do not fail in their task.

(62) Then they are returned to Allah, their Master, the Real. Jurisdiction belongs to Him alone and He is the Swiftest of Reckoners.

(63) Say: 'Who rescues you from the darkness of the land and sea? You call on Him humbly and secretly: "If you rescue us from this, we will truly be among the thankful."'

(64) Say: 'Allah rescues you from it, and from every plight. Then you associate others with Him.'

(65) Say: 'He possesses the power to send you punishment from above your heads or from beneath your feet, or to confuse you in sects and make you taste one another's violence.' Look how We vary the Signs so that hopefully they will understand.

(66) Your people deny it and yet it is the Truth. Say: 'I am not here as your guardian. Every communication has its time, and you will certainly come to know.'

(67) When you see people engrossed in mockery of Our Signs, turn from them until they start to talk of other things. And if Shaytan should ever cause you to forget, once you remember, do not stay sitting with the wrongdoers.

(68) Their reckoning is in no way the responsibility of those who have taqwa. But remind them so that hopefully they themselves will gain taqwa.

(69) Abandon those who have turned their deen into a game and a diversion and who have been deluded by the life of this world. Remind by it lest a person is delivered up to destruction for what he has earned with no protector or intercessor besides Allah. Were he to offer every kind of compensation, it would not be accepted from him. Such people are delivered up to destruction for what they have earned. They will have scalding water to drink and a painful punishment because they were kafir.

(70) Say: 'Are we to call on something besides Allah which can neither help nor harm us, and to turn on our heels after Allah has guided us, like someone the shaytans have lured away in the earth, leaving him confused and stupefied, despite the fact that he has companions calling him to guidance, saying, "Come with us!"?' Say: 'Allah's guidance, that is true guidance. We are commanded to submit as Muslims to the Lord of all the worlds,

(71) and to establish salat and have taqwa of Him. It is He to Whom you will be gathered.'

(72) It is He Who created the heavens and the earth with truth. The day He says 'Be!' it is.

(73) His speech is Truth. The Kingdom will be His on the Day the Trumpet is blown, the Knower of the Unseen and the Visible. He is the All-Wise, the All-Aware.

(74) Remember when Ibrahim said to his father, Azar, 'Do you take idols as gods? I see that you and your

people are clearly misguided.'

(75) Because of that We showed Ibrahim the dominions of the heavens and the earth so that he might be one of the people of certainty.

(76) When night covered him he saw a star and said, 'This is my Lord!' Then when it set he said, 'I do not love what sets.'

(77) Then when he saw the moon come up he said, 'This is my Lord!' Then when it set he said, 'If my Lord does not guide me, I will be one of the misguided people.'

(78) Then when he saw the sun come up he said, 'This is my Lord! This is greater!' Then when it set he said, 'My people, I am free of what you associate with Allah!

(79) I have turned my face to Him Who brought the heavens and earth into being, a pure natural believer. I am not one of the mushrikun.'

(80) His people argued with him. He said, 'Are you arguing with me about Allah when He has guided me? I have no fear of any partner you ascribe to Him unless my Lord should will such a thing to happen. My Lord encompasses all things in His knowledge so will you not pay heed?

(81) Why should I fear what you have associated with Him when you yourselves apparently have no fear of associating partners with Allah for which He has sent down no authority to you? Which of the two parties is more entitled to feel safe, if you have any knowledge?

(82) Those who have iman and do not mix up their iman with any wrongdoing, they are the ones who are safe; it is they who are guided.'

(83) This is the argument We gave to Ibrahim against his people. We raise in rank anyone We will. Your Lord is All-Wise, All-Knowing.

(84) We gave him Ishaq and Ya'qub, each of whom We guided. And before him We had guided Nuh. And among his descendants were Dawud and Sulayman, and Ayyub, Yusuf, Musa and Harun. That is how We recompense the good-doers.

(85) And Zakariyya, Yahya, 'Isa and Ilyas. All of them were among the salihun.

(86) And Isma'il, al-Yasa', Yunus and Lut. All of them We favoured over all beings.

(87) And some of their forebears, descendants and brothers; We chose them and guided them to a straight path.

(88) That is Allah's guidance. He guides by it those of His slaves He wills. If they had associated others with Him, nothing they did would have been of any use.

(89) They are the ones to whom We gave the Book, Judgement and Prophethood. If these people reject it We have already entrusted it to a people who did not.

(90) They are the ones Allah has guided, so be guided by their guidance. Say, 'I do not ask you for any wage for it. It is simply a reminder to all beings.'

(91) They do not measure Allah with His true measure when they say, 'Allah would not send down anything to a mere human being.' Say: 'Who, then, sent down the Book which Musa brought as a Light and Guidance for the people?' You put it down on sheets of paper to display it while concealing much. You were taught things you did not know, neither you nor your forefathers. Say: 'Allah!' Then leave them engrossed in playing their games.

(92) This is a Book We have sent down and blessed, confirming what came before it, so that you can warn the Mother of Cities\* and the people around it. Those who have iman in the akhira believe in it and safeguard their salat.

(93) Who could do greater wrong than someone who invents lies against Allah or who says, 'It has been revealed to me,' when nothing has been revealed to him, or someone who says, 'I will send down the same as Allah has sent down'? If you could only see the wrongdoers in the throes of death when the angels are stretching out their hands, saying, 'Disgorge your own selves! Today you will be repaid with the punishment of humiliation for saying something other than the truth about Allah, and being arrogant about His Signs.'

(94) 'You have come to Us all alone just as We created you at first, leaving behind you everything We bestowed on you. We do not see your intercessors accompanying you, those you claimed were your partners

with Allah. The link between you is cut. Those you made such claims for have forsaken you.'

(95) Allah is He Who splits the seed and kernel. He brings forth the living from the dead, and produces the dead out of the living. That is Allah, so how are you perverted?

(96) It is He Who splits the sky at dawn, and appoints the night as a time of stillness and the sun and moon as a means of reckoning. That is what the Almighty, the All-Knowing has ordained.

(97) It is He Who has appointed the stars for you so you might be guided by them in the darkness of the land and sea. We have made the Signs clear for people who have knowledge.

(98) It is He Who first produced you from a single self, then from a resting-place and a repository. We have made the Signs clear for people who understand.

(99) It is He Who sends down water from the sky from which We bring forth growth of every kind, and from that We bring forth the green shoots and from them We bring forth close-packed seeds, and from the spathes of the date palm date clusters hanging down, and gardens of grapes and olives and pomegranates, both similar and dissimilar. Look at their fruits as they bear fruit and ripen. There are Signs in that for people who have iman.

(100) Yet they make the jinn co-partners with Allah when He created them! And they attribute sons and daughters to Him without any knowledge. Glory be to Him! He is far above what they describe!

(101) He is the Originator of the heavens and the earth. How could He have a son when He has no wife? He created all things and He has knowledge of all things.

(102) That is Allah, your Lord. There is no god but Him, the Creator of everything. So worship Him. He is responsible for everything.

(103) Eyesight cannot perceive Him but He perceives eyesight. He is the All-Penetrating, the All-Aware.

(104) 'Clear insights have come to you from your Lord. Whoever sees clearly, does so to his own benefit. Whoever is blind, it is to his own detriment. I am not here as your keeper.'

(105) That is how We vary the Signs, so that they say, 'You have been studying,' and so We can make it clear

to people who know.

(106) Follow what has been revealed to you from your Lord – there is no god but Him – and turn away from the idolaters.

(107) If Allah had willed, they would not have associated anything with Him. We did not appoint you over them as their keeper and you are not set over them as their guardian.

(108) Do not curse those they call upon besides Allah, in case that makes them curse Allah in animosity, without knowledge. In this way We make the actions of every nation seem attractive to them. Then they will return to their Lord, and He will inform them about what they did.

(109) They have sworn by Allah with their most earnest oaths that if a Sign comes to them they will have iman in it. Say: 'The Signs are in Allah's control alone.' What will make you realise that even if a Sign did come, they would still not have iman?

(110) We will overturn their hearts and sight, just as when they did not have iman in it at first, and We will abandon them to wander blindly in their excessive insolence.

(111) Even if We sent down angels to them, and the dead spoke to them, and We gathered together everything in front of them right before their eyes, they would still not have iman unless Allah willed. The truth is that most of them are ignorant.

(112) In this way We have appointed as enemies to every Prophet shaytans from both mankind and from the jinn, who inspire each other with delusions by means of specious words – if your Lord had willed, they would not have done it, so abandon them and all they fabricate –

(113) so that the hearts of those who do not have iman in the akhira incline towards them and are pleased with them and perpetrate whatever they perpetrate.

(114) 'Am I to desire someone other than Allah as a judge when it is He who has sent down the Book to you clarifying everything?' Those We have given the Book know it has been sent down from your Lord with truth, so on no account be among the doubters.

(115) The Words of your Lord are perfect in truthfulness and justice. No one can change His Words. He is the

All-Hearing, the All-Knowing.

(116) If you obeyed most of those on earth, they would misguide you from Allah's Way. They follow nothing but conjecture. They are only guessing.

(117) Your Lord knows best who is misguided from His Way and He knows best those who are guided.

(118) Eat that over which the name of Allah has been mentioned, if you have iman in His Signs.

(119) What is the matter with you that you do not eat that over which the name of Allah has been mentioned, when He has made clear to you what He has made haram for you except when you are forced to eat it? Many people lead themselves astray through their whims and desires without having any knowledge. Your Lord knows best those who overstep the limits.

(120) Abandon wrong action, outward and inward. Those who commit wrong action will be repaid for what they perpetrated.

(121) Do not eat anything over which the name of Allah has not been mentioned. To do so is sheer deviance. The shaytans inspire their friends to dispute with you. If you obeyed them you would then be idolaters.

(122) Is someone who was dead and whom We brought to life, supplying him with a light by which to walk among people, the same as someone who is in utter darkness, unable to emerge from it? That is how what they were doing is made to seem attractive to the kafirun.

(123) And likewise in every city We set up its greatest wrongdoers to plot in it. They plot against themselves alone, but they are not aware of it.

(124) When a Sign comes to them, they say, 'We will not have iman until we have been given the same as the Messengers of Allah were given.' Allah knows best where to place His Message. Debasing in the sight of Allah and a severe punishment will strike those who did wrong for the plots that they concocted.

(125) When Allah desires to guide someone, He expands his breast to Islam. When He desires to misguide someone, He makes his breast narrow and constricted as if he were climbing up into the sky. That is how Allah defiles those who have no iman.



(126) This is the path of your Lord – straight. We have made the Signs clear for people who remember.

(127) They will have the Abode of Peace with their Lord. He is their Protector because of what they have done.

(128) On the Day We gather them all together: ‘Company of jinn, you gained many followers among mankind.’ And their friends among mankind will say, ‘Our Lord, we benefited from one another, and now we have reached the term which You determined for us.’ He will say, ‘The Fire is your home. You will be in it timelessly, for ever, except as Allah wills. Your Lord is All-Wise, All-Knowing.’

(129) In that way We make the wrongdoers friends of one another because of what they have done.

(130) Company of jinn and men! did not Messengers come to you from among yourselves relating My Signs to you and warning you of the encounter of this Day of yours? They will say, ‘We testify against ourselves.’ The life of this world deluded them and they will testify against themselves that they were kuffar.

(131) That was because their Lord would never have destroyed the cities unjustly while their people were unaware.

(132) All have ranks according to what they did. Your Lord is not unaware of what they do.

(133) Your Lord is the Rich Beyond Need, the Possessor of Mercy. If He wanted, He could remove you and replace you with anything else He wanted to, just as He produced you from the descendants of another people.

(134) What you are promised will come about and you can do nothing to prevent it.

(135) Say: ‘My people, do as you are doing, just as I am doing. You will certainly come to know who will have the best home in the end. The wrongdoers will certainly not be successful.’

(136) They assign to Allah a share of the crops and livestock He has created, saying, ‘This is for Allah,’ – as they allege – ‘and this is for our idols.’ Their idols’ share does not reach Allah whereas Allah’s share reaches their idols! What an evil judgement they make!

(137) In the same way their idols have made killing their children appear good to many of the idolaters, in

order to destroy them and confuse them in their deen. If Allah had willed, they would not have done it; so abandon them and what they fabricate.

(138) They say, 'These animals and crops are sacrosanct. No one may eat them except those we wish', – as they allege – and animals on whose backs it is forbidden to ride, and animals over which they do not mention Allah's name, inventing falsehood against Him. He will repay them for the things they have invented.

(139) They say, 'What is in the wombs of these animals is exclusively for our men and haram for our wives. But if it is stillborn, they can share in it.' He will repay them for their false depiction. He is All-Wise, All-Knowing.

(140) Those who kill their children foolishly without any knowledge and make what Allah has provided for them haram, inventing lies against Allah, such people are lost. They are misguided. They are not guided.

(141) It is He who produces gardens, both cultivated and wild, and palm-trees and crops of diverse kinds, and olives and pomegranates, both similar and dissimilar. Eat of their fruits when they bear fruit and pay their due on the day of their harvest, and do not be profligate. He does not love the profligate.

(142) And also animals for riding and for haulage and animals for slaughtering and for wool. Eat what Allah has provided for you and do not follow in the footsteps of Shaytan. He is an outright enemy to you.

(143) There are eight in pairs: A pair of sheep and a pair of goats – Say: 'Is it the two males He has made haram, or the two females, or what the wombs of the two females contain? Tell me with knowledge if you are being truthful.'

(144) And a pair of camels and a pair of cattle – Say: 'Is it the two males He has made haram, or the two females, or what the wombs of the two females contain? Were you then witnesses when Allah gave you this instruction?' Who could do greater wrong than someone who invents lies against Allah thus leading people astray without any knowledge? Allah does not guide the people of the wrongdoers.

(145) Say: 'I do not find, in what has been revealed to me, any food it is haram to eat except for carrion, flowing blood, and pork – for that is unclean – or some deviance consecrated to other than Allah. But if anyone is forced to eat it, without desiring to or going to excess in it, your Lord is Ever-Forgiving, Most Merciful.'

(146) We made haram for the Jews every animal with an undivided hoof, and in respect of cattle and sheep, We made their fat haram for them, except what is attached to their backs or guts or mixed up with bone. That is how We repaid them for their insolence. And We certainly speak the truth.

(147) If they call you a liar, say: 'Your Lord possesses boundless mercy, but His violent force cannot be averted from the people of the evildoers.'

(148) Those who associate others with Allah will say, 'If Allah had willed we would not have associated anything with Him, nor would our fathers; nor would we have made anything haram.' In the same way the people before them also lied until they felt Our violent force. Say: 'Do you have some knowledge you can produce for us? You are following nothing but conjecture. You are only guessing.'

(149) Say: 'Allah's is the conclusive argument. If He had willed He could have guided every one of you.'

(150) Say: 'Produce your witnesses to testify that Allah made this haram.' If they do testify, do not testify with them and do not follow the whims and desires of people who deny Our Signs, and who do not have iman in the Next World and make others equal to their Lord.

(151) Say: 'Come and I will recite to you what your Lord has made haram for you': that you do not associate anything with Him; that you are good to your parents; that you do not kill your children because of poverty – We will provide for you and them; that you do not approach indecency – outward or inward; that you do not kill any person Allah has made inviolate – except with the right to do so. That is what He instructs you to do so that hopefully you will use your intellect.

(152) And that you do not go near the property of orphans before they reach maturity – except in a good way; that you give full measure and full weight with justice – We impose on no self any more than it can bear; that you are equitable when you speak – even if a near relative is concerned; and that you fulfil Allah's contract. That is what He instructs you to do, so that hopefully you will pay heed.

(153) This is My Path and it is straight, so follow it. Do not follow other ways or you will become cut off from His Way. That is what He instructs you to do, so that hopefully you will have taqwa.

(154) Then We gave Musa the Book, complete and perfect for him who does good, elucidating everything, and a guidance and a mercy, so that hopefully they will have iman in their encounter with their Lord.

(155) And this is a Book We have sent down and blessed, so follow it and have taqwa so that hopefully you will gain mercy.

(156) So you cannot say: 'The Book was only sent down to the two groups before us and we were ignorant of their studies.'

(157) Nor can you say: 'If the Book had been sent down to us, We would have been better guided than they were.' For a Clear Sign has come to you from your Lord, and guidance and mercy. Who could do greater wrong than someone who denies Allah's Signs and turns away from them? We will repay those who turn away from Our Signs with the worst kind of punishment because they turned away.

(158) What are they waiting for but for the angels to come to them or for your Lord Himself to come, or for one of your Lord's Signs to come? On the day that one of your Lord's Signs does come, no iman which a self professes will be of any use to it if it did not have iman before and earn good in its iman. Say: 'Wait, then; We too are waiting.'

(159) As for those who divide up their deen and form into sects, you have nothing whatsoever to do with them. Their affair will go back to Allah and then He will inform them about what they did.

(160) Those who produce a good action will receive ten like it. But those who produce a bad action will only be repaid with its equivalent and they will not be wronged.

(161) Say: 'My Lord has guided me to a straight path, a well-founded deen, the religion of Ibrahim, a man of pure natural belief. He was not one of the idolaters.'

(162) Say: 'My salat and my rites, my living and my dying, are for Allah alone, the Lord of all the worlds,

(163) Who has no partner. I am commanded to be like that and I am the first of the Muslims.'

(164) Say: 'Am I to desire other than Allah as Lord when He is the Lord of all things?' What each self earns is for itself alone. No burden-bearer can bear another's burden. Then you will return to your Lord, and He will inform you regarding the things about which you differed.

(165) It is He who appointed you khalifs on the earth and raised some of you above others in rank so He could test you regarding what He has given you. Your Lord is Swift in Retribution; and He is Ever-Forgiving, Most

Merciful.



## Al-A'raaf

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Alif Lam Mim Sad.

(2) It is a Book sent down to you – so let there be no constriction in your breast because of it so that you can give warning by it and as a reminder to the muminun.

(3) Follow what has been sent down to you from your Lord and do not follow any protectors apart from Him. How little you remember!

(4) How many cities We have destroyed! Our violent force came down on them during the night, or while they were asleep during the day.

(5) And their only utterance, when Our violent force came down upon them, was the cry: 'Truly we have been wrongdoers!'

(6) We will question those to whom the Messengers were sent, and We will question the Messengers.

(7) We will tell them about it with knowledge. We are never absent.

(8) The weighing that Day will be the truth. As for those whose scales are heavy, they are the successful.

(9) As for those whose scales are light, they are the ones who have lost their own selves because they wrongfully rejected Our Signs.

(10) We have established you firmly on the earth and granted you your livelihood in it. What little thanks you

show!

(11) We created you and then formed you and then We said to the angels, 'Prostrate before Adam,' and they prostrated – except for Iblis. He was not among those who prostrated.

(12) He said, 'What prevented you from prostrating when I commanded you to?' He replied, 'I am better than him. You created me from fire and You created him from clay.'

(13) He said, 'Descend from Heaven. It is not for you to be arrogant in it. So get out! You are one of the abased.'

(14) He said, 'Grant me a reprieve until the day they are raised up.'

(15) He said, 'You are one of the reprieved.'

(16) He said, 'By Your misguidance of me, I will lie in ambush for them on your straight path.'

(17) Then I will come at them, from in front of them and behind them, from their right and from their left. You will not find most of them thankful.'

(18) He said, 'Get out of it, reviled and driven out. As for those of them who follow you, I will fill up Hell with every one of you.'

(19) 'Adam, live in the Garden, you and your wife, and eat of it wherever you like. But do not go near this tree lest you become wrongdoers.'

(20) Then Shaytan whispered to them, disclosing to them their private parts that had been concealed from them. He said, 'Your Lord has only forbidden you this tree lest you become angels or among those who live for ever.'

(21) He swore to them, 'I am one of those who give you good advice.'

(22) So he enticed them to do it by means of trickery. Then when they tasted the tree, their private parts were disclosed to them and they started stitching together the leaves of the Garden in order to cover themselves. Their Lord called out to them. 'Did I not forbid you this tree and say to you. "Shaytan is an outright enemy to

you”?’

(23) They said, ‘Our Lord, we have wronged ourselves. If you do not forgive us and have mercy on us, we will be among the lost.’

(24) He said, ‘Go down from here as enemies to each other! You will have residence on the earth and enjoyment for a time.’

(25) He said, ‘On it you will live and on it die and from it you will be brought forth.’

(26) Children of Adam! We have sent down clothing to you to conceal your private parts, and fine apparel, but the garment of taqwa – that is best! That is one of Allah’s Signs, so that hopefully you will pay heed.

(27) Children of Adam! do not let Shaytan tempt you into trouble as He expelled your parents from the Garden, stripping them of their covering and disclosing to them their private parts. He and his tribe see you from where you do not see them. We have made the shaytans friends of those who have no iman.

(28) Whenever they commit an indecent act, they say, ‘We found our fathers doing it and Allah commanded us to do it too.’ Say: ‘Allah does not command indecency. Do you say things about Allah you do not know?’

(29) Say: ‘My Lord has commanded justice. Stand and face Him in every mosque and call on Him, making your deen sincerely His. As He originated you, so you will return.’ One group He guided; but another group got the misguidance they deserved. They took the shaytans as friends instead of Allah and thought that they were guided.

(30) Children of Adam! wear fine clothing in every mosque and eat and drink but do not be profligate. He does not love the profligate.

(31) Say: ‘Who has forbidden the fine clothing Allah has produced for His slaves and the good kinds of provision?’ Say: ‘On the Day of Rising such things will be exclusively for those who had iman during their life in this world.’ In this way We make the Signs clear for people who know.

(32) Say: ‘My Lord has forbidden indecency, both open and hidden, and wrong action, and unrightful tyranny, and associating anything with Allah for which He has sent down no authority. and saying things about Allah

you do not know.'

(33) Every nation has an appointed time. When their time comes, they cannot delay it a single hour or bring it forward.

(34) Children of Adam! if Messengers come to you from among yourselves, recounting My Signs to you, those who have taqwa and put things right, will feel no fear and will know no sorrow.

(35) But as for those who reject Our Signs and are arrogant regarding them, they are the Companions of the Fire, remaining in it timelessly, for ever.

(36) Who could do greater wrong than someone who invents lies against Allah or denies His Signs? Such people's portion of the Book will catch up with them so that when Our messengers come to them to take them in death, saying, 'Where are those you called upon besides Allah?' they will say, 'They have forsaken us,' testifying against themselves that they were kuffar.

(37) He will say, 'Enter the Fire together with the nations of jinn and men who have passed away before you.' Each time a nation enters, it will curse its sister nation, until, when they are all gathered together in it, the last of them will say to the first, 'Our Lord, those are the ones who misguided us, so give them a double punishment in the Fire.'

(38) He will say, 'Each will receive double. But you do not know it.'

(39) The first of them will say to the last, 'You are in no way superior to us so taste the punishment for what you earned.'

(40) As for those who deny Our Signs and are arrogant regarding them, the Gates of Heaven will not be opened for them, and they will not enter the Garden until a camel goes through a needle's eye. That is how We repay the evildoers.

(41) They will have Hell as a resting-place and covering layers on top of them. That is how We repay wrongdoers.

(42) As for those who have iman and do right actions – We impose on no self any more than it can bear – they



are the Companions of the Garden, remaining in it timelessly, for ever.

(43) We will strip away any rancour in their hearts. Rivers will flow under them and they will say, 'Praise be to Allah who has guided us to this! We would not have been guided, had Allah not guided us. The Messengers of our Lord came with the Truth.' It will be proclaimed to them: 'This is your Garden which you have inherited for what you did.'

(44) The Companions of the Garden will call out to the Companions of the Fire, 'We have found that what our Lord promised us is true. Have you found that what your Lord promised you is true?' They will say, 'Yes, we have!' Between them a herald will proclaim: 'May the curse of Allah be on the wrongdoers

(45) those who bar access to the Way of Allah, desiring to make it crooked, and reject the next World.'

(46) There will be a dividing wall between them and on the ramparts there will be men who recognise everyone by their mark. They will call out to the people of the Garden: 'Peace be upon you!' They will not enter it for all their ardent desire to do so.

(47) When they turn their eyes towards the Companions of the Fire, they will say, 'Our Lord, do not place us with the people of the wrongdoers!'

(48) The Companions of the Ramparts will call out to men they recognise by their mark, saying, 'What you amassed was of no use to you, nor was your arrogance.

(49) Are these the people you swore that Allah's mercy would never reach?' 'Enter the Garden. You will feel no fear and know no sorrow.'

(50) The Companions of the Fire will call out to the Companions of the Garden, 'Throw down some water to us or some of what Allah has given you as provision.' They will say, 'Allah has forbidden them to the kafirun:

(51) those who took their deen as a diversion and a game, and were deluded by the life of the dunya.' Today We will forget them just as they forgot the encounter of this Day and denied Our Signs.

(52) We have brought them a Book elucidating everything with knowledge, as guidance and a mercy for people who have iman.

(53) What are they waiting for but its fulfilment? The Day its fulfilment occurs, those who forgot it before will say, 'The Messengers of our Lord came with the Truth. Are there any intercessors to intercede for us, or can we be sent back so that we can do something other than what we did?' They have lost their own selves and what they invented has forsaken them.

(54) Your Lord is Allah, Who created the heavens and the earth in six days and then settled Himself firmly on the Throne. He covers the day with the night, each pursuing the other urgently; and the sun and moon and stars are subservient to His command. Both creation and command belong to Him. Blessed be Allah, the Lord of all the worlds.

(55) Call on your Lord humbly and secretly. He does not love those who overstep the limits.

(56) Do not corrupt the earth after it has been put right. Call on Him fearfully and eagerly. Allah's mercy is close to the good-doers.

(57) He it is who sends out the winds, bringing advance news of His mercy, so that when they have lifted up the heavy clouds, We dispatch them to a dead land and send down water to it, by means of which We bring forth all kinds of fruit. In the same way We will bring forth the dead, so that hopefully you will pay heed.

(58) Good land yields up its plants by its Lord's permission, but that which is bad only yields up scantily. In this way We vary the Signs for people who are thankful.

(59) We sent Nuh to his people and he said, 'My people, worship Allah! You have no other god than Him. I fear for you the punishment of a dreadful Day.'

(60) The ruling circle of his people said, 'We see you in flagrant error.'

(61) He said, 'My people, I am not in error at all but rather am a Messenger from the Lord of all the worlds,

(62) transmitting my Lord's Message to you and giving you good counsel, and I know from Allah what you do not know.

(63) Or are you astonished that a reminder should come to you from your Lord by way of a man among you, to warn you and make you have taqwa so that hopefully you will gain mercy?'

(64) But they denied him so We rescued him and those with him in the Ark. And We drowned the people who denied Our Signs. They were a blind people.

(65) And to 'Ad We sent their brother Hud, who said, 'My people, worship Allah! You have no other god than Him. So will you not have taqwa?'

(66) The ruling circle of those of his people who were kafir said, 'We consider you a fool and think you are a liar.'

(67) He said, 'My people, I am by no means a fool, but rather am a Messenger from the Lord of all the worlds,

(68) transmitting my Lord's Message to you, and I am a faithful counsellor to you.

(69) Or are you astonished that a reminder should come to you from your Lord by way of a man among you in order to warn you? Remember when He appointed you successors to the people of Nuh, and increased you greatly in stature. Remember Allah's blessings, so that hopefully you will be successful.'

(70) They said, 'Have you come to us to make us worship Allah alone and abandon what our fathers used to worship? Then bring us what you have promised us if you are telling the truth.'

(71) He said, 'Punishment and anger have come down on you from your Lord. Do you argue with me regarding names which you and your forefathers invented and for which Allah has sent down no authority? Wait, then; I am waiting with you.'

(72) So We rescued him and those with him by mercy from Us, and We cut off the last remnant of those who denied Our Signs and were not muminun.

(73) And to Thamud We sent their brother Salih, who said, 'My people, worship Allah! You have no other god than Him. A Clear Sign has come to you from your Lord. This is the She-Camel of Allah as a Sign for you. Leave her alone to eat on Allah's earth and do not harm her in any way or a painful punishment will afflict you.

(74) Remember when He appointed you successors to 'Ad and settled you in the land. You built palaces on its plains and carved out houses from the mountains. Remember Allah's blessings and do not go about the earth, corrupting it.'

(75) The ruling circle of those of his people who were arrogant said to those who were oppressed – those among them who had iman – ‘Do you know that Salih has been sent from his Lord?’ They said, ‘We have iman in what he has been sent with.’

(76) Those who were arrogant said, ‘We reject Him in whom you have iman.’

(77) And they hamstrung the She-Camel, spurning their Lord’s command, and said, ‘Salih! Bring us what you have promised us if you are one of the Messengers.’

(78) So the earthquake seized them and morning found them lying flattened in their homes.

(79) He turned away from them and said, ‘My people, I transmitted my Lord’s message to you and gave you good counsel. However, you do not like good counsellors!’

(80) And Lut, when he said to his people, ‘Do you commit an obscenity not perpetrated before you by anyone in all the worlds?’

(81) You come with lust to men instead of women. You are indeed a depraved people.’

(82) The only answer of his people was to say, ‘Expel them from your city! They are people who keep themselves pure!’

(83) So We rescued him and his family – except for his wife. She was one of those who stayed behind.

(84) We rained down a rain upon them. See the final fate of the evildoers!

(85) And to Madyan We sent their brother Shu‘ayb who said, ‘My people, worship Allah! You have no other god than Him. A Clear Sign has come to you from your Lord. Give full measure and full weight. Do not diminish people’s goods. Do not cause corruption in the land after it has been put right. That is better for you if you are mumun.

(86) Do not lie in wait on every pathway, threatening people, barring those who have iman from the Way of Allah, desiring to make it crooked. Remember when you were few and He increased your number: see the final fate of the corrupters!

(87) There is a group of you who have iman in what I have been sent with and a group who do not, so be steadfast until Allah judges between us. He is the best of judges.'

(88) The ruling circle of those of his people who were arrogant said, 'We will drive you out of our city, Shu'ayb, you and those who have iman along with you, unless you return to our religion.' He said, 'What, even though we detest it?

(89) We would be inventing lies against Allah if we returned to your religion after Allah has saved us from it. We could never return to it unless Allah our Lord so willed. Our Lord encompasses everything in His knowledge. We have put our trust in Allah. Our Lord, judge between us and our people with truth. You are the best of judges.'

(90) The ruling circle of those of his people who were kafir said, 'If you follow Shu'ayb, you will definitely be lost.'

(91) So the earthquake seized them and morning found them lying flattened in their homes.

(92) As for those who denied Shu'ayb, it was as if they had never lived there. It was the people who denied Shu'ayb who were the lost.

(93) So he turned away from them and said, 'My people, I transmitted My Lord's message to you and gave you good counsel. Why should I grieve for a kafir people?'

(94) We have never sent a Prophet to any city without seizing its people with hardship and distress so that hopefully they would be humble.

(95) Then We gave them good in exchange for evil until they increased in number and said, 'Our forefathers too underwent both hardship and ease.' Then We seized them suddenly when they were not expecting it.

(96) If only the people of the cities had had iman and taqwa, We would have opened up to them blessings from heaven and earth. But they denied the truth so We seized them for what they earned.

(97) Do the people of the cities feel secure against Our violent force coming down on them in the night while they are asleep?

(98) Or do the people of the cities feel secure against Our violent force coming down on them in the day while they are playing games?

(99) Do they feel secure against Allah's devising? No one feels secure against Allah's devising except for those who are lost.

(100) Is it not clear to those who have inherited the earth after these people that, if We wanted to, We could strike them for their wrong actions, sealing up their hearts so that they cannot hear?

(101) These cities – We have given you news of them. Their Messengers came to them with Clear Signs, but they were never going to have iman in what they had previously rejected. That is how Allah seals up the hearts of the kuffar.

(102) We did not find many of them worthy of their contract. We found most of them deviators.

(103) And then, after them, We sent Musa with Our Signs to Pharaoh and his ruling circle but they wrongfully rejected them. See the final fate of the corrupters!

(104) Musa said, 'Pharaoh! I am truly a Messenger from the Lord of all the worlds,

(105) duty bound to say nothing about Allah except the truth. I have come to you with a Clear Sign from your Lord. So send the tribe of Israel away with me.'

(106) He said, 'If you have come with a Clear Sign produce it if you are telling the truth.'

(107) So He threw down his staff and there it was, unmistakably a snake.

(108) And he drew out his hand and there it was, pure white to those who looked.

(109) The ruling circle of Pharaoh's people said, 'This is certainly a skilled magician

(110) who desires to expel you from your land, so what do you recommend?'

(111) They said, 'Detain him and his brother and send out marshals to the cities,

(112) to bring you all the skilled magicians.'

(113) The magicians came to Pharaoh and they asked, 'Will we receive a reward if we are the winners?'

(114) He said, 'Yes, and you will be among those brought near.'

(115) They said, 'Musa, will you throw first or shall we be the ones to throw?'

(116) He said, 'You throw.' And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic.

(117) We revealed to Musa, 'Throw down your staff.' And it immediately swallowed up what they had forged.

(118) So the Truth took place and what they did was shown to be false.

(119) They were defeated then and there, transformed into humbled men.

(120) The magicians threw themselves down in prostration.

(121) They said, 'We have iman in the Lord of all the worlds,

(122) the Lord of Musa and Harun.'

(123) Pharaoh said, 'Have you had iman in him before I authorised you to do so? This is just some plot you have concocted in the city to drive its people from it.

(124) I will cut off your alternate hands and feet and then I will crucify every one of you.'

(125) They said, 'We are returning to our Lord.

(126) You are only avenging yourself on us because we had iman in our Lord's Signs when they came to us. Our Lord, pour down steadfastness upon us and take us back to You as Muslims.'

(127) The ruling circle of Pharaoh's people said, 'Are you going to leave Musa and his people to cause corruption in the earth and abandon you and your gods?' He said, 'We will kill their sons and let their women live. We have absolute power over them!'

(128) Musa said to his people, 'Seek help in Allah and be steadfast. The earth belongs to Allah. He

bequeathes it to any of His slaves He wills. The successful outcome is for those who have taqwa.'

(129) They said, 'We suffered harm before you came to us and after you came to us.' He said, 'It may well be that your Lord is going to destroy your enemy and make you the successors in the land so that He can see how you behave.'

(130) We seized Pharaoh's people with years of drought and scarcity of fruits so that hopefully they would pay heed.

(131) Whenever a good thing came to them, they said, 'This is our due.' But if anything bad happened to them, they would blame their ill fortune on Musa and those with him. No indeed! Their ill fortune will be with Allah. But most of them did not know.

(132) They said, 'No matter what kind of Sign you bring us to bewitch us, we will not have iman in you.'

(133) So We sent down on them floods, locusts, lice, frogs and blood, Signs, clear and distinct, but they proved arrogant and were an evildoing people.

(134) Whenever the plague came down on them they said, 'Musa, pray to your Lord for us by the contract He has with you. If you remove the plague from us, we will definitely have iman in you and send the tribe of Israel away with you.'

(135) But when We removed the plague from them – for a fixed term which they fulfilled – they broke their word.

(136) Then We took revenge on them and drowned them in the sea because they denied Our Signs and paid no attention to them.

(137) And We bequeathed to the people who had been oppressed the easternmost part of the land We had blessed, and its westernmost part as well. The most excellent Word of your Lord was fulfilled for the tribe of Israel on account of their steadfastness. And We utterly destroyed what Pharaoh and his people made and the buildings they constructed.

(138) We conveyed the tribe of Israel across the sea and they came upon some people who were devoting themselves to some idols which they had. They said, 'Musa, give us a god just as these people have gods.'



He said, 'You are indeed an ignorant people.

(139) What these people are doing is destined for destruction. What they are doing is purposeless.'

(140) He said, 'Should I seek something other than Allah as a god for you when He has favoured you over all other beings?'

(141) Remember when We rescued you from Pharaoh's people who were inflicting an evil punishment on you, killing your sons and letting your women live. In that there was a terrible trial from your Lord.

(142) We set aside thirty nights for Musa and then completed them with ten, so the appointed time of his Lord was forty nights in all. Musa said to his brother Harun, 'Be my khalif among my people. Keep order and do not follow the way of the corrupters.'

(143) When Musa came to Our appointed time and his Lord spoke to him, he said, 'My Lord, show me Yourself so that I may look at You!' He said, 'You will not see Me, but look at the mountain. If it remains firm in its place, then you will see Me.' But when His Lord manifested Himself to the mountain, He crushed it flat and Musa fell unconscious to the ground. When he regained consciousness he said, 'Glory be to You! I make tawba to You and I am the first of the muminun!'

(144) He said, 'Musa, I have chosen you over all mankind for My Message and My Word. Take what I have given you and be among the thankful.'

(145) We wrote about everything for him on the Tablets as an admonition and making all things clear. 'Seize hold of it vigorously and command your people to adopt the best in it. I will show you the home of the deviators!'

(146) I will divert from My Signs all those who are arrogant in the earth without any right. If they see every Sign, they will not believe in it. If they see the way of right guidance, they will not take it as a way. But if they see the way of error, they will take that as a way. That is because they denied Our Signs and paid no attention to them.

(147) As for those who denied Our Signs and the encounter of the Next World, their actions will come to nothing. Will they be repaid except for what they did?

(148) After he left, Musa's people adopted a calf made from their ornaments, a form which made a lowing sound. Did they not see that it could not speak to them or guide them to any way? They adopted it and so they were wrongdoers.

(149) When they took full stock of what they had done and saw they had been misled, they said, 'If our Lord does not have mercy on us and forgive us, we will certainly be among the lost.'

(150) When Musa returned to his people in anger and great sorrow, he said, 'What an evil thing you did in my absence after I left! Did you want to hasten your Lord's command?' He threw down the Tablets and seized hold of his brother's head, dragging him towards him. Harun said, 'Son of my mother, The people oppressed me and almost killed me. Do not give my enemies cause to gloat over me. Do not include me with the wrongdoing people.'

(151) He said, 'My Lord, forgive me and my brother and admit us into Your mercy. You are the Most Merciful of the merciful.'

(152) As for those who adopted the Calf, anger from their Lord will overtake them together with abasement in the life of the dunya. That is how we repay the purveyors of falsehood.

(153) But as for those who do evil actions and then subsequently make tawba and have iman, in that case your Lord is Ever-Forgiving, Most Merciful.

(154) When Musa's anger abated he picked up the Tablets and in their inscription was guidance and mercy for all of them who feared their Lord.

(155) Musa chose seventy men from his people for Our appointed time and when the earthquake seized them he said, 'My Lord, if You had willed, You could have destroyed them previously and me as well. Would you destroy us for what the fools among us did? It was only a trial from You by which You misguided those You willed and guided those You willed. You are our Protector so forgive us and have mercy on us. You are the Best of Forgivers.

(156) Prescribe good for us in this world and the Next World. We have truly turned to You.' He said, 'As for My punishment, I strike with it anyone I will. My mercy extends to all things but I will prescribe it for those who have taqwa and pay zakat, and those who believe in Our Signs:

(157) those who follow the Messenger, the Unlettered Prophet, whom they find written down with them in the Torah and the Gospel, commanding them to do right and forbidding them to do wrong, making good things halal for them and bad things haram for them, relieving them of their heavy loads and the chains which were around them. Those who have iman in him and honour him and help him, and follow the Light that has been sent down with him, they are the ones who are successful.'

(158) Say: 'Mankind! I am the Messenger of Allah to you all, of Him to whom the kingdom of the heavens and earth belongs. There is no god but Him. He gives life and causes to die.' So have iman in Allah and His Messenger, the Unlettered Prophet, who has iman in Allah and His words, and follow him so that hopefully you will be guided.'

(159) Among the people of Musa there is a group who guide by the truth and act justly in accordance with it.

(160) We divided them up into twelve tribes – communities. We revealed to Musa, when his people asked him for water: 'Strike the rock with your staff.' Twelve fountains flowed out from it and all the people knew their drinking place. And We shaded them with clouds and sent down manna and quails to them: 'Eat of the good things We have provided you with.' They did not wrong Us; rather it was themselves they wronged.

(161) When they were told: 'Live in this town and eat of it wherever you like and say, "Relieve us of our burdens!" and enter the gate prostrating. Your mistakes will be forgiven you. We will grant increase to good-doers.'

(162) But those of them who did wrong substituted words other than those they had been given. So We sent a plague on them from heaven for their wrongdoing.

(163) Ask them about the town which was by the sea when they broke the Sabbath – when their fish came to them near the surface on their Sabbath day but did not come on the days which were not their Sabbath. In this way We put them to the test because they were deviators.

(164) When a group of them said, 'Why do you rebuke a people whom Allah is going to destroy or severely punish?' they said, 'So that we have an excuse to present to your Lord, and so that hopefully they will gain taqwa.'

(165) Then when they forgot what they had been reminded of, We rescued those who had forbidden the evil

and seized those who did wrong with a harsh punishment because they were deviators.

(166) When they were insolent about what they had been forbidden to do, We said to them, 'Be apes, despised, cast out!'

(167) Then your Lord announced that He would send against them until the Day of Rising people who would inflict an evil punishment on them. Your Lord is Swift in Retribution. And He is Ever-Forgiving, Most Merciful.

(168) And We divided them into nations in the earth. Some of them are righteous and some are other than that. We tried them with good and evil so that hopefully they would return.

(169) An evil generation has succeeded them, inheriting the Book, taking the goods of this lower world, and saying, 'We will be forgiven.' But if similar goods come to them again they still take them. Has not a covenant been made with them in the Book, that they should only say the truth about Allah and have they not studied what is in it? The Final Abode is better for those who have taqwa. Will you not use your intellect?

(170) As for those who hold fast to the Book and establish salat, We will not let the wage of the righteous go to waste.

(171) When We uprooted the mountain, lifting it above them like a canopy, and they thought it was about to fall on them: 'Seize hold vigorously of what We have given you and remember what is in it, so that hopefully you will have taqwa.'

(172) When your Lord took out all their descendants from the loins of the children of Adam and made them testify against themselves 'Am I not your Lord?' they said, 'We testify that indeed You are!' Lest you say on the Day of Rising, 'We knew nothing of this.'

(173) Or lest you say, 'Our forefathers associated others with Allah before our time, and we are merely descendants coming after them. So are You going to destroy us for what those purveyors of falsehood did?'

(174) That is how We make the Signs clear so that hopefully they will return.

(175) Recite to them the tale of him to whom We gave Our Signs, but who then cast them to one side and Shaytan caught up with him. He was one of those lured into error.

(176) If We had wanted to, We would have raised him up by them. But he gravitated towards the earth and pursued his whims and base desires. His metaphor is that of a dog: if you chase it away, it lolls out its tongue and pants, and if you leave it alone, it lolls out its tongue and pants. That is the metaphor of those who deny Our Signs. So tell the story so that hopefully they will reflect.

(177) How evil is the metaphor of those who deny Our Signs. It is themselves that they have badly wronged.

(178) Whoever Allah guides is truly guided; but those He misguides are the lost.

(179) We created many of the jinn and mankind for Hell. They have hearts they do not understand with. They have eyes they do not see with. They have ears they do not hear with. Such people are like cattle. No, they are even further astray! They are the unaware.

(180) To Allah belong the Most Beautiful Names, so call on Him by them and abandon those who desecrate His Names. They will be repaid for what they did.

(181) Among those We have created there is a community who guide by the Truth and act justly according to it.

(182) But as for those who deny Our Signs, We will lead them, step by step, into destruction from where they do not know.

(183) I will give them more time. My strategy is sure.

(184) Have they not reflected? Their companion is not mad. He is only a clear warner.

(185) Have they not looked into the dominions of the heavens and the earth and what Allah has created, and seen that it may well be that their appointed time is near? In what discourse after this will they have iman?

(186) If Allah misguides people, no one can guide them. We will abandon them to wander blindly in their excessive insolence.

(187) They will ask you about the Hour: when is it due? Say: 'Knowledge of it rests with my Lord alone. He alone will reveal it at its proper time. It hangs heavy in the heavens and the earth. It will not come upon you except suddenly.' They will ask you as if you had full knowledge of it. Say: 'Knowledge of it rests with Allah

alone. But most people do not know that.'

(188) Say: 'I possess no power to help or harm myself, except as Allah wills. If I had had knowledge of the Unseen, I would have sought to gain much good and no evil would have touched me. I am only a warner and a bringer of good news to people who have iman.'

(189) It is He who created you from a single self and made from him his spouse so that he might find repose in her. Then when he covered her she bore a light load and carried it around. Then when it became heavy they called on Allah, their Lord, 'If You grant us a healthy child, we will be among the thankful!'

(190) Then when He granted them a healthy, upright child, they associated what He had given them with Him. But Allah is far above what they associate with Him!

(191) Do they make things into partner-gods which cannot create anything and are themselves created;

(192) which are not capable of helping them and cannot even help themselves?

(193) If you call them to guidance they will not follow you. It makes no difference if you call them or stay silent.

(194) Those you call on besides Allah are slaves just like yourselves. Call on them and let them respond to you if you are telling the truth.

(195) Do they have legs they can walk with? Do they have hands they can grasp with? Do they have eyes they can see with? Do they have ears they can hear with? Say: 'Call on your partner-gods and try all your wiles against me and grant me no reprieve.

(196) My Protector is Allah who sent down the Book. He takes care of the righteous.'

(197) Those you call on besides Him are not capable of helping you. They cannot even help themselves.

(198) If you call them to guidance, they do not hear. You see them looking at you, yet they do not see.

(199) Make allowances for people, command what is right, and turn away from the ignorant.

(200) If an evil impulse from Shaytan provokes you, seek refuge in Allah. He is All-Hearing, All-Seeing.

(201) As for those who have taqwa, when they are bothered by visitors from Shaytan, they remember and immediately see clearly.

(202) But as for their brothers, the visitors lead them further into error. And they do not stop at that!

(203) If you do not bring them a Sign, they say, 'Why have you not come up with one?' Say, 'I follow only what has been revealed to me from my Lord.' This is clear insight from your Lord, and guidance and mercy, for people who have iman.

(204) When the Qur'an is recited listen to it and be quiet so that hopefully you will gain mercy.

(205) Remember your Lord in yourself humbly and fearfully, without loudness of voice, morning and evening. Do not be one of the unaware.

(206) Those who are in the presence of your Lord do not consider themselves too great to worship Him. They glorify His praise and they prostrate to Him.



# Al-Anfaal

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) They will ask you about booty. Say: 'Booty belongs to Allah and the Messenger. So have taqwa of Allah and put things right between you. Obey Allah and His Messenger if you are muminun.'

(2) The muminun are those whose hearts tremble when Allah is mentioned, whose iman is increased when His Signs are recited to them, and who put their trust in their Lord;

(3) those who establish salat and give of what We have provided for them.

(4) They are in truth the muminun. They have high ranks with their Lord and forgiveness and generous provision.

(5) Just as your Lord brought you out from your house with truth, even though a group of the muminun disliked it,

(6) arguing with you about the Truth after it had been made clear as though they were being driven to their death with open eyes.\*

(7) When Allah promised you that one of the two parties would be yours and you would have liked it to have been the unarmed one, whereas Allah desired to verify the Truth by His words and to cut off the last remnant of the kafirun.

(8) This was so that He might verify the Truth and nullify the false, even though the evildoers hate that.

(9) Remember when you called on your Lord for help and He responded to you: 'I will reinforce you with a thousand angels riding rank after rank.'

(10) Allah only did this to give you good news and that so your hearts would be at rest. Victory comes from no one but Allah. Allah is Almighty, All-Wise.



(11) And when He overcame you with sleep, making you feel secure, and sent you down water from heaven to purify you and remove the taint of Shaytan from you, and to fortify your hearts and make your feet firm.

(12) And when your Lord revealed to the angels, 'I am with you so make those who have iman firm. I will cast terror into the hearts of those who are kafir, so strike their necks and strike all their finger joints!'

(13) This was because they were hostile to Allah and His Messenger. If anyone is hostile to Allah and His Messenger, Allah is severe in retribution.

(14) That is your reward, so taste it. The kafirun will also have the punishment of the Fire.

(15) You who have iman! when you encounter those who are kafir advancing in massed ranks into battle, do not turn your backs on them.

(16) Anyone who turns his back on them that day, unless he is withdrawing to rejoin the fight or withdrawing to support another group, brings Allah's anger down upon himself. His refuge is Hell. What an evil destination!

(17) You did not kill them; it was Allah who killed them; and you did not throw, when you threw; it was Allah who threw: so He might test the muminun with this excellent trial from Him. Allah is All-Hearing, All-Knowing.

(18) That is your reward. Allah always confounds the schemes of the kuffar.

(19) If it was a decisive victory you were seeking, that victory has clearly been won. If you desist, it will better for you; but if you return, We also will return. Your troops will not help you at all, however many they are. Allah is with the muminun.

(20) You who have iman! obey Allah and His Messenger. And do not turn away from him when you are able to hear.

(21) Do not be like those who say, 'We hear,' when they do not hear.

(22) The worst of beasts in Allah's sight are the deaf and dumb who have no intellect.

(23) If Allah knew of any good in them, He would have made them able to hear. But even if He had made them able to hear, they would still have turned away.

(24) You who have iman! respond to Allah and to the Messenger when He calls you to what will bring you to

life! Know that Allah intervenes between a man and his heart and that you will be gathered to Him.

(25) Be fearful of trials which will not afflict solely those among you who do wrong. Know that Allah is severe in retribution.

(26) When you were few and oppressed in the land, afraid that the people would snatch you away, He gave you refuge and supported you with His help and provided you with good things so that hopefully you would be thankful.

(27) You who have iman! do not betray Allah and His Messenger, and do not knowingly betray your trusts.

(28) Know that your wealth and children are a trial and that there is an immense reward with Allah.

(29) You who have iman! if you have taqwa of Allah, He will give you discrimination and erase your bad actions from you and forgive you. Allah's favour is indeed immense.

(30) When those who are kafir were plotting against you to imprison you or kill you or expel you: they were plotting and Allah was plotting, but Allah is the Best of Plotters.

(31) When Our Signs are recited to them, they say, 'We have already heard all this. If we wanted, we could say the same thing. This is nothing but the myths of previous peoples.'

(32) And they say, 'Allah, if this is really the truth from You, rain down stones on us out of heaven or send a painful punishment down on us.'

(33) Allah would not punish them while you were among them. Allah would not punish them as long as they sought forgiveness.

(34) But why should Allah not punish them now when they bar access to the Masjid al-Haram? They are not its guardians. Only people who have taqwa can be its guardians. But most of them do not know that.

(35) Their prayer at the House is nothing but whistling and clapping. So taste the punishment because you were kafir!

(36) Those who are kafir spend their wealth barring access to the Way of Allah. They will spend it; then they will regret it; then they will be overthrown. Those who are kafir will be gathered into Hell,

(37) so that Allah can sift the bad out from the good, and pile the bad on top of one another, heaping them all together, and tip them into Hell. They are the lost.

(38) Say to those who are kafir that if they stop, they will be forgiven what is past; but if they return to it, they have the pattern of previous peoples in the past.

(39) Fight them until there is no more fitna and the deen is Allah's alone. If they stop, Allah sees what they do,

(40) but if they turn away, know that Allah is your Master, the Best of Masters, and the Best of Helpers!

(41) Know that when you take any booty a fifth of it belongs to Allah, and to the Messenger, and to close relatives, orphans, the very poor and travellers, if you believe in Allah and in what We sent down to Our slave on the Day of Discrimination, the day the two groups met – Allah has power over all things –

(42) when you were on the nearer slope, and they were on the further slope and the caravan was lower down than you. If you had made an appointment with them you would have broken the appointment. However, it happened so that Allah could settle a matter whose result was preordained: so that those who died would die with clear proof, and those who lived would live with clear proof. Allah is All-Hearing, All-Knowing.

(43) Remember when Allah showed them to you in your dream as only a few. If He had shown you them as many, you would have lost heart and quarrelled about the matter; but Allah saved you. He knows what your hearts contain.

(44) Remember when Allah made you see them as few when you met them, and also made you seem few in their eyes. This was so that Allah could settle a matter whose result was preordained. All matters return to Allah.

(45) You who have iman! when you meet a troop, stand firm and remember Allah repeatedly so that hopefully you will be successful.

(46) Obey Allah and His Messenger and do not quarrel among yourselves lest you lose heart and your momentum disappear. And be steadfast. Allah is with the steadfast.

(47) Do not be like those who left their homes in arrogance, showing off to people and barring them from the way of Allah – Allah encompasses what they do –

(48) when Shaytan made their actions appear good to them, saying, 'No one will overcome you today for I am at your side.' But when the two parties came in sight of one another, he turned right round on his heels saying, 'I wash my hands of you. I see what you do not see. I fear Allah. Allah is severe in retribution.'

(49) And when the hypocrites and those with sickness in their hearts said, 'These people have been deluded by their deen.' But those who put their trust in Allah will find Allah to be Almighty, All-Wise.

(50) If only you could see when the angels take back those who were kafir at their death, beating their faces and their backs: 'Taste the punishment of the Burning!

(51) That is for what you did. Allah does not wrong His slaves.'

(52) Such was the case with Pharaoh's people and those before them. They rejected Allah's Signs so Allah seized them for their wrong actions. Allah is Strong, Severe in Retribution.

(53) That is because Allah would never change a blessing He has conferred on a people until they had changed what was in themselves. Allah is All-Hearing, All-Knowing.

(54) Such was the case with Pharaoh's people and those before them. They denied their Lord's Signs so We destroyed them for their wrong actions. We drowned Pharaoh's people. All of them were wrongdoers.

(55) The worst of animals in the sight of Allah are those who are kafir and do not have iman,

(56) those with whom you make a treaty and who then break it every time. They have no taqwa.

(57) So if you come upon such people in war, make a harsh example of them to deter those coming after them so that hopefully they will pay heed.

(58) If you fear treachery on the part of a people, revoke your treaty with them mutually. Allah does not love treacherous people.

(59) Do not imagine that those who are kafir have got ahead. They are quite powerless.

(60) Arm yourselves against them with all the firepower and cavalry you can muster, to terrify the enemies of Allah and your enemies, and others besides them whom you do not know. Allah knows them. Anything you spend in the Way of Allah will be repaid to you in full. You will not be wronged.

(61) If they incline to peace, you too incline to it, and put your trust in Allah. He is the All-Hearing, the All-Knowing.

(62) If they intend to deceive you, Allah is enough for you. It is He who supported you with His help and with the muminun,

(63) and unified their hearts. Even if you had spent everything on the earth, you could not have unified their hearts. But Allah has unified them. He is Almighty, All-Wise.

(64) O Prophet! Allah is enough for you, and for the muminun who follow you.

(65) O Prophet! spur on the muminun to fight. If there are twenty of you who are steadfast, they will overcome two hundred; and if there are a hundred of you, they will overcome a thousand of those who are kafir, because they are people who do not understand.

(66) Now Allah has made it lighter on you, knowing there is weakness in you. If there are a hundred of you who are steadfast, they will overcome two hundred; and if there are a thousand of you, they will overcome two thousand with Allah's permission. Allah is with the steadfast.

(67) It is not fitting for a Prophet to take captives until he has let much blood in the land. You desire the goods of this world, whereas Allah desires the Next World. Allah is Almighty, All-Wise.

(68) Were it not for a prior decree which had already proceeded from Allah, a terrible punishment would have afflicted you on account of what you took.

(69) So make full use of any booty you have taken which is halal and good; and have taqwa of Allah. Allah is Ever-Forgiving, Most Merciful.

(70) O Prophet! say to those you are holding prisoner, 'If Allah knows of any good in your hearts, He will give you something better than what has been taken from you and forgive you.' Allah is Ever-Forgiving, Most Merciful.

(71) But if they mean to betray you, they have already previously betrayed Allah, so He has given you power over them. Allah is All-Knowing, All-Wise.

(72) Those who have iman and have made hijra and done j̥ihad with their wealth and themselves in the Way

of Allah, and those who have given refuge and help, they are the friends and protectors of one another. But as for those who have iman but have not made hijra, you are not in any way responsible for their protection until they make hijra. But if they ask you for help in respect of the deen, it is your duty to help them, except against people you have a treaty with. Allah sees what you do.

(73) Those who are kafir are the friends and protectors of one another. If you do not act in this way there will be turmoil in the land and great corruption.

(74) Those who have iman and have made hijra and done jihad in the Way of Allah and those who have given refuge and help, they are the true mumun. They will have forgiveness and generous provision.

(75) Those who have iman and make hijra later on and accompany you in doing jihad, they also are of your number. But blood relations are closer to one another in the Book of Allah. Allah has knowledge of all things.



## At-Tawba

Madinan

(1) An announcement to those mushrikun you have a general treaty with that Allah and His Messenger are free of them:

(2) 'You may travel about in the land for four months and know that you cannot thwart Allah and that Allah will humiliate the kafirun.'

(3) A proclamation from Allah and His Messenger to mankind on the day of the greater pilgrimage: 'Allah is free of the idolaters, as is His Messenger. If you make tawba, it will be better for you. But if you turn your backs, know that you cannot thwart Allah.' Give the kuffar the news of a painful punishment –

(4) except those among the idolaters you have treaties with, who have not then broken their treaties with you in any way, nor granted assistance to anyone against you. Honour their treaties until their time runs out. Allah loves those who have taqwa.

(5) Then, when the sacred months are over, kill the idolaters wherever you find them, and seize them and besiege them and lie in wait for them on every road. If they make tawba and establish salat and pay zakat, let

them go on their way. Allah is Ever-Forgiving, Most Merciful.

(6) If any of the idolaters ask you for protection, give them protection until they have heard the words of Allah. Then convey them to a place where they are safe. That is because they are a people who do not know.

(7) How could any of the idolaters possibly have a treaty with Allah and with His Messenger, except for those you made a treaty with at the Masjid al-Haram? As long as they are straight with you, be straight with them. Allah loves those who have taqwa.

(8) How indeed! For if they get the upper hand over you, they will respect neither kinship nor treaty. They please you with their mouths but their hearts belie their words. Most of them are deviators.

(9) They have sold Allah's Signs for a paltry price, and they have barred access to His Way. What they have done is truly evil.

(10) They respect neither kinship nor treaty where a mumin is concerned. They are the people who overstep the limits.

(11) But if they make tawba and establish salat and pay zakat, they are your brothers in the deen. We make the Signs clear for people who have knowledge.

(12) If they break their oaths after making their treaty and defame your deen, then fight the leaders of kufr – their oaths mean nothing – so that hopefully they will stop.

(13) Will you not fight a people who have broken their oaths and resolved to expel the Messenger, and who initiated hostilities against you in the first place? Is it them you fear? Allah has more right to your fear if you are muminun.

(14) Fight them! Allah will punish them at your hands, and disgrace them and help you against them, and heal the hearts of those who have iman.

(15) He will remove the rage from their hearts. Allah turns to anyone He wills. Allah is All-Knowing, All-Wise.

(16) Or did you suppose that you would be left without Allah knowing those of you who have done jihad and who have not taken anyone as their intimate friends besides Allah and His Messenger and the muminun?

Allah is aware of what you do.

(17) It is not for the idolaters to frequent the mosques of Allah, bearing witness against themselves of their kufr. They are the ones whose actions will come to nothing. They will be in the Fire timelessly, for ever.

(18) The mosques of Allah should only be frequented by those who have iman in Allah and the Last Day and establish salat and pay zakat, and fear no one but Allah. They are the ones most likely to be guided.

(19) Do you make the giving of water to the pilgrims and looking after the Masjid al-Haram the same as having iman in Allah and the Last Day and doing jihad in the Way of Allah? They are not equal in the sight of Allah. Allah does not guide wrongdoing people.

(20) Those who have iman and make hijra and do jihad in the Way of Allah with their wealth and themselves have a higher rank with Allah. They are the ones who are victorious.

(21) Their Lord gives them the good news of His mercy and good pleasure and Gardens where they will enjoy everlasting delight,

(22) remaining in them timelessly, for ever and ever. Truly there is an immense reward with Allah.

(23) You who have iman, do not befriend your fathers and brothers if they prefer kufr to iman. Those among you who do befriend them are wrongdoers.

(24) Say: 'If your fathers or your sons or your brothers or your wives or your tribe, or any wealth you have acquired, or any business you fear may slump, or any house which pleases you, are dearer to you than Allah and His Messenger and doing jihad in His Way, then wait until Allah brings about His command. Allah does not guide people who are deviators.'

(25) Allah has helped you on many occasions, including the Day of Hunayn\* when your great numbers delighted you but did not help you in any way, and the earth seemed narrow to you for all its great breadth, and you turned your backs.

(26) Then Allah sent down His serenity on His Messenger and on the muminun, and sent down troops you could not see, and punished those who were kafir. That is how the kuffar are repaid.



(27) Then after that Allah will turn to anyone He wills. Allah is Ever-Forgiving, Most Merciful.

(28) You who have iman! the idolaters are unclean, so after this year they should not come near the Masjid al-Haram. If you fear impoverishment, Allah will enrich you from His bounty if He wills. Allah is All-Knowing, All-Wise.

(29) Fight those of the people who were given the Book who do not have iman in Allah and the Last Day and who do not make haram what Allah and His Messenger have made haram and do not take as their deen the deen of Truth, until they pay the jizya with their own hands in a state of complete abasement.

(30) The Jews say, 'Uzayr is the son of Allah,' and the Christians say, 'The Messiah is the son of Allah.' That is what they say with their mouths, copying the words of those who were kafir before. Allah fight them! How perverted they are!

(31) They have taken their rabbis and monks as lords besides Allah, and also the Messiah, son of Maryam. Yet they were commanded to worship only one God. There is no god but Him! Glory be to Him above anything they associate with Him!

(32) They desire to extinguish Allah's Light with their mouths. But Allah refuses to do other than perfect His Light, even though the kafirun detest it.

(33) It is He who sent His Messenger with guidance and the Deen of Truth to exalt it over every other deen, even though the idolaters detest it.

(34) You who have iman! many of the rabbis and monks devour people's property under false pretences and bar people from access to the Way of Allah. As for those who hoard up gold and silver and do not spend it in the Way of Allah, give them the news of a painful punishment

(35) on the Day it is heated up in the fire of Hell and their foreheads, sides and backs are branded with it: 'This is what you hoarded for yourselves, so taste what you were hoarding!'

(36) There have been twelve months with Allah in the Book of Allah, from the day He first created the heavens and earth. Four of them are haram. That is the True Deen. So do not wrong one another during them. However, fight the idolaters totally just as they fight you totally, and know that Allah is with those who have taqwa.

(37) Deferring a sacred month is an increase in kufr by which the kuffar lead many people astray. One year they make it profane and another sacred to tally with the number Allah has made sacred. In that way they profane what Allah has made sacred. Their bad actions are made to seem good to them. Allah does not guide kafir people.

(38) You who have iman! what is the matter with you that when you are told, 'Go out and fight in the way of Allah,' you sink down heavily to the earth? Are you happier with this world than the Next World? Yet the enjoyment of this world is very small compared to that of the Next World.

(39) If you do not go out to fight, He will punish you with a painful punishment and substitute another people in your place. You will not harm Him in any way. Allah has power over all things.

(40) If you do not help him, Allah did help him when the kuffar drove him out and there were two of them in the Cave.\* He said to his companion, 'Do not be despondent, Allah is with us.' Then Allah sent down His serenity upon him and reinforced him with troops you could not see. He made the word of the kuffar undermost. It is the word of Allah which is uppermost. Allah is Almighty, All-Wise.

(41) Go out to fight, whatever your circumstances or desires, and do jihad with your wealth and yourselves in the Way of Allah. That is better for you if you only knew.

(42) If it had been a case of easy gains and a short journey, they would have followed you, but the distance was too great for them. They will swear by Allah: 'Had we been able to, we would have gone out with you.' They are destroying their own selves. Allah knows that they are lying.

(43) Allah pardon you! Why did you excuse them until it was clear to you which of them were telling the truth and until you knew the liars?

(44) Those who have iman in Allah and the Last Day do not ask you to excuse them from doing jihad with their wealth and themselves. Allah knows the people who have taqwa.

(45) Only those who do not have iman in Allah and the Last Day ask you to excuse them. Their hearts are full of doubt and in their doubt they waver to and fro.

(46) If they had really desired to go out, they would have made proper preparations for it, but Allah was averse to their setting out so He held them back and they were told: 'Stay behind with those who stay behind.'

(47) If they had gone out among you, they would have added nothing to you but confusion. They would have scurried about amongst you seeking to cause conflict between you, and among you there are some who would have listened to them. Allah knows the wrongdoers.

(48) They have already tried to cause conflict before, and turned things completely upside down for you, until the truth came and Allah's command prevailed even though they detested it.

(49) Among them are there some who say, 'Give me permission to stay. Do not put temptation in my way.' Have they not fallen into that very temptation? Hell hems in the kafirun.

(50) If good happens to you it galls them. If a mishap occurs to you, they say, 'We made our preparations in advance,' and they turn away rejoicing.

(51) Say: 'Nothing can happen to us except what Allah has ordained for us. He is Our Master. It is in Allah that the muminun should put their trust.'

(52) Say: 'What do you await for us except for one of the two best things?\* But what we await for you is for Allah to inflict a punishment on you either directly from Himself or at our hands. So wait, we are waiting with you!'

(53) Say: 'Whether you give readily or reluctantly, it will not be accepted from you. You are people who are deviators.'

(54) Nothing prevents what they give from being accepted from them but the fact that they have rejected Allah and His Messenger, and that they only come to salat lethargically, and that they only give reluctantly.

(55) Do not let their wealth and children impress you. Allah merely wants to punish them by them during their life in this world and for them to expire while they are kuffar.

(56) They swear by Allah that they are of your number, but they are not of your number. Rather, they are people who are scared.

(57) If they could find a bolt-hole, cave or burrow, they would turn and scurry away into it.

(58) Among them there are some who find fault with you concerning the zakat. If they are given some of it,

they are pleased but if they are not given any, they are angry.

(59) If only they had been pleased with what Allah and His Messenger had given them and had said, 'Allah is enough for us. Allah will give us of His bounty as will His Messenger. It is to Allah that we make our plea.'

(60) Zakat is for: the poor, the destitute, those who collect it, reconciling people's hearts, freeing slaves, those in debt, spending in the Way of Allah, and travellers. It is a legal obligation from Allah. Allah is All-Knowing, All-Wise.

(61) Among them are some who insult the Prophet, saying he is only an ear. Say, 'An ear of good for you, believing in Allah and believing in the muminun, and a mercy for those among you who have iman.' As for those who insult the Messenger of Allah, they will have a painful punishment.

(62) They swear to you by Allah in order to please you, but it would be more fitting for them to please Allah and His Messenger if they are muminun.

(63) Do they not know that whoever opposes Allah and His Messenger, will have the Fire of Hell, remaining in it timelessly, for ever? That is the great disgrace.

(64) The hypocrites are afraid that a sura may be sent down about them, informing them of what is in their hearts. Say: 'Go on mocking! Allah will expose everything you are afraid of.'

(65) If you ask them they will say, 'We were only joking and playing around.' Say: 'Would you make a mockery of Allah and of His Signs and of His Messenger?'

(66) Do not try to excuse yourselves. You have become kafir after having iman. If one group of you is pardoned, another group will be punished for being evildoers.'

(67) The men and women of the hypocrites are as bad as one another. They command what is wrong and forbid what is right and keep their fists tightly closed. They have forgotten Allah, so He has forgotten them. The hypocrites are deviators.

(68) Allah has promised the men and women of the hypocrites and kafirun the Fire of Hell, remaining in it timelessly, for ever. It will suffice them. Allah has cursed them. They will have everlasting punishment.

(69) Like those before you who had greater strength than you and more wealth and children. They enjoyed

their portion; so enjoy your portion as those before you enjoyed theirs. You have plunged into defamation as they plunged into it. The actions of such people come to nothing in this world or the Next World. They are the lost.

(70) Has the news of those who came before them not reached them the people of Nuh and 'Ad and Thamud, and the people of Ibrahim and the inhabitants of Madyan and the overturned cities? Their Messengers brought them the Clear Signs. Allah did not wrong them; rather they wronged themselves.

(71) The men and women of the muminun are friends of one another. They command what is right and forbid what is wrong, and establish salat and pay zakat, and obey Allah and His Messenger. They are the people on whom Allah will have mercy. Allah is Almighty, All-Wise.

(72) Allah has promised the men and women of the muminun Gardens with rivers flowing under them, remaining in them timelessly, for ever, and fine dwellings in the Gardens of Eden. And Allah's good pleasure is even greater. That is the great victory.

(73) O Prophet, do jihad against the kafirun and hypocrites and be harsh with them. Their shelter will be Hell. What an evil destination!

(74) They swear by Allah that they said nothing, but they definitely spoke the word of kufr and returned to kufr after their Islam. They planned something which they did not achieve and they were vindictive for no other reason than that Allah and His Messenger had enriched them from His bounty. If they were to make tawba, it would be better for them. But if they turn away, Allah will punish them with a painful punishment in this world and the Next World, and they will not find any protector or helper on the earth.

(75) Among them there were some who made an agreement with Allah: 'If He gives us of His bounty we will definitely give sadaqa and be among the righteous.'

(76) But when He does give them of His bounty they are tight-fisted with it and turn away,

(77) so He has punished them by putting hypocrisy in their hearts until the day they meet Him because they failed Allah in what they promised Him and because they lied.

(78) Do they not know that Allah knows their secrets and their private talk, and that Allah is the Knower of all unseen things?

(79) As for the people who find fault with those muminun who give sadaqa spontaneously, and with those who can find nothing to give but their own effort, and deride them, Allah derides them. They will have a painful punishment.

(80) You can ask forgiveness for them, or not ask forgiveness for them. Even if you asked forgiveness for them seventy times, Allah still would not forgive them. That is because they have rejected Allah and His Messenger. Allah does not guide deviant people.

(81) Those who were left behind were glad to stay behind the Messenger of Allah. They did not want to do jihad with their wealth and themselves in the Way of Allah. They said, 'Do not go out to fight in the heat.' Say: 'The Fire of Hell is much hotter, if they only understood.'

(82) Let them laugh little and weep much, in repayment for what they have earned.

(83) If Allah returns you to a group of them, and they ask you for permission to go out, say, 'You will never go out with me, nor will you ever fight an enemy with me. You were happy to stay behind the first time, so stay behind with those who are left behind.'

(84) Never pray over any of them who die or stand at their graves. They rejected Allah and His Messenger and died as deviators.

(85) Do not let their wealth and their children impress you. Allah merely wants to punish them by them in this world, and for them to expire while they are kafirun.

(86) When a sura is sent down saying: 'Have iman in Allah and do jihad together with His Messenger,' those among them with wealth will ask you to excuse them, saying, 'Let us remain with those who stay behind.'

(87) They are pleased to be with those who stay behind. Their hearts have been stamped so they do not understand.

(88) But the Messenger and those who have iman along with him have done jihad with their wealth and with themselves. They are the people who will have the good things. They are the ones who are successful.

(89) Allah has prepared Gardens for them with rivers flowing under them, remaining in them timelessly, for ever. That is the great victory.

(90) The desert arabs came with their excuses asking for permission to stay, and those who lied to Allah and His Messenger stayed behind. A painful punishment will afflict those among them who are kafir.

(91) Nothing is held against the weak and sick nor against those who find nothing to spend, provided they are true to Allah and His Messenger – there is no way open against good-doers, Allah is Ever-Forgiving, Most Merciful –

(92) nor is anything held against those who, when they came to you for you to provide them with mounts and you said, 'I cannot find anything on which to mount you,' turned away with their eyes overflowing with tears, overcome by grief at having nothing to give.

(93) There are only grounds against those who ask you for permission to stay when they are rich. They were pleased to be among those who were left behind. Allah has sealed up their hearts so they do not know.

(94) They will make excuses to you when you return to them. Say: 'Do not make excuses, we will not believe you. Allah has already informed us about you. Allah will see your actions, as will His Messenger. Then you will be returned to the Knower of the Unseen and the Visible, and He will inform you regarding what you did.'

(95) They will swear to you by Allah when you return to them, so that you leave them alone. Leave them alone, then! They are filth. Their shelter will be Hell as repayment for what they did.

(96) They will swear to you to make you pleased with them, but even if you are pleased with them, Allah is certainly not pleased with deviant people.

(97) The desert arabs are more obdurate in kufr and hypocrisy and more likely not to know the limits which Allah has sent down to His Messenger. Allah is All-Knowing, All-Wise.

(98) Among the desert arabs there are some who regard what they give as an imposition and are waiting for your fortunes to change. The evil turn of fortune will be theirs! Allah is All-Hearing, All-Knowing.

(99) And among the desert arabs there are some who have iman in Allah and the Last Day and regard what they give as something which will bring them nearer to Allah and to the prayers of the Messenger. It does indeed bring them near. Allah will admit them into His mercy. Allah is Ever-Forgiving, Most Merciful.

(100) The forerunners – the first of the Muhajirun and the Ansar – and those who have followed them in doing good: Allah is pleased with them and they are pleased with Him. He has prepared Gardens for them with

rivers flowing under them, remaining in them timelessly, for ever and ever. That is the great victory.

(101) Some of the desert Arabs around you are hypocrites and some of the people of Madina are obdurate in their hypocrisy. You do not know them but We know them. We will punish them twice over and then they will be returned to a terrible punishment.

(102) But others have acknowledged their wrong actions and mixed a right action with another which is wrong. It may well be that Allah will turn towards them. Allah is Ever-Forgiving, Most Merciful.

(103) Take zakat from their wealth to purify and cleanse them and pray for them. Your prayers bring relief to them. Allah is All-Hearing, All-Knowing.

(104) Do they not know that Allah accepts tawba from His slaves and acknowledges their zakat, and that Allah is the Ever-Returning, the Most Merciful?

(105) Say: 'Act, for Allah will see your actions, and so will His Messenger and the muminun. You will be returned to the Knower of the Unseen and the Visible and He will inform you regarding what you did.'

(106) And others are left awaiting Allah's command as to whether He will punish them or turn to them. Allah is All-Knowing, All-Wise.

(107) As for those who have set up a mosque, causing harm and out of kufr, to create division between the muminun, and in readiness for those who previously made war on Allah and His Messenger, they will swear, 'We only desired the best.' But Allah bears witness that they are truly liars.

(108) Do not ever stand in it. A mosque founded on taqwa from the first day has a greater right for you to stand in it. In it there are men who love to purify themselves. Allah loves those who purify themselves.

(109) Who is better: someone who founds his building on taqwa of Allah and His good pleasure, or someone who founds his building on the brink of a crumbling precipice so that it collapses with him into the Fire of Hell? Allah does not love wrongdoers.

(110) The buildings they have built will not cease to be a bone of contention in their hearts, until their hearts are cut to shreds. Allah is All-Knowing, All-Wise.

(111) Allah has bought from the muminun their selves and their wealth in return for the Garden. They fight in



the Way of Allah and they kill and are killed. It is a promise binding on Him in the Torah, the Injil and the Qur'an and who is truer to his contract than Allah? Rejoice then in the bargain you have made. That is the great victory.

(112) Those who make tawba, those who worship, those who praise, those who fast, those who bow, those who prostrate, those who command the right, those who forbid the wrong, those who preserve the limits of Allah: give good news to the muminun.

(113) It is not right for the Prophet and those who have iman to ask forgiveness for the idolaters – even if they are close relatives – after it has become clear to them that they are the Companions of the Blazing Fire.

(114) Ibrahim would not have asked forgiveness for his father but for a promise he made to him, and when it became clear to him that he was an enemy of Allah, he renounced him. Ibrahim was tender-hearted and forbearing.

(115) Allah would never misguide a people after guiding them until He had made it clear to them how to have taqwa. Allah has knowledge of all things.

(116) Allah is He to whom the kingdom of the heavens and earth belongs. He gives life and causes to die. You have no protector or helper besides Allah.

(117) Allah has turned towards the Prophet, and the Muhajirun and the Ansar, those who followed him at the 'time of difficulty', after the hearts of a group of them had almost deviated. Then He turned towards them – He is All-Gentle, Most Merciful to them –

(118) and also towards the three who were left behind,\* so that when the earth became narrow for them, for all its great breadth, and their own selves became constricted for them and they realised that there was no refuge from Allah except in Him, He turned to them so that they might turn to Him. Allah is the Ever-Returning, the Most Merciful.

(119) You who have iman! have taqwa of Allah and be with the truly sincere.

(120) It was not for people of Madina, and the desert arabs around them, to remain behind the Messenger of Allah nor to prefer themselves to him. That is because no thirst or weariness or hunger will afflict them in the Way of Allah. nor will they take a single step to infuriate the kafirun. nor secure any gain from the enemy.

without a right action being written down for them because of it. Allah does not let the wage of the good-doers go to waste.

(121) Nor will they give away any amount, whether large or small, nor will they cross any valley, without it being written down for them so that Allah can recompense them for the best of what they did.

(122) It is not necessary for the muminun to go out all together. If a party from each group of them were to go out so they could increase their knowledge of the deen they would be able to notify their people when they returned to them so that hopefully they would take warning!

(123) You who have iman! fight those of the kuffar who are near to you and let them find you implacable. Know that Allah is with those who have taqwa.

(124) Each time a sura is sent down there are some among them who say, 'Which of you has this increased in iman?' As for those who have iman, it increases them in iman and they rejoice at it.

(125) But as for those with sickness in their hearts, it adds defilement to their defilement, and they die kuffar.

(126) Do they not see that they are tried once or twice in every year? But still they do not turn back. They do not pay heed.

(127) Each time a sura is sent down, they look at one another, implying, 'Can anyone see you?' Then they turn away. Allah has turned their hearts away because they are people who do not understand.

(128) A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the muminun.

(129) But if they turn away, say, 'Allah is enough for me. There is no god but Him. I have put my trust in Him. He is the Lord of the Mighty Throne.'



# Yunus

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Alif Lam Ra Those are the Signs of the Wise Book.

(2) Do people find it so surprising that We should reveal to a man among them: 'Warn mankind and give good news to those who have iman that they are on a sure footing with their Lord'? The kafirun say, 'This is downright magic!'

(3) Your Lord is Allah, Who created the heavens and the earth in six days and then established Himself firmly on the Throne. He directs the whole affair. No one can intercede except with His permission. That is Allah your Lord, so worship Him. Will you not pay heed?

(4) Each and every one of you will return to Him. Allah's promise is true. He brings creation out of nothing and then regenerates it so that he can repay with justice those who had iman and did right actions. Those who were kafir will have a drink of scalding water and a painful punishment because of their kufr.

(5) It is He who appointed the sun to give radiance, and the moon to give light, assigning it phases so you would know the number of years and the reckoning of time. Allah did not create these things except with truth. We make the Signs clear for people who know.

(6) In the alternation of night and day and what Allah has created in the heavens and the earth there are Signs for people who have taqwa.

(7) As for those who do not expect to meet Us and are content with the life of the dunya and at rest in it, and those who are heedless of Our Signs,

(8) their shelter will be the Fire because of what they earned.

(9) But as for those who have iman and do right actions, their Lord will guide them by their iman. Rivers will

flow under them in Gardens of Delight.

(10) Their call there is: 'Glory be to You, O Allah!' Their greeting there is: 'Peace!' The end of their call is: 'Praise be to Allah, the Lord of all the worlds!'

(11) If Allah were to hasten evil for people the way they try to hasten good, their term would already have been completed for them. We abandon those who do not expect to meet Us to wander blindly in their excessive insolence.

(12) When harm touches man, he calls on Us, lying on his side or sitting down or standing up. Then when We remove the harm from him he carries on as if he had never called on Us when the harm first touched him. In that way We make what they have done appear good to the profligate.

(13) We destroyed generations before you when they did wrong. Their Messengers brought them the Clear Signs, but they were never going to have iman. That is how We repay evildoers.

(14) Then We appointed you after them to be khalifs on the earth so We might observe how you would act.

(15) When Our Clear Signs are recited to them, those who do not expect to meet Us say, 'Bring a Qur'an other than this one or change it.' Say: 'It is not for me to change it of my own accord. I follow nothing except what is revealed to me. I fear, were I to disobey my Lord, the punishment of a Dreadful Day.'

(16) Say: 'Had Allah so wished, I would not have recited it to you nor would He have made it known to you. I lived among you for many years before it came. Will you not use your intellect?'

(17) Who could do greater wrong than someone who invents lies against Allah or denies His Signs? Evildoers are certainly not successful.

(18) They worship, instead of Allah, what can neither harm them nor help them, saying, 'These are our intercessors with Allah.' Say: 'Would you inform Allah of something about which He does not know either in the heavens or on the earth?' May He be glorified and exalted above what they associate with Him!

(19) Mankind was only one community but then they differed, and had it not been for a prior Word from your Lord, they would already have been judged in respect of the differences between them.

(20) They say. 'Why has a Sign not been sent down to him from his Lord?' Say: 'The Unseen belongs to Allah

alone. So wait, I am waiting with you.'

(21) When We let people taste mercy after hardship has afflicted them, immediately they plot against Our Signs. Say: 'Allah is swifter at plotting.' Your plotting is recorded by Our messengers.

(22) It is He who conveys you on both land and sea so that when some of you are on a boat, running before a fair wind, rejoicing at it, and then a violent squall comes upon them and the waves come at them from every side and they realise there is no way of escape, they call on Allah, making their deen sincerely His: 'If You rescue us from this, we will truly be among the thankful.'

(23) But then, when He does rescue them, they become rebellious in the earth without any right to do so. Mankind, your rebelliousness is only against yourselves. There is the enjoyment of the life of this world and then you will return to Us and We will inform you about what you did.

(24) The metaphor of the life of this world is that of water which We send down from the sky, and which then mingles with the plants of the earth to provide food for both people and animals. Then, when the earth is at its loveliest and takes on its fairest guise and its people think they have it under their control, Our command comes upon it by night or day and We reduce it to dried-out stubble, as though it had not been flourishing just the day before! In this way We make Our Signs clear for people who reflect.

(25) Allah calls to the Abode of Peace and He guides whom He wills to a straight path.

(26) Those who do good will have the best and more! Neither dust nor debasement will darken their faces. They are the Companions of the Garden, remaining in it timelessly, for ever.

(27) But as for those who have earned bad actions – a bad action will be repaid with one the like of it. Debasement will darken them. They will have no one to protect them from Allah. It is as if their faces were covered by dark patches of the night. Those are the Companions of the Fire, remaining in it timelessly, for ever.

(28) On the Day We gather them all together, We will say then to those who associated others with Allah, 'To your place, you and your partner-gods!' Then We will sift them out, and their partner-gods will say, 'It was not us you worshipped.'

(29) Allah is a sufficient witness between us and you. We were unaware of your worship.'

(30) Then and there every self will be tried for what it did before. They will be returned to Allah, their Master, the Real, and what they invented will abandon them.

(31) Say: 'Who provides for you out of heaven and earth? Who controls hearing and sight? Who brings forth the living from the dead and the dead from the living? Who directs the whole affair?' They will say, 'Allah.' Say, 'So will you not have taqwa?'

(32) That is Allah, your Lord, the Truth, and what is there after truth except misguidance? So how have you been distracted?

(33) In that way the Word of your Lord is realised against those who are deviators, in that they do not have iman.

(34) Say: 'Can any of your partner-gods bring creation out of nothing and then regenerate it?' Say: 'Allah brings creation out of nothing and then regenerates it. So how have you been perverted?'

(35) Say: 'Can any of your partner-gods guide to the truth?' Say: 'Allah guides to the truth. Who has more right to be followed – He who guides to the truth, or he who cannot guide unless he is guided? What is the matter with you? How do you reach your judgement?'

(36) Most of them follow nothing but conjecture. Conjecture is of no use whatsoever against the truth. Allah most certainly knows what they are doing.

(37) This Qur'an could never have been devised by any besides Allah. Rather it is confirmation of what came before it and an elucidation of the Book which contains no doubt from the Lord of all the worlds.

(38) Do they say, 'He has invented it'? Say: 'Then produce a sura like it and call on anyone you can besides Allah if you are telling the truth.'

(39) No, the fact is that they have denied something which their knowledge does not embrace and the meaning of which has not yet reached them. In the same way those before them also denied the truth. See the final fate of the wrongdoers!

(40) Among them there are some who have iman in it and some who do not. Your Lord best knows the

corrupters.

(41) If they deny you, say, 'I have my actions and you have your actions. You are not responsible for what I do and I am not responsible for what you do.'

(42) Among them there are some who listen to you. But can you make the deaf hear even though they cannot understand?

(43) Among them there are some who look at you. But can you guide the blind, even though they cannot see?

(44) Allah does not wrong people in any way; rather it is people who wrong themselves.

(45) On the day We gather them together – when it will seem if they had tarried no more than an hour of a single day – they will recognise one another. Those who denied the meeting with Allah will have lost. They were not guided.

(46) Whether We show you something of what We have promised them or take you back to Us, they will still return to Us. Then Allah will be witness against what they are doing.

(47) Every nation has a Messenger and when their Messenger comes everything is decided between them justly. They are not wronged.

(48) They say, 'When will this promise be kept if you are telling the truth?'

(49) Say: 'I possess no power to harm or help myself except as Allah wills. Every nation has an appointed time. When their appointed time comes, they cannot delay it a single hour or bring it forward.'

(50) Say: 'What do you think? If His punishment came upon you by night or day, what part of it would the evildoers then try to hasten?'

(51) And then, when it actually comes about: 'Now do you have iman in it? It was this that you were trying to hasten!'

(52) Then it will be said to those who did wrong, 'Taste the punishment of eternity! Have you been repaid for anything other than what you earned?'

(53) They will ask you to tell them if this is true. Say: 'Yes indeed, by my Lord, it certainly is true and you can do nothing to prevent it.'

(54) If every self that did wrong possessed everything on earth, it would offer it as a ransom. They will show remorse when they see the punishment. Everything will be decided between them justly. They will not be wronged.

(55) Yes, everything in the heavens and earth belongs to Allah. Yes, Allah's promise is true but most of them do not know it.

(56) He gives life and causes to die and you will be returned to Him.

(57) Mankind! admonition has come to you from your Lord and also healing for what is in the breasts and guidance and mercy for the muminun.

(58) Say: 'It is the favour of Allah and His mercy that should be the cause of their rejoicing. That is better than anything they accumulate.'

(59) Say: 'What do you think about the things Allah has sent down to you as provision which you have then designated as halal and haram?' Say: 'Has Allah given you authority to do this or are you inventing lies against Allah?'

(60) What will those who invent lies against Allah think on the Day of Rising? Allah shows favour to mankind but most of them are not thankful.

(61) You do not engage in any matter or recite any of the Qur'an or do any action without Our witnessing you while you are occupied with it. Not even the smallest speck eludes your Lord, either on earth or in heaven. Nor is there anything smaller than that, or larger, which is not in a Clear Book.

(62) Yes, the friends of Allah will feel no fear and will know no sorrow:

(63) those who have iman and show taqwa,

(64) there is good news for them in the life of this world and in the Next World. There is no changing the words of Allah. That is the great victory!



(65) Do not be grieved by what they say. All might belongs to Allah. He is the All-Hearing, the All-Knowing.

(66) Yes, indeed! Everyone in the heavens and everyone on the earth belongs to Allah. Those who call on something other than Allah are not really following their partner-gods. They are only following conjecture. They are only guessing.

(67) It is He who appointed the night for you, so that you could rest in it, and the day for seeing. There are certainly Signs in that for people who listen.

(68) They say, 'Allah has a son.' Glory be to Him! He is the Rich Beyond Need. Everything in the heavens and everything on the earth belongs to Him. Have you authority to say this or are you saying about Allah what you do not know?

(69) Say: 'People who invent lies against Allah will not be successful.'

(70) There is the enjoyment of this world. Then they will return to Us. Then We will let them taste the terrible punishment because they were kafir.

(71) Recite to them the story of Nuh when he said to his people, 'My people, if my standing here and reminding you of Allah's Signs has become too much for you to bear, know that I have put my trust in Allah. So decide, you and your gods, on what you want to do and be open about it. Do with me whatever you decide and do not keep me waiting.

(72) If you turn your backs, I have not asked you for any wage. My wage is the responsibility of Allah alone. I am commanded to be one of the Muslims.'

(73) But they denied him so We rescued him, and all those with him, in the Ark and We made them the successors and We drowned the people who denied Our Signs. See the final fate of those who were warned!

(74) Then after him We sent Messengers to their people, and they brought them the Clear Signs, but they were never going to have iman in something which they had previously denied. That is how We seal up the hearts of those who overstep the limits.

(75) Then after them We sent Musa and Harun with Our Signs to Pharaoh and his ruling circle, but they were arrogant and were a people of evildoers.

(76) When the truth came to them from Us, they said, 'This is downright magic!'

(77) Musa said, 'Do you say to the truth when it comes to you, "This is magic"? Magicians are not successful.'

(78) They said, 'Have you come to us to turn us from what we found our fathers doing, and to gain greatness in the land? We do not believe you.'

(79) Pharaoh said, 'Bring me every knowledgeable magician.'

(80) When the magicians came, Musa said to them, 'Throw whatever you have to throw!'

(81) When they had thrown, Musa said, 'What you have brought is magic. Allah will certainly prove it false. Allah does not uphold the actions of corrupters.'

(82) Allah confirms the Truth by His words, even though the evildoers hate it.

(83) No one had iman in Musa except for a few of his people out of fear that Pharaoh, and the elders, would persecute them. Pharaoh was high and mighty in the land. He was one of the profligate.

(84) Musa said, 'My people! if you have iman in Allah, then put your trust in Him, if you are Muslims.'

(85) They said, 'We have put our trust in Allah. Our Lord, Do not make us a target for this wrongdoing people,

(86) and rescue us, by Your mercy, from this kafir people!'

(87) We revealed to Musa and his brother: 'Settle your people in houses in Egypt and make your houses places of worship and establish salat and give good news to the muminun.'

(88) Musa said, 'Our Lord, You have given Pharaoh and his ruling circle finery and wealth in the life of this world, Our Lord, so that they may be misguided from Your Way. Our Lord, obliterate their wealth and harden their hearts so that they do not have iman until they see the painful punishment.'

(89) He said, 'Your request is answered, so go straight and do not follow the way of those who have no knowledge.'

(90) We brought the tribe of Israel across the sea and Pharaoh and his troops pursued them out of tyranny

and enmity. Then, when he was on the point of drowning, he said, 'I believe that there is no god but Him in whom the tribe of Israel believe. I am one of the Muslims.'

(91) 'What, now! When previously you rebelled and were one of the corrupters?

(92) Today We will preserve your body so you can be a Sign for people who come after you. Surely many people are heedless of Our Signs.'

(93) We settled the tribe of Israel in a noble place and gave them good things as provision. They did not differ until knowledge came to them. Your Lord will decide between them on the Day of Rising regarding the things about which they differed.

(94) If you are in any doubt about what We have sent down to you, then ask those who were reciting the Book before you. The truth has come to you from your Lord, so on no account be one of the doubters.

(95) And on no account be among those who deny Allah's Signs and so become one of the lost.

(96) Those against whom the words of your Lord are justly carried out will never have iman –

(97) not even if every Sign were to come to them – until they see the painful punishment.

(98) How is it that there has never been a city that had iman, whose iman then brought it benefit, except the people of Yunus? When they had iman We removed from them the punishment of disgrace in the life of this world and We let them have enjoyment for a time.

(99) If your Lord had willed, all the people on the earth would have had iman. Do you think you can force people to be muminun?

(100) No self can have iman except with Allah's permission. He places a blight on those who do not use their intellect.

(101) Say: 'Look at what there is in the heavens and on the earth.' But Signs and warnings are of no avail to people who have no iman.

(102) What are they waiting for but the same fate as those who passed away before them? Say: 'Wait. I will

be among the people waiting with you.'

(103) Then We will rescue Our Messengers and those who have iman as well. It is incumbent upon Us to rescue the muminun.

(104) Say: 'Mankind! if you are in any doubt about my deen, I do not worship those you worship besides Allah. Rather I worship Allah who will take you back to Him and I am commanded to be one of the muminun:

(105) Turn your face towards the deen in pure natural faith, and on no account be among the idolaters.

(106) Do not call on something besides Allah which can neither help nor harm you. If you do, you will then be wrongdoers.'

(107) If Allah afflicts you with harm, no one can remove it except Him. If He desires good for you, no one can avert His favour. He bestows it on whichever of His slaves He wills. He is Ever-Forgiving, Most Merciful.

(108) Say: 'Mankind! the truth has come to you from your Lord. Whoever is guided is only guided for his own good. Whoever is misguided is only misguided to his detriment. I have not been set over you as a guardian.'

(109) Follow what has been revealed to you and be steadfast until Allah's judgement comes. He is the Best of Judges.



# Hud

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Alif Lam Ra. A Book whose ayats are perfectly constructed, and then demarcated, coming directly from One who is All-Wise, All-Aware.

(2) 'Do not worship anyone but Allah! I am a warner and bringer of good news to you from Him

(3) Ask your Lord for forgiveness and then make tawba to Him. He will let you enjoy a good life until a specified time, and will give His favour to all who merit it. But if you turn your backs, I fear for you the punishment of a Mighty Day.

(4) You will return to Allah. He has power over all things.'

(5) See how they wrap themselves round trying to conceal their feelings from Him! No, indeed! When they wrap their garments round themselves, He knows what they keep secret and what they make public. He knows what their hearts contain.

(6) There is no creature on the earth which is not dependent upon Allah for its provision. He knows where it lives and where it dies. They are all in a Clear Book.

(7) It is He who created the heavens and the earth in six days when His Throne was on the water, in order to test which of you has the best actions. If you say, 'You will be raised up after death,' those who are kafir will say, 'This is nothing but downright magic.'

(8) If We postpone the punishment for them for a limited time, they will say, 'What is holding it back?' No, indeed! The day it reaches them it will not be averted from them and the things they mocked at will encompass them.

(9) If We let man taste mercy from Us, and then take it away from him, he is despairing, ungrateful;

(10) but if We let him taste blessings after hardship has afflicted him, he says, 'My troubles have gone away,' and he is overjoyed, boastful –

(11) except for those who are steadfast and do right actions. They will receive forgiveness and a large reward.

(12) Perhaps you are leaving aside part of what has been revealed to you and your breast is constricted by this because they say, 'Why has treasure not been sent down to him or an angel not accompanied him?' You are only a warner and Allah is Guardian over all things.

(13) Or do they say, 'He has invented it?' Say, 'Then produce ten invented suras like this, and call on anyone you can besides Allah if you are telling the truth.'

(14) If they do not respond to you then know that it has been sent down with Allah's knowledge and that there is no god but Him. So will you not become Muslims?

(15) As for those who desire the life of the dunya and its finery, We will give them full payment in it for their actions. They will not be deprived here of their due.

(16) But such people will have nothing in the akhirah but the Fire. What they achieved here will come to nothing. What they did will prove to be null and void.

(17) But as for those who have clear evidence from their Lord followed up by a witness from Him – and before it the Book of Musa came as a model and a mercy – such people have iman in it. Any faction which rejects it is promised the Fire. Be in no doubt about it. It is the Truth from your Lord. But most people have no iman.

(18) Who could do greater wrong than those who invent lies against Allah? Such people will be arrayed before their Lord and the witnesses will say, 'Those are the ones who lied against their Lord.' Yes indeed! Allah's curse is on the wrongdoers,

(19) those who bar access to the way of Allah desiring to make it crooked and reject the Next World.

(20) They were not able to thwart Allah on earth, and had no protectors besides Allah. The punishment will be doubled for them. They were unable to hear and could not see.

(21) Those are the people who have lost their own selves. What they invented has abandoned them.

(22) Without question they will be the greatest losers in the Next World.

(23) As for those who have iman and do right actions and humble themselves before their Lord, they are the Companions of the Garden. remaining in it timelessly, for ever.

(24) The likeness of the two groups is that of the blind and deaf and the seeing and hearing. Are they the same as one another? So will you not pay heed?

(25) We sent Nuh to his people: 'I am a clear warner to you.

(26) Worship none but Allah. I fear for you the punishment of a painful day.'

(27) The ruling circle of those of his people who were kafir said, 'We do not see you as anything but a human being like ourselves. We do not see anyone following you but the lowest of us, unthinkingly. We do not see you as superior to us. On the contrary, we consider you to be liars.'

(28) He said, 'My people! What do you think? If I were to have clear evidence from my Lord and He had given me a mercy direct from Him, but you were blind to it, could we force it on you if you were unwilling?

(29) My people! I do not ask you for any wealth for it. My wage is the responsibility of Allah alone. I will not chase away those who have iman. They are surely going to meet their Lord. However, I see you as ignorant people.

(30) My people! Who would help me against Allah if I did drive them away? So will you not pay heed?

(31) I do not say to you that I possess the treasures of Allah; nor do I know the Unseen; nor do I say that I am an angel; nor do I say to those who are vile in your eyes that Allah will not give them any good. Allah knows best what is in their hearts. If I did, I would certainly be one of the wrongdoers.'

(32) They said, 'Nuh, you have argued with us and argued much so bring us what you have promised us if you are telling the truth.'

(33) He said, 'Allah will bring it to you if He wills and you will not be able to prevent it.

(34) My counsel will not benefit you, for all my desire to counsel you, if Allah desires to lead you into error. He is your Lord and you will return to Him.'

(35) Or do they say, 'He has invented it'? Say: 'If I have invented it the crime will be laid at my door, but I am innocent of the crimes which you commit.'

(36) It was revealed to Nuh: 'None of your people are going to have iman except for those who already have iman, so do not be distressed at what they do.'

(37) Build the Ark under Our supervision and as We reveal and do not address Me concerning the wrongdoers. They shall be drowned.'

(38) He began to build the Ark and every time some nobles of his people passed him by, they ridiculed him. He said, 'Though you ridicule us now, we will certainly ridicule you as you do us.'

(39) You will soon know who will receive a punishment which disgraces him and find unleashed against himself an everlasting punishment.'

(40) So when Our command came, and water bubbled up from the earth, We said, 'Load into it a pair of every species, and your family – except for those against whom the Word was preordained – and all who have iman.' But those who had iman with him were only few.

(41) He said, 'Embark in it. In the name of Allah be its voyage and its landing! Truly my Lord is Ever-Forgiving, Most Merciful.'

(42) It sailed with them through mountainous waves, and Nuh called out to his son, who had kept himself apart, 'My son! Come on board with us. Do not stay with the kafirun!'

(43) He said, 'I will take refuge on a mountain; It will protect me from the flood.' He said, 'There is no protection from Allah's command today except for those He has mercy on.' The waves surged in between them and he was among the drowned.

(44) It was said, 'Earth, swallow up your water!' and, 'Heaven, hold back your rain!' And the water subsided and the affair was concluded and the Ark came to land on al-Judi. And it was said, 'Away with the people of the wrongdoers!'

(45) Nuh called out to his Lord and said, 'My Lord, my son is one of my family and Your promise is surely the truth and You are the Justest of Judges.'



(46) He said, 'Nuh, he is definitely not of your family. He is someone whose action was not righteous. Do not, therefore, ask Me for something about which you have no knowledge. I admonish you lest you should be among the ignorant.'

(47) He said, 'My Lord, I seek refuge with You from asking You for anything about which I have no knowledge. If You do not forgive me and have mercy on me, I will be among the lost.'

(48) It was said, 'Nuh, descend with peace from Us and with blessings on you and on the nations which will issue from those who are with you. But there are nations to whom we will give enjoyment and then a painful punishment from Us will afflict them.'

(49) That is some of the news of the Unseen which We reveal to you. Neither you nor your people knew it before this time. So be steadfast. The best end result is for those who have taqwa.

(50) And to 'Ad We sent their brother Hud. He said, 'My people! worship Allah. You have no god apart from Him. You are merely fabricators.

(51) My people! I do not ask you for any wage for it. My wage is the responsibility of Him who brought me into being. So will you not use your intellect?

(52) My people! Ask forgiveness of your Lord and then make tawba to Him. He will send heaven down to you in abundant rain, and increase you with strength upon strength. Do not turn away as evildoers.'

(53) They said, 'Hud, you have not brought us any clear sign. We will not forsake our gods for what you say. We do not believe you.

(54) We only say that one of our gods has driven you mad.' He said, 'I call on Allah to be my witness, and you also bear witness, that I am free of all the gods you have apart from Him.

(55) So scheme against me, all of you together, and then grant me no respite.

(56) I have put my trust in Allah, my Lord and your Lord. There is no creature He does not hold by the forelock. My Lord is on a Straight Path.

(57) If you turn your backs, I have transmitted to you what I was sent to you with, and my Lord will replace you

with another people, and you will not harm Him at all. My Lord is the Preserver of everything.'

(58) When Our command came, We rescued Hud and those who had iman along with him by a mercy from Us. We rescued them from a harsh punishment.

(59) That was 'Ad. They denied the Signs of their Lord and disobeyed His Messengers and followed the command of every obdurate tyrant.

(60) They were pursued by a curse in this world and on the Day of Rising. Yes indeed! 'Ad rejected their Lord, so away with 'Ad, the people of Hud!

(61) To Thamud We sent their brother Salih. He said, 'My people, worship Allah! You have no god apart from Him. He brought you into being from the earth and made you its inhabitants. So ask His forgiveness and then make tawba to Him. My Lord is Close and Quick to Respond.'

(62) They said, 'Salih, we had great hopes in you before this happened. Do you forbid us to worship what our fathers worshipped? We have grave doubts about what you are calling us to.'

(63) He said, 'My people! What do you think? If I were to possess a Clear Sign from my Lord and He had given me mercy from Him: who would help me against Allah if I disobeyed Him? You would not increase me in anything but loss.

(64) My people! Here is the she-camel of Allah as a Sign for you. So leave her alone to eat on Allah's earth and do not inflict any harm on her or you will be overcome by an imminent punishment.'

(65) But they hamstrung her, so he said, 'Enjoy yourselves in your land for three more days. That is a promise which will not be belied.'

(66) Then when Our command came We rescued Salih and those who had iman along with him by a mercy from Us from the disgrace of that day. Your Lord is the All-Strong, the Almighty.

(67) The Great Blast seized hold of those who did wrong and morning found them lying flattened in their homes.

(68) It was as if they had never lived there at all. Yes indeed! Thamud rejected their Lord. So away with

Thamud!

(69) Our messengers brought the good news to Ibrahim. They said, 'Peace!' and he too said, 'Peace!' and brought in a roasted calf without delay.

(70) When he saw that their hands were not reaching for it, he suspected them and felt afraid of them. They said, 'Have no fear! We have been sent to the people of Lut.'

(71) His wife was standing there and she laughed out loud. So We gave her the good news of Ishaq, and beyond Ishaq, Ya'qub.

(72) She said, 'Woe is me! How can I give birth when I am an old woman and my husband here is an aged man? This is indeed an astonishing thing!'

(73) They said, 'Are you astonished at Allah's command? May Allah's mercy and His blessings be upon you, People of the House! He is Praiseworthy, All-Glorious.'

(74) When the feeling of fear left Ibrahim, and the good news reached him, he disputed with Us about the people of Lut.

(75) Ibrahim was forbearing, compassionate, penitent.

(76) 'Ibrahim, turn away from this! Your Lord's command has come. A punishment is coming to them which cannot be repelled.'

(77) When Our messengers came to Lut, he was distressed for them, and very concerned for them, and said, 'This is a dreadful day.'

(78) His people came running to him excitedly – they were long used to committing evil acts. He said, 'My people, here are my daughters. They are purer for you. So have taqwa of Allah and do not shame me with my guests. Is there not one rightly-guided man among you?'

(79) They said, 'You know we have no claim on your daughters. You know very well what it is we want.'

(80) He said, 'If only I had the strength to combat you or could take refuge in some powerful support!'

(81) They said, 'Lut, we are messengers from your Lord. They will not be able to get at you. Set out with your family – except for your wife – in the middle of the night and none of you should look back . What strikes them will strike her as well. Their promised appointment is the morning. Is the morning not close at hand?'

(82) When Our command came, We turned their cities upside down and rained down on them stones of hard baked clay,

(83) piled on top of one another in layers, each one earmarked by your Lord. And they are never far from the wrongdoers.

(84) And to Madyan their brother Shu'ayb. He said, 'My people, worship Allah! You have no god apart from Him. Do not give short measure and short weight. I see you prospering and I fear for you the punishment of an all-encompassing Day.

(85) My people! Give full measure and full weight with justice; do not diminish people's goods; and do not go about the earth, corrupting it.

(86) What endures with Allah is better for you if you are muminun. I am not set over you as your keeper.'

(87) They said, 'Shu'ayb, do your prayers instruct you that we should abandon what our fathers worshipped or stop doing whatever we want to with our wealth? You are clearly the forbearing, the rightly-guided!'

(88) He said, 'My people! What do you think? If I do possess a Clear Sign from my Lord and He has given me His good provision, I would clearly not want to go behind your backs and do something I have forbidden you to do. I only want to put things right as far as I can. My success is with Allah alone. I have put my trust in Him and I turn to Him.

(89) My people! Do not let your breach with me provoke you into doing wrong so that the same thing happens to you as happened to the people of Nuh and the people of Hud and the people of Salih; and the people of Lut are not far distant from you.

(90) Ask your Lord for forgiveness and then make tawba to Him. My Lord is Most Merciful, Most Loving.'

(91) They said, 'Shu'ayb, We do not understand much of what you say and we see you are weak among us. Were it not for your clan, we would have stoned you. We do not hold you in high esteem!'

(92) He said, 'My people! Do you esteem my clan more than you do Allah? You have made Him into something to cast disdainfully behind your backs! But my Lord encompasses everything that you do!

(93) My people! Do as you think best. That is what I am doing. You will certainly come to know who will receive a punishment to disgrace him, and who is a liar. So look out. I will be on the lookout with you.'

(94) When Our command came, We rescued Shu'ayb and those who had iman along with him by a mercy from Us. The Great Blast seized hold of those who did wrong and morning found them lying flattened in their homes

(95) as if they had never lived there at all. Yes indeed! Away with Madyan just like Thamud!

(96) We sent Musa with Our Signs and clear authority

(97) to Pharaoh and his ruling circle. They followed Pharaoh's command but Pharaoh's command was not rightly guided.

(98) He will go ahead of his people on the Day of Rising and lead them down into the Fire. What an evil watering-hole to be led to!

(99) They are pursued by a curse in the dunya and on the Day of Rising. What an evil gift to be given!

(100) That is some of the news of the cities which We relate to you. Some of them are still standing, while others are now just stubble.

(101) We did not wrong them; rather they wronged themselves. The gods they called upon besides Allah did not help them at all when Allah's command came upon them. They did nothing but increase their ruin.

(102) Such is the iron grip of your Lord when He seizes the cities which do wrong. His grip is painful, violent.

(103) There is certainly a Sign in that for anyone who fears the punishment of the Next World. That is a Day to which mankind will all be gathered. That is a Day which will be witnessed by everyone.

(104) We will only postpone it until a predetermined time.

(105) On the Day it comes, no self will speak except by His permission. Some of them will be wretched and

others glad.

(106) As for those who are wretched, they will be in the Fire, where they will sigh and gasp,

(107) remaining in it timelessly, for ever, as long as the heavens and earth endure, except as your Lord wills. Your Lord is the Doer of what He wills.

(108) As for those who are glad, they will be in the Garden, remaining in it timelessly, for ever, as long as the heavens and earth endure, except as your Lord wills: an uninterrupted gift.

(109) So be in no doubt about what these people worship. They only worship as their forebears worshipped previously. We will pay them their portion in full, with no rebate!

(110) We gave Musa the Book and people differed concerning it and had it not been for a prior Word from your Lord, it would already have been decided between them. They are indeed in grave doubt about it.

(111) Your Lord will pay each one of them in full for his actions. He is aware of what they do.

(112) Go straight as you have been commanded, and also those who turn with you to Allah, and do not exceed the bounds. He sees what you do.

(113) Do not rely on those who do wrong thus causing the Fire to afflict you, for you have no protector besides Allah; then you will not be helped.

(114) Establish salat at each end of the day and in the first part of the night. Good actions eradicate bad actions. This is a reminder for people who pay heed.

(115) And be steadfast. Allah does not let the wage of good-doers go to waste.

(116) Would that there had been more people with a vestige of good among the generations of those who came before you, who forbade corruption in the earth, other than the few among them whom We saved. Those who did wrong gladly pursued the life of luxury that they were given and were evildoers.

(117) Your Lord would never have destroyed the cities wrongfully as long as their inhabitants were putting things right.

(118) If your Lord had wanted to, He would have made mankind into one community but they persist in their differences,

(119) except for those your Lord has mercy on. That is what He created them for – so that the Word of your Lord would be fulfilled: 'I will fill up Hell with the jinn and mankind all together.'

(120) We have given you all this news about the Messengers so We can make your heart firm by means of it. The truth has come to you in this and an admonishment and reminder to the muminun.

(121) Say to those who have no iman: 'Do as you think best. That is what we are doing.

(122) And wait. We too are waiting.'

(123) The Unseen of the heavens and the earth belongs to Allah and the whole affair is returned to Him. So worship Him and put your trust in Him. Your Lord is not unaware of what you do.



# Yusuf

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Alif Lam Ra Those are the Signs of the Clear Book.

(2) We have sent it down as an Arabic Qur'an so that hopefully you will use your intellect.

(3) We tell you the best of stories in revealing this Qur'an to you, even though you were unaware of it before it came.

(4) When Yusuf told his father, 'Father! I saw eleven bright stars, and the sun and moon as well. I saw them all prostrate in front of me.'

(5) He said, 'My son, don't tell your brothers your dream lest they devise some scheme to injure you, Shaytan is a clear-cut enemy to man.'

(6) Accordingly your Lord will pick you out and teach you the true meaning of events and perfectly fulfil His blessing on you as well as on the family of Ya'qub as He fulfilled it perfectly before upon your forebears, Ibrahim and Ishaq. Most certainly your Lord is Knowing, Wise.'

(7) In Yusuf and his brothers there are Signs for every one of those who wants to ask.

(8) When they declared, 'Why! Yusuf and his brother are dearer to our father than we are although we constitute a powerful group. Our father is clearly making a mistake.'

(9) Kill Yusuf or expel him to some land so that your father will look to you alone and then you can be people who do right.'

(10) One of them said, 'Do not take Yusuf's life but throw him to the bottom of the well, so that some travellers may discover him, if this is something that you have to do.'



(11) They said, 'Our father! What is wrong with you that you refuse to trust us with Yusuf when in truth we only wish him well?

(12) Why don't you send him out with us tomorrow so he can enjoy himself and play about? All of us will make sure that he is safe.'

(13) He said, 'It grieves me to let him go with you I fear a wolf might come and eat him up while you are heedless, not attending him.'

(14) They said, 'If a wolf does come and eat him up when together we make up a powerful group in that case we would truly be in loss!'

(15) But when, in fact, they did go out with him and gathered all together and agreed to put him at the bottom of the well, We then revealed to him that: 'You will inform them of this deed they perpetrate at a time when they are totally unaware.'

(16) That night they came back to their father in tears,

(17) saying, 'Father, we went out to run a race and left Yusuf together with our things and then a wolf appeared and ate him up but you are never going to believe us now, not even though we really tell the truth.'

(18) They then produced his shirt with false blood on it. He said, 'It is merely that your lower selves have suggested something to you which you did; but beauty lies in showing steadfastness. It is Allah alone who is my Help in face of the event that you describe.'

(19) Some travellers came that way and then dispatched their water-drawer who let his bucket down. He said, 'Good news for me, I've found a boy!' They then hid him away among their goods. Allah knew very well what they were doing.

(20) They sold him for a pittance, a few small coins, considering him to be of little worth.

(21) The Egyptian who had bought him told his wife, 'Look after him with honour and respect. It's possible he will be of use to us or perhaps we might adopt him as a son.' And thus We established Yusuf in the land to teach him the true meaning of events. Allah is in control of His affair. However, most of mankind do not know.

(22) And then when he became a full-grown man. We gave him knowledge and right judgement too. That is

how We reward all doers of good.

(23) The woman whose house it was solicited him. She barred the doors and said, 'Come over here!' He said, 'Allah is my refuge! He is my lord and has been good to me with where I live. Those who do wrong will surely not succeed.'

(24) She wanted him and he would have wanted her, had he not seen the Clear Proof of his Lord. That happened so We might avert from him all evil and lust. He was Our chosen slave.

(25) They raced to the door. She tore his shirt at the back. They met her husband by the door. She said, 'How should a man whose intention was to harm your family be punished for what he did except with prison or painful punishment?'

(26) He said, 'It was she who tried to seduce me.' A witness from her people then declared, 'If his shirt is torn in front, she speaks the truth and he has clearly told a shameless lie.'

(27) If his shirt is torn at the back, then she has lied and he has clearly told the simple truth.'

(28) He saw the shirt torn at the back and said, 'The source of this is women's deviousness. Without a doubt your guile is very great.'

(29) Yusuf, ignore all this, and you, my wife, should ask forgiveness for your evil act. There is no doubt that you are in the wrong.'

(30) Some city women said, 'The governor's wife solicited her slave. He's fired her heart with love. We see that she's the one to blame.'

(31) But when she heard of their malicious talk, she sent for them and made a sumptuous meal and then she gave a knife to each of them. She said, 'Go out to them.' When they saw him, they were amazed by him and cut their hands. They said, 'Allah preserve us! This is no man. What can this be but a noble angel here!'

(32) She said, 'You see! It's him you blamed me for. I tried seducing him but he refused. If he does not do what I order him, he will be put in prison and brought low.'

(33) He said, 'My Lord, the prison is preferable to me than what they call on me to do. Unless You turn their

guile away from me, it may well be that I will fall for them and so become a man of ignorance.'

(34) His Lord replied to him and turned away from him their female guile and deviousness. He is the One Who Hears, the One Who Knows.

(35) Then, after they had seen the Signs, they thought that they should still imprison him for a time.

(36) Two servants entered prison along with him. One said, 'I dreamt that I was pressing grapes.' The other said, 'I dreamt I carried bread upon my head and birds were eating it. Tell us the true meaning of these dreams. We see that you're one of the righteous.'

(37) He said, 'No meal to feed you will arrive before I have informed you what they mean. That is part of what my Lord taught me. For I have left the religion of a people who clearly have no iman in Allah and are kuffar about the world to come.

(38) I hold fast to the creed of my forebears Ibrahim and Ishaq and Ya'qub. We don't associate anything with Allah. And that is how Allah has favoured us and all mankind, but most do not give thanks.

(39) My fellow-prisoners, are many lords better, or Allah, the only One, the Conqueror?

(40) What you serve apart from Him are only names which you and your forefathers have made up There is no mandate for them from Allah. Allah alone is qualified to judge. His order is to worship none but Him. That is in truth the straight and upright deen, but most of mankind simply do not know.

(41) My fellow-captives, one of you will serve his lord with wine, the other of you will be crucified and birds will eat his head. The thing you asked about is foreordained.'

(42) He said to the one of them he knew was saved, 'Please mention me when you are with your lord,' but Shaytan made him forget to remind his lord, and so he stayed in prison for several years.

(43) The King declared, 'I dreamt of seven fat cows which seven thin ones ate and seven green ears of wheat and seven others which were dry. O counsellors! Explain my dream to me if you are those who can interpret visions!'

(44) They said, 'A jumbled mass of mixed-up dreams! We do not know the meaning of such things.'

(45) The one of them who had been saved then said, remembering after a period, 'I will tell you what it signifies, so send me out.'

(46) 'O truthful Yusuf, tell us of seven fat cows which seven thin ones ate and seven green ears of wheat and seven others which were dry so that I can return to them and let them know.'

(47) He said, 'Sow for seven years in the normal way and leave that which you harvest in the ear except for a small amount from which you eat.'

(48) Then after that seven hard years will arrive in which you can eat from what you set aside for them, except for a little which you store.

(49) Then after that another year will come in which the people will be helped by rain in plenty and when they once more will press.'

(50) The King said, 'Bring him to me straight away!' but when the envoy came to him, he said, 'Go back to your master and enquire of him what happened about the women who cut their hands. My Lord has knowledge of their cunning guile.'

(51) He said, 'What was this past affair of yours when you solicited Yusuf?' Then they said 'Allah forbid! We know no bad of him.' The governor's wife then said, 'The truth has now emerged. Indeed I tried to seduce him then and he has simply told the honest truth.'

(52) In this way he may know at last that I did not dishonour him behind his back and that Allah most surely does not guide the deviousness of the dishonourable.

(53) I do not say my self was free from blame. The self indeed commands to evil acts – except for those my Lord has mercy on. My Lord, He is Forgiving, Merciful.'

(54) The King said, 'Bring him to me straight away! so I may draw him very close to me.' When he had spoken with him, he declared, 'Today you are trusted, established in our sight.'

(55) He said, 'Entrust the country's stores to me. In truth I am a knowing guardian.'

(56) And thus We established Yusuf in the land so he could live in any place he pleased. We grant Our grace

to anyone We will and We do not allow to go to waste the wage of any people who do good.

(57) But the wages of the akhira are the best for people who have iman and fear their Lord.

(58) The brothers of Yusuf came into his presence and he knew them but they did not know him.

(59) Then, having supplied their needs, he said to them, 'Bring me your brother, your father's youngest son. Do you not see that I dispense full measure and am the most hospitable of hosts?

(60) But if you do not bring him here to me, your measure from me then will be denied and you will not come near to me at all.'

(61) They said, 'We will request our father for him. That is something we will surely do.'

(62) He told his serving men, 'Put back their goods into their saddlebags for them to find when they arrive back to their families so that perhaps they will return again.'

(63) Then when they got back to their father's house, they said, 'Father! Our measure will be denied. Please send our brother with us so we may obtain our measure. We will take care of him.'

(64) He said, 'How will my trusting him to your care be different from entrusting his brother before? The Best of Guardians, however, is Allah. He is the Most Merciful of the merciful.'

(65) Then when they opened up their saddlebags and found their merchandise returned to them, they said, 'Our father! What more could we ask! Here is our merchandise returned to us. We can provide our families with food, and guard our brother and get an extra load. That is an easy measure to obtain.'

(66) He said, 'I will not send him out with you until you make a covenant with Allah to bring him home unless you are overwhelmed.' When they had made their covenant, he said, 'Allah is Guardian over what we say.'

(67) He said, 'My sons! You must not enter through a single gate. Go in through different gates. But I cannot save you from Allah at all, for judgement comes from no one but Allah. In Him I put my trust, and let all those who put their trust, put it in Him alone.'

(68) But when they entered as their father said, it did not save them from Allah at all, yet a need in Ya'qub's

soul was satisfied. He had knowledge which We had taught him, but most of mankind simply do not know.

(69) Then when they entered into Yusuf's presence, he drew his brother close to him and said, 'I am your brother. Do not be distressed concerning all the things they used to do.'

(70) Then when he had supplied them with their needs, he put the goblet in his brother's bag. A herald called out, 'Caravan! You are thieves!'

(71) They turned to them and said, 'What are you missing?'

(72) They said, 'We're missing the goblet of the king. The man who brings it will get a camel's load. Regarding that I stand as guarantor.'

(73) They said, 'By Allah, you know we did not come to corrupt the land and that we are not thieves.'

(74) They said, 'What is the reparation for it if it in fact transpires that you are liars?'

(75) They said, 'Its reparation shall be him in the saddlebags of whom it is discovered. With us that is how wrongdoers are repaid.'

(76) He started with their bags before his brother's. and then produced it from his brother's bag. In that way We devised a cunning scheme for Yusuf. He could not have held his brother according to the statutes of the King – only because Allah had willed it so. We raise the rank of anyone We will. Over everyone with knowledge is a Knower.

(77) They said, 'If he steals now, his brother stole before.' But Yusuf kept it to himself and still did not disclose it to them, saying, 'The plight that you are in is worse than that. Allah knows best the matter you describe.'

(78) They said, 'Your Eminence! He has an old and venerable father, so take one of us instead of him. We see without a doubt that you are of the people who do good.'

(79) He said, 'Allah forbid that we should take anyone but him with whom our goods were found. In that case we would clearly be wrongdoers.'

(80) When they despaired of him, they went apart to talk alone. The eldest of them said, 'You know full well your father had you make a covenant with Allah concerning this. and how before you failed him with Yusuf. I

will not leave this land until I have permission from my father, or Allah decides about the case on my behalf. Truly He is the justest Judge of all.

(81) Return now to your father and say to him, "Your son stole, father. We can do no more than testify to what we know and we are not the guardians of the Unseen.

(82) Ask questions of the town in which we were and of the caravan in which we came for we are surely telling you the truth."

(83) He said, 'It's merely that your lower selves suggested something to you which you did. But beauty lies in having steadfastness. Perhaps Allah will bring them all together. He is indeed All-Knowing and All-Wise.'

(84) He turned himself away from them and said, 'What anguish is my sorrow for Yusuf!' And then his eyes turned white from hidden grief.

(85) They said, 'By Allah, you will not ever cease to mention Yusuf, till you waste away or are among the people of the grave!'

(86) He said, 'I make complaint about my grief and sorrow to Allah alone because I know things from Allah you do not know.

(87) My sons! Seek news of Yusuf and his brother. Do not despair of solace from Allah. No one despairs of solace from Allah except for people who are kafirun.'

(88) So when they came into his presence, they said, 'Your Eminence! Hardship has hit us and our families. We bring scant merchandise, but fill the measure for us generously. Allah always rewards a generous giver.'

(89) He said, 'Are you aware of what you did to Yusuf and his brother in ignorance?'

(90) They said, 'Are you Yusuf?' He said, 'I am indeed Yusuf, and this here is my brother. Allah has acted graciously to us. As for those who fear Allah and are steadfast, Allah does not allow to go to waste the wage of any people who do good.'

(91) They said, 'By Allah, Allah has favoured you above us. Clearly we were in the wrong.'

(92) He said. 'No blame at all will fall on you. Today you have forgiveness from Allah. He is the Most Merciful

of the merciful.

(93) Go with this shirt of mine and cast it on my father's face and he will see again. Then come to me with all your families.'

(94) And when the caravan went on its way, their father said, 'I can smell Yusuf's scent! You probably think I have become senile.'

(95) They said, 'By Allah! Your mind is still astray.'

(96) But when the bringer of the good news came, he cast it on his face and sight returned. He said, 'Did I not say to you before, I know things from Allah you do not know?'

(97) They said, 'Our father, may we be forgiven for all the many wrongs that we have done. We were indeed greatly mistaken men.'

(98) He said, 'I will ask my Lord to pardon you. He is Ever-Forgiving, Most Merciful.'

(99) Then when they entered into Yusuf's presence, he drew his parents close to him and said, 'Enter Egypt safe and sound, if Allah wills.'

(100) He raised his parents up onto the throne. The others fell prostrate in front of him. He said, 'My father, truly this is now the interpretation of the dream I had. My Lord has made it all come true; and He was kind to me by letting me out of prison and brought you from the desert when Shaytan had caused dissent between me and my brothers. My Lord is kind to anyone He wills. He is indeed All-Knowing and All-Wise.'

(101) My Lord, You have granted power to me on earth and taught me the true meaning of events. Originator of the heavens and earth, You are my Friend in this world and the Next. So take me as a Muslim at my death and join me to the people who are righteous.'

(102) This is news of the Unseen which We reveal to you. You were not with them when they decided what to do and devised their scheme.

(103) But most people, for all your eagerness, are not muminun.



(104) You do not ask them for any wage for it. It is only a reminder to all beings.

(105) How many Signs there are in the heavens and earth! Yet they pass them by, turning away from them.

(106) Most of them do not have iman in Allah without associating others with Him.

(107) Do they feel secure that the all-enveloping punishment of Allah will not come upon them, or that the Last Hour will not come upon them all of a sudden when they least expect it?

(108) Say: 'This is my way. I call to Allah with inner sight, I and all who follow me. Glory be to Allah! I am not one of the idolaters!'

(109) We sent none before you but men inspired with revelation from among the people of the cities. Have they not travelled in the land and seen the final fate of those before them? The abode of the Next World is better for those who have taqwa. So will you not use your intellect?

(110) Then when the Messengers despaired and thought themselves denied, Our help came to them, and those We willed were saved. Our violent force cannot be averted from people who are evildoers.

(111) There is instruction in their stories for people of intelligence. This is not a narration which has been invented but confirmation of all that came before, a clarification of everything, and a guidance and a mercy for people who have iman.



# Ar-Ra'd

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) Alif Lam Mim Ra. Those are the Signs of the Book. And what has been sent down to you from your Lord is the Truth. But most people have no iman.

(2) Allah is He who raised up the heavens without any support – you can see that – and then established Himself firmly on the Throne. He made the sun and moon subservient, each running for a specified term. He directs the whole affair. He makes the Signs clear so that hopefully you will be certain about the meeting with your Lord.

(3) It is He who stretched out the earth and placed firmly embedded mountains and rivers in it and made two types of every kind of fruit. He covers over day with night. There are Signs in that for people who reflect.

(4) In the earth there are diverse regions side by side and gardens of grapes and cultivated fields, and palm-trees sharing one root and others with individual roots, all watered with the same water. And We make some things better to eat than others. There are Signs in that for people who use their intellect.

(5) If you are surprised at their blindness, what could be more surprising than their words: 'What, when we are turned to dust, shall we then be created all anew?' These are the people who reject their Lord. Such people have iron collars round their necks. Such people are the Companions of the Fire, remaining in it timelessly, for ever.

(6) They want you to hasten the bad rather than the good when examples of punishment are there before them in the past. Your Lord has forgiveness for people for their wrongdoing; but your Lord is also severe in retribution.

(7) Those who are kafir say, 'If only a Sign could be sent down to him from his Lord!' You are only a warner. Every people has a guide.

(8) Allah knows what every female bears and every shrinking of the womb and every swelling. Everything has its measure with Him,

(9) the Knower of the Unseen and the Visible, the Most Great, the High-Exalted.

(10) It makes no difference whether you keep secret what you say or voice it out loud, whether you hide in the night or go out in the day.

(11) Everyone has a succession of angels in front of him and behind him, guarding him by Allah's command. Allah never changes a people's state until they change what is in themselves. When Allah desires evil for a people, there is no averting it. They have no protector apart from Him.

(12) It is He Who shows you the lightning, striking fear and bringing hope; it is He Who heaps up the heavy clouds.

(13) The thunder glorifies His praise, as do the angels, out of fear of Him. He discharges the thunderbolts, striking with them anyone He wills. Yet still they argue about Allah when He is inexorable in His power!

(14) The call of truth is made to Him alone. Those they call upon apart from Him do not respond to them at all. It is like someone stretching out his cupped hands towards water to convey it to his mouth: it will never get there. The call of the kuffar only goes astray.

(15) Everyone in heaven and earth prostrates to Allah willingly or unwillingly, as do their shadows in the morning and the evening.

(16) Say: 'Who is the Lord of the heavens and the earth?' Say: 'Allah.' Say: 'So why have you taken protectors apart from Him who possess no power to help or harm themselves?' Say: 'Are the blind and seeing equal? Or are darkness and light the same? Or have they assigned partners to Allah who create as He creates, so that all creating seems the same to them?' Say: 'Allah is the Creator of everything. He is the One, the All-Conquering.'

(17) He sends down water from the sky and river-beds fill up and flow according to their size, and the floodwater carries with it an increasing layer of scum; a similar kind of scum comes from what you heat up in the fire, when you desire to make jewellery or other things. That is how Allah depicts the true and the false. As for the scum, it is quickly swept away. But as for that which is of use to people, it remains behind in the

ground. That is a metaphor which Allah has made

(18) Those who respond to their Lord will receive the best. But as for those who do not respond to Him, even if they owned everything on the earth and the same again with it, they would offer it as a ransom. They will receive an evil Reckoning. Their shelter will be Hell. What an evil resting-place!

(19) Is he who knows that what has been sent down to you from your Lord is the truth like him who is blind? It is only people of intelligence who pay heed:

(20) those who fulfil Allah's contract and do not break their agreement;

(21) those who join what Allah has commanded to be joined and are afraid of their Lord and fear an evil Reckoning;

(22) those who are steadfast in seeking the face of their Lord, and establish salat and give from the provision We have given them, secretly and openly, and stave off evil with good, it is they who will have the Ultimate Abode –

(23) Gardens of Eden which they will enter, and all of their parents, wives and children who were righteous. Angels will enter in to welcome them from every gate: 'Peace be upon you because of your steadfastness!

(24) How wonderful is the Ultimate Abode!'

(25) But as for those who break Allah's contract after it has been agreed and sever what Allah has commanded to be joined, and cause corruption in the earth, the curse will be upon them. They will have the Evil Abode.

(26) Allah expands provision to anyone He wills and restricts it. They rejoice in the life of this world. Yet the life of this world, compared to the Next World, is only fleeting enjoyment.

(27) Those who are kafir say, 'Why has a Sign not been sent down to him from his Lord?' Say: 'Allah misguides whoever He wills and guides to Himself all who turn to Him:

(28) those who have iman and whose hearts find peace in the remembrance of Allah. Only in the remembrance of Allah can the heart find peace.'

(29) Those who have iman and do right actions, happiness will be theirs and a wonderful Homecoming.

(30) In the same way We have sent you among a nation before which other nations passed away, to recite to them what We have revealed to you. Yet they still reject the All-Merciful. Say: 'He is my Lord; there is no god but Him. I put my trust in Him and I turn to Him.'

(31) Even if there was a Qur'an which moved mountains, or split the earth open or spoke to the dead . . .! On the contrary! The affair is Allah's altogether. Do those who have iman not know that if Allah had wanted to He could have guided all mankind? Those who are kafir will not cease to be struck by disaster for what they have done – or a disaster will happen close to their homes – until Allah's promise is fulfilled. Allah will not fail to keep His promise.

(32) Messengers before you were mocked. I gave those who were kafir a little more time and then I seized them. How terrible was My retribution!

(33) What then of Him who is standing over every self seeing everything it does? Yet still they associate others with Allah! Say: 'Name them! Or would you inform Him of something in the earth He does not know, or are they words which are simply guesswork on your part?' However, the plotting of those who are kafir seems good to them and they bar the way. Anyone misguided by Allah has no guide.

(34) They will receive punishment in the life of this world and the punishment of the Next World is harsher still. They have no defender against Allah.

(35) What is the Garden promised to those who have taqwa like? It has rivers flowing under it and its foodstuffs and cool shade never fail. That is the final fate of those who have taqwa. But the final fate of the kuffar is the Fire.

(36) Those to whom We gave the Book rejoice at what has been sent down to you but some of the parties refuse to acknowledge part of it. Say: 'I have only been ordered to worship Allah and not to associate anything with Him. I summon to Him and to Him I will return.'

(37) Accordingly We have sent it down as a judgement in Arabic. If you followed their whims and desires after the knowledge that has come to you, you would have no protector or defender against Allah.

(38) We sent Messengers before you and gave them wives and children. Nor was any Messenger able to

bring a Sign except by Allah's permission. There is a prescribed limit to every term.

(39) Allah erases whatever He wills or endorses it. The Master Copy of the Book is in His Hands.

(40) Whether We show you something of what We have promised them or We take you back to Us, your responsibility is transmission and the Reckoning is Ours.

(41) Do they not see how We come to the land eroding it at its extremities. Allah judges and there is no reversing His judgement. He is swift at reckoning.

(42) Those before them plotted but all plotting belongs to Allah. He knows what each self earns, and the kafir will soon know who has the Ultimate Abode.

(43) Those who are kafir say, 'You are not a Messenger.' Say: 'Allah is a sufficient witness between you and me, and anyone else who has knowledge of the Book.'



# Ibrahim

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Alif Lam Ra This is a Book We have sent down to you so that you can bring mankind from the darkness to the light, by the permission of their Lord, to the Path of the Almighty, the Praiseworthy.

(2) Allah is He to Whom everything in the heavens and everything in the earth belongs. Woe to the kuffar because of a terrible punishment –

(3) those who prefer the life of this world to the Next World, and bar access to the way of Allah, wanting to make it crooked; they are greatly misguided.

(4) We have not sent any Messenger except with the language of his people so he can make things clear to them. Allah misguides anyone He wills and guides anyone He wills. He is the Almighty, the All-Wise.

(5) We sent Musa with Our Signs: 'Bring your people from the darkness to the light. and remind them of the Days of Allah.' There are certainly Signs in that for everyone who is steadfast, thankful.

(6) Remember when Musa said to his people, 'Remember Allah's blessing to you when He rescued you from the people of Pharaoh. They were inflicting an evil punishment on you, slaughtering your sons and letting your women live. In that there was a terrible trial from your Lord.

(7) And when your Lord announced: "If you are grateful, I will certainly give you increase, but if you are ungrateful, My punishment is severe."

(8) Musa said, 'If you were to be ungrateful, you and everyone on the earth, Allah is Rich Beyond Need, Praiseworthy.'

(9) Has news not reached you of those who came before you, the peoples of Nuh and 'Ad and Thamud, and those who came after them who are known to no one but Allah? Their Messengers came to them with Clear

Signs, but they put their hands to their mouths, saying, 'We reject what you have been sent with. We have grave doubts about what you are calling us to.'

(10) Their Messengers said, 'Is there any doubt about Allah, the Bringer into Being of the heavens and the earth? He summons you to forgive you for your wrong actions and to defer you until a specified time.' They said, 'You are nothing but human beings like ourselves who want to debar us from what our fathers worshipped; so bring us a clear authority.'

(11) Their Messengers said to them, 'We are nothing but human beings like yourselves. But Allah shows favour to any of His slaves He wills. It is not for us to bring you an authority except by Allah's permission. So let the muminun put their trust in Allah.'

(12) And why indeed should we not put our trust in Allah when He has guided us to our ways? We will be steadfast however much you harm us. Those who trust put their trust in Allah.'

(13) Those who were kafir said to their Messengers, 'We will drive you from our land unless you return to our religion.' Their Lord revealed to them, 'We will destroy those who do wrong.'

(14) We will leave you the land to live in after them. That is the reward of those who fear My station and fear My threat.'

(15) They asked for Allah's victory, and every obdurate tyrant failed.

(16) And beyond him is Hell where he will be given pus to drink.

(17) He gulps at it but can hardly swallow it down. Death comes at him from every side but he does not die. And beyond him is relentless punishment.

(18) The metaphor of those who reject their Lord is that their actions are like ashes scattered by strong winds on a stormy day. They have no power at all over anything they have earned. That is extreme misguidance.

(19) Do you not see that Allah has created the heavens and the earth with truth? If He wished He could eliminate you and bring about a new creation.

(20) That is not difficult for Allah.



(21) They will all parade before Allah and the weak will say to those who were arrogant, 'We followed you, so can you help us at all against the punishment of Allah?' They will say, 'If Allah had guided us, we would have guided you. It makes no difference whether we cannot stand it or bear it patiently. We have no way of escape.'

(22) When the affair is decided Shaytan will say, 'Allah made you a promise, a promise of truth, and I made you a promise but broke my promise. I had no authority over you, except that I called you and you responded to me. Do not, therefore, blame me but blame yourselves. I cannot come to your aid nor you to mine. I reject the way you associated me with Allah before.' The wrongdoers will have a painful punishment.

(23) Those who had iman and did right actions will be admitted into Gardens with rivers flowing under them, remaining in them timelessly, for ever by the permission of their Lord. Their greeting there is 'Peace!'

(24) Do you do not see how Allah makes a metaphor of a good word: a good tree whose roots are firm and whose branches are in heaven? It bears fruit regularly by its Lord's permission. Allah makes metaphors for people so that hopefully they will pay heed.

(25) It bears fruit regularly by its Lord's permission. Allah makes metaphors for people so that hopefully they will pay heed.

(26) The metaphor of a corrupt word is that of a rotten tree, uprooted on the surface of the earth. It has no staying-power.

(27) Allah makes those who have iman firm with the Firm Word in the life of this world and the Next World. But Allah misguides the wrongdoers. Allah does whatever He wills.

(28) Do you not see those who have exchanged Allah's blessing for kufr, and moved their people to the abode of ruin:

(29) Hell, where they will roast? What an evil place to stay!

(30) They have made others equal to Allah to misguide people from His Way. Say: 'Enjoy yourselves! Your destination is the Fire!'

(31) Tell My slaves who have iman that they should establish salat and give from what We have provided for them, secretly and openly, before a Day arrives on which there will be no trading and no friendship.

(32) Allah is He who created the heavens and the earth and sends down water from the sky and by it brings forth fruits as provision for you. He has made the ships subservient to you to run upon the sea by His command, and He has made the rivers subservient to you,

(33) and He has made the sun and moon subservient to you holding steady to their courses, and He has made the night and day subservient to you.

(34) He has given you everything you have asked Him for. If you tried to number Allah's blessings, you could never count them. Man is indeed wrongdoing, ungrateful.

(35) When Ibrahim said, 'My Lord! Make this land a place of safety and keep me and my sons from worshipping idols.

(36) My Lord! They have misguided many of mankind. If anyone follows me, he is with me but if anyone disobeys me, You are Ever-Forgiving, Most Merciful.

(37) Our Lord! I have settled some of my offspring by Your Sacred House in an uncultivated valley. Our Lord! Let them establish salat! Make the hearts of mankind incline towards them and provide them with fruits, so that hopefully they will be thankful.

(38) Our Lord! You know what we keep hidden and what we divulge. Nothing is hidden from Allah either on the earth or in heaven.

(39) Praise be to Allah Who, despite my old age, has given me Isma'il and Ishaq. My Lord is the Hearer of Prayer.

(40) My Lord! Make me and my descendants people who establish salat. My Lord! Accept my prayer.

(41) Our Lord! Forgive me and my parents and the muminun on the Day the Reckoning takes place.'

(42) Do not consider Allah to be unaware of what the wrongdoers perpetrate. He is merely deferring them to a Day on which their sight will be transfixed,

(43) rushing headlong – heads back, eyes vacant, hearts hollow.

(44) Warn mankind of the Day when the punishment will reach them. Those who did wrong will say. 'Our Lord.

reprieve us for a short time. We will respond to Your call and follow the Messengers.' 'But did you not swear to Me before that you would never meet your downfall,

(45) even though you inhabited the houses of those who had wronged themselves and it was made clear to you how We had dealt with them and We gave you many examples?'

(46) They concocted their plots, but their plots were with Allah, even if they were such as to make the mountains vanish.

(47) Do not imagine that Allah will break His promise to His Messengers. Allah is Almighty, Exactor of Revenge.

(48) On the Day the earth is changed to other than the earth, and the heavens likewise, and they parade before Allah, the One, the All-Conquering,

(49) that Day you will see the evildoers yoked together in chains,

(50) wearing shirts of tar, their faces enveloped in the Fire.

(51) So that Allah may repay every self for what it earned. Allah is swift at reckoning.

(52) This is a communication to be transmitted to mankind so that they may be warned by it and so that they will know that He is One God and so that people of intelligence will pay heed.



# Al-Hijr

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) Alif Lam Ra. Those are the Signs of the Book and a clear Qur'an.
- (2) It may be that those who are kafir will wish that they had been Muslims.
- (3) Leave them to eat and enjoy themselves. Let false hope divert them. They will soon know.
- (4) We did not destroy any city without it having a set time.
- (5) No nation can advance its appointed time nor can they delay it.
- (6) They say, 'You, to whom the Reminder has been sent down, are clearly mad.
- (7) Why do you not bring angels to us if you are telling the truth?'
- (8) The angels only descend with the truth and then they would be granted no reprieve.
- (9) It is We Who have sent down the Reminder and We Who will preserve it.
- (10) We sent Messengers before you among the disparate groups of previous peoples.
- (11) No Messenger came to them without their mocking him.
- (12) In that way We insert it into the evildoers' hearts.
- (13) They do not have iman in it, even though the example of the previous peoples has gone before.
- (14) Even if We opened up to them a door into heaven, and they spent the day ascending through it,
- (15) they would only say, 'Our eyesight is befuddled! Or rather we have been put under a spell!'

- (16) We have placed constellations in heaven and made them beautiful for those who look.
- (17) We have guarded them from every cursed Shaytan –
- (18) except for the one who listens stealthily, and he is followed by an open flame.
- (19) As for the earth, We stretched it out and cast firmly embedded mountains in it and made everything grow in due proportion on it.
- (20) And We put livelihoods in it both for you and for those you do not provide for.
- (21) There is nothing that does not have its stores with Us and We only send it down in a known measure.
- (22) We send forth the pollinating winds and send down water from the sky and give it to you to drink. And it is not you who keep its stores.
- (23) It is We who give life and cause to die and We are the Inheritor.
- (24) We know those of you who have gone ahead and those who are still to come.
- (25) It is your Lord who will gather them. He is All-Wise, All-Knowing.
- (26) We created mankind out of dried clay formed from fetid black mud.
- (27) We created the jinn before out of the fire of a searing wind.
- (28) When your Lord said to the angels, 'I am creating a human being out of dried clay formed from fetid black mud
- (29) When I have formed him and breathed My Ruh into him, fall down in prostration in front of him!'
- (30) Then the angels prostrated all together, every one of them –
- (31) except Iblis. He disdained to be one of the prostrators.
- (32) He said, 'Iblis, what is it that prevents you being among the prostrators?'
- (33) He said, 'I will not prostrate to a human being whom You have created out of dried clay formed from fetid

black mud.'

(34) He said, 'Get out from here, you are accursed.

(35) The curse will be on you till the Day of Reckoning.'

(36) He said, 'My Lord, grant me a reprieve until the Day they are raised again.'

(37) He said, 'You are among the reprieved

(38) until the Day whose time is known.'

(39) He said, 'My Lord, because You misled me, I will make things on the earth seem good to them and I will mislead them all, every one of them,

(40) except Your slaves among them who are sincere.'

(41) He said, 'This is a Straight Path to Me.

(42) You have no authority over any of My slaves except for the misled who follow you.'

(43) Hell is the promised meeting-place for all of them.

(44) It has seven gates and each gate has its allotted share.

(45) Those who have taqwa will be amid Gardens and Springs:

(46) 'Enter them in peace, in complete security!'

(47) We will strip away any rancour in their hearts – brothers, resting on couches face-to-face.

(48) They will not be affected by any tiredness there and they will never be made to leave.

(49) Tell My slaves that I am the Ever-Forgiving, the Most Merciful,

(50) but also that My punishment is the Painful Punishment.

(51) And tell them about the guests of Ibrahim.

(52) When they came in to him, they said, 'Peace!' He said, 'Truly we are afraid of you.'

(53) They said, 'Do not be afraid. We bring you the good news of a boy of great knowledge.'

(54) He said, 'Do you bring me this good news despite the fact of old age having reached me? What kind of good news are you bringing me?'

(55) They said, 'We bring you good news of the truth, so do not be among those who despair.'

(56) He said, 'Who despairs of the mercy of his Lord except for misguided people?'

(57) He added, 'What is your business, messengers?'

(58) They said, 'We have been sent to a people who are evildoers –

(59) with the exception of the family of Lut, all of whom We will save,

(60) except for his wife. We have decreed her to be one of those who stay behind.'

(61) When the Messengers came to the family of Lut,

(62) he said, 'You are people we do not know.'

(63) They said, 'We have come to you with what they had doubts about.

(64) We have brought you the truth and we are certainly truthful men.

(65) Travel with your family in the dead of night, following behind with them in front of you. None of you must look back. Go where you are ordered to.'

(66) We revealed to him the command We had decreed: that on the following morning the last remnant of those people would be cut off.

(67) The people of the city came, exulting at the news.

(68) He said, 'These are my guests so do not put me to shame.

(69) Have taqwa of Allah and do not dishonour me.'

(70) They said, 'Did we not forbid you to play host to anyone at all?'

(71) He said, 'Here are my daughters if you are determined to do something.'

(72) By your life! They were wandering blindly in their drunkenness!

(73) So the Great Blast seized hold of them at the break of day.

(74) We turned the place completely upside down and rained down on them stones of hard-baked clay.

(75) There are certainly Signs in that for the discerning.

(76) They were beside a road which still exists.

(77) There is certainly a Sign in that for the muminun.

(78) The people of the Thicket\* were also wrongdoers.

(79) We took revenge on them as well. They are both beside a well-beaten track.

(80) The people of al-Hijr denied the Messengers.

(81) We brought them Our Signs but they turned away from them.

(82) They carved out houses from the mountains, feeling safe,

(83) but the Great Blast seized hold of them in the morning,

(84) so all that they earned was of no use to them.

(85) We did not create the heavens and earth and everything between them, except with truth. The Hour is certainly coming, so turn away graciously.



(86) Your Lord, He is the Creator, the All-Knowing.

(87) We have given you the Seven Oft-repeated\* and the Magnificent Qur'an.

(88) Do not direct your eyes longingly to what We have given certain of them to enjoy. Do not feel sad concerning them. And take the muminun under your wing.

(89) Say: 'I am indeed a clear warner.'

(90) Just as We sent down punishment on the dissectors,

(91) those who divide the Qur'an into little pieces.

(92) By your Lord, We will question them all, every one of them,

(93) about what they did!

(94) Proclaim what you have been ordered to and turn away from the idolaters.

(95) We are enough for you against the mockers,

(96) those who set up another god beside Allah. They will soon know!

(97) We know that your breast is constricted by what they say.

(98) So glorify your Lord with praise and be one of the prostrators.

(99) And worship your Lord until what is Certain comes to you.



## An-Nahl

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Allah's command is coming, so do not try to hasten it. Glory be to Him! He is exalted above anything they associate with Him.

(2) He sends down angels with the Ruh of His command to any of His slaves He wills: 'Give warning that there is no god but Me, so have taqwa of Me!'

(3) He created the heavens and the earth with truth. He is exalted above anything they associate with Him.

(4) He created man from a drop of sperm and yet he is an open challenger!

(5) And He created livestock. There is warmth for you in them, and various uses and some you eat.

(6) And there is beauty in them for you in the evening when you bring them home and in the morning when you drive them out to graze.

(7) They carry your loads to lands you would never reach except with great difficulty. Your Lord is All-Gentle, Most Merciful.

(8) And horses, mules and donkeys both to ride and for adornment. And He creates other things you do not know.

(9) The Way should lead to Allah, but there are those who deviate from it. If He had wished He could have guided every one of you.

(10) It is He who sends down water from the sky. From it you drink and from it come the shrubs among which you graze your herds.

(11) And by it He makes crops grow for you and olives and dates and grapes and fruit of every kind. There is certainly a Sign in that for people who reflect.

(12) He has made night and day subservient to you, and the sun and moon and stars, all subject to His command. There are certainly Signs in that for people who use their intellect.

(13) And also the things of varying colours He has created for you in the earth. There is certainly a Sign in that for people who pay heed.

(14) It is He who made the sea subservient to you so that you can eat fresh flesh from it and bring out from it ornaments to wear. And you see the ships cleaving through it so that you can seek His bounty, and so that hopefully you will show thanks.

(15) He cast firmly embedded mountains on the earth so it would not move under you, and rivers and pathways so that hopefully you would be guided, and landmarks.

(16) And they are guided by the stars.

(17) Is He who creates like him who does not create? So will you not pay heed?

(18) If you tried to number Allah's blessings, you could never count them. Allah is Ever-Forgiving, Most Merciful.

(19) Allah knows what you keep secret and what you make public.

(20) Those you call on besides Allah do not create anything. They are themselves created.

(21) They are dead, not alive, and they are not aware of when they will be raised.

(22) Your God is One God. As for those who do not have iman in the Next World, their hearts are in denial and they are puffed up with pride.

(23) There is no doubt that Allah knows what they keep secret and what they make public. He does not love people puffed up with pride.

(24) When they are asked, 'What has your Lord sent down?' they say, 'Myths and legends of previous peoples.'

(25) So on the Day of Rising they will carry the full weight of their own burdens and some of the burdens of those they misguided without knowledge. What an evil load they bear!

(26) Those before them also plotted, and Allah came at their building from the foundations and the roof caved

in on top of them. The punishment came at them from where they did not expect.

(27) Then on the Day of Rising He will disgrace them, and say, 'Where are My partner gods for whose sake you became so hostile?' Those given knowledge will say, 'Today there is disgrace and evil for the kafirun.'

(28) As for those the angels take in death while they are wronging themselves, they will offer their submission: 'We did not do any evil.' Oh yes you did! Allah knows what you were doing.

(29) 'Enter the gates of Hell, remaining in it timelessly, for ever. How evil is the abode of the arrogant!'

(30) When those who have taqwa of Allah are asked, 'What has your Lord sent down?' their reply is, 'Good!' There is good in this world for those who do good, and the abode of the Next World is even better. How wonderful is the abode of those who have taqwa:

(31) Gardens of Eden which they enter, with rivers flowing under them, where they have whatever they desire. That is how Allah repays those who have taqwa:

(32) those the angels take in a virtuous state. They say, 'Peace be upon you! Enter the Garden for what you did.'

(33) What are they waiting for but the angels to come to them or your Lord's command to come? That is like what those before them did. Allah did not wrong them; rather they wronged themselves.

(34) The evil actions they did assailed them. They were engulfed by what they mocked.

(35) The idolaters say, 'If Allah had willed we would not have worshipped anything apart from Him, neither we nor our fathers, nor would we have forbidden anything without His say.' Those before them said the same. Are the Messengers responsible for anything but clear transmission?

(36) We sent a Messenger among every people saying: 'Worship Allah and keep clear of all false gods.' Among them were some whom Allah guided but others received the misguidance they deserved. Travel about the earth and see the final fate of the deniers.

(37) However eager you are for them to be guided, Allah will not guide those whom He misguides. They will have no helpers.

(38) They swear by Allah with their most earnest oaths that Allah will not raise up those who die, when, on the contrary, it is a binding promise on Him; but most people do not know it.

(39) It is so that He can make clear to them the things they differed about and so that those who were kafir will know that they were liars.

(40) Our Word to a thing when We desire it is just to say to it 'Be!' and it is.

(41) As for those who make hijra for Allah's sake after being wronged, We shall give them good lodging in this world, and the reward of the Next World is greater still if they only knew

(42) – those who are steadfast and put their trust in their Lord.

(43) We have only ever sent before you men who were given Revelation – ask the People of the Reminder if you do not know – who brought Clear Signs and Revealed Books.

(44) And We have sent down the Reminder to you so that you can make clear to mankind what has been sent down to them so that hopefully they will reflect.

(45) Do those who plot evil actions feel secure that Allah will not cause the earth to swallow them up or that a punishment will not come upon them from where they least expect?

(46) Or that He will not seize them on their travels, something they are powerless to prevent?

(47) Or that He will not seize them little by little? For your Lord is All-Compassionate, Most Merciful.

(48) Do they not see the things Allah has created, casting their shadows to the right and to the left, prostrating themselves before Allah in complete humility?

(49) Everything in the heavens and every creature on the earth prostrates to Allah, as do the angels. They are not puffed up with pride.

(50) They fear their Lord above them and do everything they are ordered to do.

(51) Allah says, 'Do not take two gods. He is only One God. So dread Me alone.'

(52) Everything in the heavens and earth belongs to Him, and the deen belongs to Him, firmly and for ever. So

why do you fear anyone other than Allah?

(53) Any blessing you have is from Allah. Then when harm touches you, it is to Him you cry for help.

(54) But when He removes the harm from you, a group of you associate others with their Lord,

(55) ungrateful for what We have given them. Enjoy yourselves. You will soon know!

(56) They allot a portion of the provision We have given them to things they have no knowledge of at all. By Allah, you will be asked about what you invented!

(57) They allot daughters to Allah – glory be to Him! – while they have what they want!

(58) When one of them is given the good news of a baby girl, his face darkens and he is furious.

(59) He hides away from people because of the evil of the good news he has been given. Should he keep her ignominiously or bury her in the earth? What an evil judgement they make!

(60) Those who do not have iman in the Next World have an evil likeness. Allah's is the Highest Likeness. He is the Almighty, the All-Wise.

(61) If Allah were to punish people for their wrong actions, not a single creature would be left upon the earth, but He defers them till a predetermined time. When their specified time arrives, they cannot delay it for a single hour nor can they bring it forward.

(62) They allot to Allah what they themselves dislike and their tongues frame the lie that they will receive the Best. There is no doubt at all that they will receive the Fire and that they are people who go to excess.

(63) By Allah, We sent Messengers to communities before your time, but Shaytan made their actions seem good to them. Therefore today he is their protector. They will have a painful punishment.

(64) We have only sent down the Book to you so that you can make clear to them the things about which they differ, and as a guidance and a mercy to people who have iman.

(65) Allah sends down water from the sky and by it brings the dead earth back to life. There is certainly a Sign in that for people who hear.

(66) There is instruction for you in cattle. From the contents of their bellies, from between the dung and blood, We give you pure milk to drink, easy for drinkers to swallow.

(67) And from the fruit of the date-palm and the grape-vine you derive both intoxicants and wholesome provision. There is certainly a Sign in that for people who use their intellect.

(68) Your Lord revealed to the bees: 'Build dwellings in the mountains and the trees, and also in the structures which men erect.

(69) Then eat from every kind of fruit and travel the paths of your Lord, which have been made easy for you to follow.' From inside them comes a drink of varying colours, containing healing for mankind. There is certainly a Sign in that for people who reflect.

(70) Allah created you and then will take you back again. And some of you revert to the lowest form of life so that after having knowledge, you know nothing at all. Allah is All-Knowing, All-Powerful.

(71) Allah has favoured some of you over others in provision, but those who have been favoured do not give their provision to their slaves so they become the same in respect of it. So why do they renounce the blessings of Allah?

(72) Allah has given you wives from among yourselves, and given you children and grandchildren from your wives, and provided good things for you. So why do they have iman in falsehood and reject the blessings of Allah,

(73) And worship, instead of Allah, things that have no control over their provision from the heavens or earth in any way, and are themselves completely impotent?

(74) Do not try to make metaphors for Allah. Allah knows and you do not know.

(75) Allah does make a metaphor: an owned slave possessing no power over anything, and someone We have given plentiful provision who gives out from it secretly and openly. Are they the same? Praise be to Allah! They are not! But most people do not know it.

(76) Allah makes another metaphor: two men, one of them deaf and dumb, unable to do anything, a burden on his master. no matter where he directs him he brings no good. is he the same as someone who commands

justice and is on a straight path?

(77) The Unseen of the heavens and earth belongs to Allah. The matter of the Hour is only the blink of an eye away, or even nearer. Allah has power over all things.

(78) Allah brought you out of your mothers' wombs knowing nothing at all, and gave you hearing, sight and hearts so that perhaps you would show thanks.

(79) Do they not see the birds suspended in mid-air up in the sky? Nothing holds them there except Allah. There are certainly Signs in that for people who have iman.

(80) Allah has made your houses places of rest for you and made houses for you out of cattle hides which are light for you to carry both when you are travelling and when you are staying in one place. And from their wool and fur and hair you obtain clothing and carpets and household utensils for a time.

(81) Allah has made shaded places for you in what He has created and He has made shelters for you in the mountains and He has made shirts for you to protect you from the heat and shirts to protect you from each other's violence. In that way He perfects His blessing on you so that hopefully you will become Muslims.

(82) But if they turn their backs, you are only responsible for clear transmission.

(83) They acknowledge Allah's blessing and then deny it. Most of them are kuffar.

(84) On the Day We raise up a witness from every nation, those who were kafir will not be excused nor will they be able to appease Allah.

(85) When those who did wrong see the punishment, it will not be lightened for them. They will be granted no reprieve.

(86) When those who associated others with Allah see those they associated, they will say, 'Our Lord, these are our partner gods, the ones we called upon apart from You.' But they will fling their words back in their faces: 'You are truly liars!'

(87) On that Day they will offer their submission to Allah and the things they invented will abandon them.

(88) As for those who were kafir and barred access to the way of Allah. We will heap punishment on top of



their punishment because of the corruption they brought about.

(89) On that Day We will raise up among every community a witness against them from amongst themselves, and bring you as a witness against them. We have sent down the Book to you making all things clear and as guidance and mercy and good news for the Muslims.

(90) Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that hopefully you will pay heed.

(91) Be true to Allah's contract when you have agreed to it, and do not break your oaths once they are confirmed and you have made Allah your guarantee. Allah knows what you do.

(92) Do not be like a woman who spoils the thread she has spun by unravelling it after it is strong, by making your oaths a means of deceiving one another, merely because one community is bigger than another. Allah is only testing you by this. He will make clear to you on the Day of Rising the things about which you differed.

(93) If Allah had willed He would have made you one community. However, He misguides anyone He wills and guides anyone He wills. You will be questioned about what you did.

(94) Do not make your oaths a means of deceiving one another or your foot will slip after it was firmly placed and you will taste evil for barring access to the Way of Allah and you will have a terrible punishment.

(95) Do not sell Allah's contract for a paltry price. What is with Allah is better for you if you only knew.

(96) What is with you runs out but what is with Allah goes on for ever. Those who were steadfast will be recompensed according to the best of what they did.

(97) Anyone who acts rightly, male or female, being a mumin, We will give them a good life and We will recompense them according to the best of what they did.

(98) Whenever you recite the Qur'an, seek refuge with Allah from the accursed Shaytan.

(99) He has no authority over those who have iman and put their trust in their Lord.

(100) He only has authority over those who take him as a friend and associate others with Allah.

(101) If we replace one ayat with another one – and Allah knows best what He is sending down – they say, ‘You are just inventing this!’ No indeed! Most of them have no knowledge.

(102) Say: ‘The Purest Ruh has brought it down from your Lord with truth, to make those who have iman firm, and as guidance and good news for the Muslims.’

(103) We know that they say, ‘It is only a human being who is teaching him.’ The language of him they allude to is a foreign one whereas this is in clear and lucid Arabic.

(104) As for those who do not have iman in Allah’s Signs, Allah will not guide them and they will have a painful punishment.

(105) Those who do not have iman in Allah’s Signs are merely inventing lies. It is they who are the liars.

(106) Those who reject Allah after having had iman – except for someone forced to do it whose heart remains at rest in its iman – but as for those whose breasts become dilated with kufr, anger from Allah will come down on them. They will have a terrible punishment.

(107) That is because they prefer the life of this world to the Next World and because Allah does not guide kafir people.

(108) Those are the people whose hearts, hearing and sight Allah has sealed up. They are the unaware.

(109) There is no doubt that in the akhira they will be the losers.

(110) But to those who made hijra after they were persecuted and then did jihad and remained steadfast, to them your Lord is Ever-Forgiving, Most Merciful.

(111) On that Day every self will come to argue for itself and every self will be paid in full for what it did. They will not be wronged.

(112) Allah makes an example of a city which was safe and at peace, its provision coming to it plentifully from every side. Then it showed ingratitude for Allah’s blessings so Allah made it wear the robes of hunger and fear for what it did.

(113) A Messenger from among them came to them but they denied him. So the punishment seized them and

they were wrongdoers.

(114) So eat from what Allah has provided for you, halal and good, and be thankful for the blessing of Allah if it is Him you worship.

(115) He has forbidden you carrion, blood and pork and anything consecrated to other than Allah. But if someone is forced to eat it, without desiring to or going to excess in it, your Lord is Ever-Forgiving, Most Merciful.

(116) Do not say about what your lying tongues describe: 'This is halal and this is haram,' inventing lies against Allah.

(117) Those who invent lies against Allah are not successful – a brief enjoyment, then they will have a painful punishment.

(118) We forbade the Jews those things We told you about before. We did not wrong them; rather they wronged themselves.

(119) But to those who do evil in ignorance and then after that make tawba and put things right, to them your Lord is Ever-Forgiving, Most Merciful.

(120) Ibrahim was a community in himself, exemplary, obedient to Allah, a man of pure natural belief. He was not one of the idolaters.

(121) He was thankful for His blessings. Allah chose him and guided him to a straight path.

(122) We gave him good in this world and in the Next World he will be one of the righteous.

(123) Then We revealed to you: 'Follow the religion of Ibrahim, a man of pure natural belief. He was not one of the idolaters.'

(124) The Sabbath was only enjoined on those who differed about it. Your Lord will judge between them on the Day of Rising regarding the things about which they differed.

(125) Call to the way of your Lord with wisdom and fair admonition, and argue with them in the kindest way. Your Lord knows best who is misguided from His way. And He knows best who are guided.

(126) If you want to retaliate, retaliate to the same degree as the injury done to you. But if you are patient, it is better to be patient.

(127) Be patient. But your patience is only by Allah. Do not be grieved by them and do not be constricted by the plots they hatch.

(128) Allah is with those who have taqwa of Him and with those who are good-doers.

# Al-Israa

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Glory be to Him who took His slave on a journey by night from the Masjid al-Haram to the Masjid al-Aqsa, whose surroundings We have blessed, in order to show him some of Our Signs. He is the All-Hearing, the All-Seeing.

(2) We gave Musa the Book and made it guidance for the tribe of Israel: 'Do not take anyone besides Me as a guardian.'

(3) Descendants of those We carried with Nuh. He was a grateful slave.

(4) We decreed in the Book for the tribe of Israel: 'You will twice cause corruption on the earth and you will rise to a great height.'

(5) When the promised first time came, We sent against you slaves of Ours possessing great force, and they ransacked your houses, rampaging right through them. It was a promise which was fulfilled.

(6) Then once again We gave you the upper hand over them and supplied you with more wealth and children and made you the most numerous group.

(7) If you do good, you do it to yourselves. If you do evil, you do it to your detriment. When the next promised time arrived, it was so that they could injure you and enter the Temple as they had entered it the first time, and in order to completely destroy what they had conquered.

(8) It may well be that your Lord will have mercy on you. But if you revert to what you did, We also will revert. We have made Hell a prison for the kafirun.'

(9) This Qur'an guides to the most upright Way and gives good news to the muminun who do right actions that they will have a large reward.

(10) But as for those who do not have iman in the Next World, We have prepared for them a painful punishment.

(11) Man prays for evil just as he prays for good. Man is prone to be impetuous.

(12) We made the night and day two Signs. We blotted out the Sign of the night and made the Sign of the day a time for seeing so that you can seek favour from your Lord and will know the number of years and the reckoning of time. We have made all things very clear.

(13) We have fastened the destiny of every man about his neck and on the Day of Rising We will bring out a Book for him which he will find spread open in front of him.

(14) 'Read your Book! Today your own self is reckoner enough against you!'

(15) Whoever is guided is only guided to his own good. Whoever is misguided is only misguided to his detriment. No burden-bearer can bear another's burden. We never punish until We have sent a Messenger.

(16) When We desire to destroy a city, We send a command to the affluent in it and they become deviant in it and the Word is justly carried out against it and We annihilate it completely.

(17) How many generations We destroyed after Nuh! Your Lord is well able to be aware of and see the wrong actions of His slaves!

(18) As for anyone who desires this fleeting existence, We hasten in it whatever We will to whoever We want. Then We will consign him to Hell where he will roast, reviled and driven out.

(19) But as for anyone who desires the Next World, and strives for it with the striving it deserves, being a mumin, the striving of such people will be gratefully acknowledged.

(20) We sustain each one, the former and the latter, through the generous giving of your Lord; and the giving of your Lord is not restricted.

(21) Look how We favour some of them over others. But the Next World has higher ranks and greater favours.

(22) Do not set up any other god together with Allah and so sit there reviled and forsaken.

(23) Your Lord has decreed that you should worship none but Him, and that you should show kindness to your parents. Whether one or both of them reach old age with you, do not say 'Ugh!' to them out of irritation and do not be harsh with them but speak to them with gentleness and generosity.

(24) Take them under your wing, out of mercy, with due humility and say: 'Lord, show mercy to them as they did in looking after me when I was small.'

(25) Your Lord knows best what is in your selves. If you are righteous, He is Ever-Forgiving to the remorseful.

(26) Give your relatives their due, and the very poor and travellers but do not squander what you have.

(27) Squanderers are brothers to the shaytans, and Shaytan was ungrateful to his Lord.

(28) But if you do turn away from them, seeking the mercy you hope for from your Lord, then speak to them with words that bring them ease.

(29) Do not keep your hand chained to your neck but do not extend it either to its full extent so that you sit there blamed and destitute.

(30) Your Lord expands the provision of anyone He wills and restricts it. He is aware of and sees His slaves.

(31) Do not kill your children out of fear of being poor. We will provide for them and you. Killing them is a terrible mistake.

(32) And do not go near to fornication. It is an indecent act, an evil way.

(33) Do not kill any person Allah has made inviolate, except with the right to do so. If someone is wrongly killed We have given authority to his next of kin. But he should not be excessive in taking life. He will be helped.

(34) Do not go near the property of orphans before they reach maturity, except in a good way. Fulfil your contracts. Contracts will be asked about.

(35) Give full measure when you measure and weigh with a level balance. That is better and gives the best result.

(36) Do not pursue what you have no knowledge of. Hearing, sight and hearts will all be questioned.

(37) Do not strut arrogantly about the earth. You will certainly never split the earth apart nor will you ever rival the mountains in height.

(38) All of that is evil action and hateful in the sight of your Lord.

(39) That is part of the wisdom your Lord has revealed to you. Do not set up another god together with Allah and so be thrown into Hell, blamed and driven out.

(40) Has your Lord honoured you with sons and Himself taken the angels as daughters? It is truly something terrible that you say!

(41) We have made things clear in this Qur'an so that they might pay heed, but it only makes them run away the more!

(42) Say: 'If there had, as you say, been other gods together with Him, they would have sought a way to the Master of the Throne.'

(43) Glory be to Him! He is exalted above what they say in Greatness and Sublimity!

(44) The seven heavens and the earth and everyone in them glorify Him. There is nothing which does not glorify Him with praise but you do not understand their glorification. He is All-Forbearing, Ever-Forgiving.

(45) When you recite the Qur'an, We place an obscuring veil between you and those who do not believe in the akhira.

(46) We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. When you mention your Lord alone in the Qur'an, they turn their backs and run away.

(47) We know how they listen when they listen to you, and when they confer together secretly, and when the wrongdoers say, 'You are only following a man who is bewitched!'

(48) Look how they make likenesses of you and go astray. They are unable to find their way.

(49) They say, 'What! When we are bones and crumbled dust, will we then be raised up as a new creation!'



(50) Say: 'It would not matter if you were rock or iron,

(51) Or indeed any created thing that you think is harder still!' They will say, 'Who will bring us back again?' Say: 'He who brought you into being in the first place.' They will shake their heads at you and ask, 'When will it happen?' Say: 'It may well be that it is very near.'

(52) On the Day He calls you, you will respond by praising Him and think that you have only tarried a very short time.

(53) Say to My slaves that they should only say the best. Shaytan wants to stir up trouble between them. Shaytan is an outright enemy to man.

(54) Your Lord knows you best. If He wills, He will have mercy on you, and, if He wills, He will punish you. We did not send you to be their guardian.

(55) My Lord knows best everyone in the heavens and earth. We favoured some of the Prophets over others. And We gave Dawud the Zabur.

(56) Say: 'Call on those you make claims for apart from Him. They possess no power to remove any harm from you or to change anything.'

(57) Those they call on are themselves seeking the means by which they might approach their Lord – even those who are the closest to Him – and are hoping for His mercy and fearing his punishment. The punishment of your Lord is truly something to be feared.

(58) There is no city We will not destroy before the Day of Rising, or punish with a terrible punishment. That is inscribed in the Book.

(59) Nothing has prevented Us sending you Signs except the fact that the previous peoples denied them. We gave Thamud the she-camel as a visible Sign, and then they mistreated her. We do not send Signs except to frighten people.

(60) When We said to you, 'Surely your Lord encompasses the people with His knowledge.' We only appointed the vision We showed you and the Accursed Tree in the Qur'an as a trial and temptation for the people. We frighten them, but it only increases them in their excessive insolence.

(61) When We said to the angels, 'Prostrate yourselves to Adam!' they prostrated, except for Iblis. He said 'What! Am I to prostrate to one You have created out of clay?'

(62) He said, 'Do You see this creature You have honoured over me? If You reprieve me till the Day of Rising, I will be the master of his descendants except for a very few.'

(63) He said, 'Go! And as for any who follow you, your repayment is Hell, repayment in full!

(64) Stir up any of them you can with your voice and rally against them your cavalry and your infantry and share with them in their children and their wealth and make them promises! The promise of Shaytan is nothing but delusion.

(65) But as for My slaves, you will not have any authority over them.' Your Lord suffices as a guardian.

(66) Your Lord is He who propels the ships on the sea for you so that you may seek His bounty. He is indeed Most Merciful to you.

(67) When harm occurs to you at sea, those you call on vanish – except for Him alone! But when He delivers you to dry land, you turn away. Man truly is ungrateful.

(68) Do you feel secure against Him causing the shore to swallow you up or sending against you a sudden squall of stones? Then you will find no one to be your guardian.

(69) Or do you feel secure against Him taking you back into it another time and sending a violent storm against you and drowning you for your ingratitude? Then you will find no one to defend you against Us.

(70) We have honoured the sons of Adam and conveyed them on land and sea and provided them with good things and favoured them greatly over many We have created.

(71) On the Day We summon every people with their records, those who are given their Book in their right hand will read their Book and they will not be wronged by even the smallest speck.

(72) Those who are blind in this world will be blind in the Next World and even further off the Path.

(73) They were very near to enticing you away from some of what We have revealed to you, hoping that you would invent something against Us. Then they would have taken you as their intimate.

(74) If We had not made you firm, you would have leaned towards them a little.

(75) Then We would have let you taste a double punishment in life and a double punishment in death. You would not have found any helper against Us.

(76) They were very near to scaring you from the land with the object of expelling you from it. But had they done so they would only have remained there a short time after you.

(77) That was the pattern with those We sent before you as Our Messengers. You will not find any changing of Our pattern.

(78) Establish salat from the time the sun declines until the darkening of the night, and also the recitation at dawn. The dawn recitation is certainly witnessed.

(79) And stay awake for prayer during part of the night as a supererogatory action for yourself. It may well be that your Lord will raise you to a Praiseworthy Station.

(80) Say: 'My Lord, make my entry sincere and make my leaving sincere and grant me supporting authority direct from Your Presence.'

(81) Say: 'Truth has come and falsehood has vanished. Falsehood is always bound to vanish.'

(82) We send down in the Qur'an that which is a healing and a mercy to the muminun, but it only increases the wrongdoers in loss.

(83) When We bless man, he turns away and draws aside. When evil touches him, he despairs.

(84) Say: 'Each man acts according to his nature, but your Lord knows best who is best guided on the Path.'

(85) They will ask you about the Ruh. Say: 'The Ruh is my Lord's concern. You have only been given a little knowledge.'

(86) If We wished We could take away what We have revealed to you and then you would not find any to guard you from Us –

(87) but for a mercy from your Lord. His favour to you is indeed immense.

(88) Say: 'If both men and jinn banded together to produce the like of this Qur'an, they could never produce anything like it, even if they backed each other up.'

(89) We have variegated throughout this Qur'an all kinds of examples for people, but most people spurn anything but kufr.

(90) They say, 'We will not believe you until you make a spring gush out from the earth for us;

(91) or have a garden of dates and grapes which you make rivers come pouring through;

(92) or make the sky, as you claim, fall down on us in lumps; or bring Allah and the angels here as a guarantee;

(93) or possess a house built out of gleaming gold; or ascend up into heaven – and even then we will not believe in your ascent unless you bring us down a book to read!' Say: 'Glory be to my Lord! Am I anything but a human messenger?'

(94) Nothing prevents people from having iman when guidance comes to them but the fact that they say, 'Has Allah sent a human being as Messenger?'

(95) Say: 'If there had been angels on the earth going about in peace, We would have sent down to them an angel from heaven as Messenger.'

(96) Say: 'Allah is a sufficient witness between me and you. He is certainly aware of and sees His slaves.'

(97) Whoever Allah guides is truly guided. But as for those He leads astray, you will not find any protectors for them apart from Him. We will gather them on the Day of Rising, flat on their faces, blind, dumb and deaf. Their shelter will be Hell. Whenever the Blaze dies down, We will increase it for them.

(98) That is their repayment for rejecting Our Signs and saying, 'What, when we are bones and crumbled dust, will we then be raised up as a new creation?'

(99) Do they not see that Allah, Who created the heavens and earth, has the power to create the like of them, and has appointed fixed terms for them of which there is no doubt? But the wrongdoers still spurn anything but kufr.

(100) Say: 'Even if you possessed the vast storehouses of my Lord's mercy, you would still hold back, fearing they would run out.'

(101) We gave Musa nine Clear Signs. Ask the tribe of Israel about when he came to them and Pharaoh said to him, 'Musa, I think you are bewitched.'

(102) He said, 'You know that no one sent these down but the Lord of the heavens and earth to be clear proofs. Pharaoh, I think you are destroyed.'

(103) He wanted to scare them from the land but We drowned him and every one of those with him.

(104) We said to the tribe of Israel after that, 'Inhabit the land and, when the promise of the Next World comes, We will produce you as a motley crowd.'

(105) We have sent it down with truth and with truth it has come down. We only sent you to bring good news and to give warning.

(106) We have divided up the Qur'an, so you can recite it to mankind at intervals, and We have sent it down little by little.

(107) Say: 'Have iman in it or do not have iman in it.' Certainly, when it is recited to them, those who were given knowledge before it fall on their faces in prostration,

(108) saying, 'Glory be to our Lord! The promise of our Lord is truly fulfilled!' Weeping,

(109) they fall to the ground in prostration, and it increases them in humility.

(110) Say: 'Call on Allah or call on the All-Merciful, whichever you call upon, the Most Beautiful Names are His.' Do not be too loud in your salat or too quiet in it, but try to find a way between the two.

(111) And say: 'Praise be to Allah Who has had no son and Who has no partner in His Kingdom and Who needs no one to protect Him from abasement.' And proclaim His Greatness repeatedly!



# Al-Kahf

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Praise belongs to Allah Who has sent down the Book to His slave and has put no crookedness in it.

(2) It is straight, to warn of violent force direct from Him, and to give the good news to the muminun, those who do right actions, that for them there is an excellent reward,

(3) a place in which they will remain for ever,

(4) and to warn those who say 'Allah has a son.'

(5) They have no knowledge of this, neither they nor their fathers. It is a monstrous utterance which has issued from their mouths. What they say is nothing but a lie.

(6) Perhaps you may destroy yourself with grief, chasing after them, if they do not have iman in these words.

(7) We made everything on the earth adornment for it so that We could test them to see whose actions are the best.

(8) We will certainly make everything on it a barren wasteland.

(9) Do you consider that the Companions of the Cave and Ar-Raqim were one of the most remarkable of Our Signs?

(10) When the young men took refuge in the cave and said, 'Our Lord, give us mercy directly from You and open the way for us to right guidance in our situation.'

(11) So We sealed their ears with sleep in the cave for a number of years.

(12) Then We woke them up again so that We might see which of the two groups would better calculate the time they had stayed there.

(13) We will relate their story to you with truth. They were young men who had iman in their Lord and We increased them in guidance.

(14) We fortified their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth and We will not call on any god apart from Him. We would in that case have uttered an abomination.

(15) These people of ours have taken gods apart from Him. Why do they not produce a clear authority concerning them? Who could do greater wrong than someone who invents a lie against Allah?

(16) When you have separated yourselves from them and everything they worship except Allah, take refuge in the cave and your Lord will unfold His mercy to you and open the way to the best for you in your situation.'

(17) You would have seen the sun, when it rose, inclining away from their cave towards the right, and, when it set, leaving them behind on the left, while they were lying in an open part of it. That was one of Allah's Signs. Whoever Allah guides is truly guided. But if He misguides someone, you will find no protector for them to guide them rightly.

(18) You would have supposed them to be awake whereas in fact they were asleep. We turned them to the right and to the left, and, at the entrance, their dog stretched out its paws. If you had looked down and seen them, you would have turned from them and run and have been filled with terror at the sight of them.

(19) That was the situation when we woke them up so they could question one another. One of them asked, 'How long have you been here?' They replied, 'We have been here for a day or part of a day.' They said, 'Your Lord knows best how long you have been here. Send one of your number into the city with this silver you have, so he can see which food is purest and bring you some of it to eat. But he should go about with caution so that no one is aware of you,

(20) for if they find out about you they will stone you or make you revert to their religion and then you will never have success.'

(21) Accordingly We made them chance upon them unexpectedly so they might know that Allah's promise is true and that there is no doubt about the Hour. When they were arguing among themselves about the matter, they said, 'Wall up their cave, their Lord knows best about them.' But those who got the better of the argument

concerning them said, 'We will build a place of worship over them.'

(22) They will say, 'There were three of them, their dog being the fourth.' They will say, 'There were five of them, their dog being the sixth,' guessing at the Unseen. And they will say, 'There were seven of them, their dog being the eighth.' Say: 'My Lord knows best their number. Those who know about them are very few.' So do not enter into any argument concerning them, except in relation to what is clearly known. And do not seek the opinion of any of them regarding them.

(23) Never say about anything, 'I will do that tomorrow,' -

(24) Without adding 'If Allah wills.' Remember your Lord when you forget, and say, 'Hopefully my Lord will guide me to something closer to right guidance than this.'

(25) They stayed in their Cave for three hundred years and added nine.

(26) Say: 'Allah knows best how long they stayed. The Unseen of the heavens and the earth belongs to Him. How perfectly He sees, how well He hears! They have no protector apart from Him. Nor does He share His rule with anyone.'

(27) Recite what has been revealed to you of your Lord's Book. No one can change His Words. You will never find any safe haven apart from Him.

(28) Restrain yourself patiently with those who call on their Lord morning and evening, desiring His face. Do not turn your eyes from them, desiring the attractions of this world. And do not obey someone whose heart We have made neglectful of Our remembrance and who follows his own whims and desires and whose life has transgressed all bounds.

(29) Say: 'It is the truth from your Lord; so let whoever wishes have iman and whoever wishes be kafir.' We have prepared for the wrongdoers a Fire whose billowing walls of smoke will hem them in. If they call for help, they will be helped with water like seething molten brass, frying their faces. What a noxious drink! What an evil repose!

(30) But as for those who have iman and do right actions, We will not let the wage of good-doers go to waste.

(31) They will have Gardens of Eden with rivers flowing under them. They will be adorned in them with bracelets made of gold and wear green garments made of the finest silk and rich brocade, reclining there on



couches under canopies. What an excellent reward! What a wonderful repose!

(32) Make an example for them of two men. To one of them We gave two gardens of grape-vines and surrounded them with date-palms, putting between them some cultivated land.

(33) Both gardens yielded their crops and did not suffer any loss, and We made a river flow right through the middle of them.

(34) He was a man of wealth and property and he said to his companion, debating with him, 'I have more wealth than you and more people under me.'

(35) He entered his garden and wronged himself by saying, 'I do not think that this will ever end.

(36) I do not think the Hour will ever come. But if I should be sent back to my Lord, I will definitely get something better in return.'

(37) His companion, with whom he was debating, said to him, 'Do you then disbelieve in Him who created you from dust, then from a drop of sperm, and then formed you as a man?

(38) He is, however, Allah, my Lord, and I will not associate anyone with my Lord.

(39) Why, when you entered your garden, did you not say, "It is as Allah wills, there is no strength but in Allah"? Though you see me with less wealth and children than you possess,

(40) it may well be that my Lord will give me something better than your garden and send down on it a fireball from the sky so that morning finds it a shifting heap of dust,

(41) or morning finds its water drained into the earth so that you cannot get at it.'

(42) The fruits of his labour were completely destroyed and he woke up wringing his hands in grief, rueing everything that he had spent on it. It was a ruin with all its trellises fallen in. He said, 'Oh, if only I had not associated anyone with my Lord!'

(43) There was no group to come to his aid, besides Allah, and he was not given any help.

(44) In that situation the only protection is from Allah, the Real. He gives the best reward and the best

outcome.

(45) Make a metaphor for them of the life of this world. It is like water which We send down from the sky and the plants of the earth combine with it but then become dry chaff scattered by the winds. Allah has absolute power over everything.

(46) Wealth and sons are the embellishment of the life of this world. But, in your Lord's sight, right actions which are lasting bring a better reward and are a better basis for hope.

(47) On the Day We make the mountains move and you see the earth laid bare and We gather them together, not leaving out a single one of them,

(48) they will be paraded before your Lord in ranks: 'You have come to Us just as We created you at first. Yes indeed! Even though you claimed that We would not fix a time with you.'

(49) The Book will be set in place and you will see the evildoers fearful of what is in it. They will say, 'Alas for us! What is this Book which does not pass over any action, small or great, without recording it?' They will find there everything they did and your Lord will not wrong anyone at all.

(50) When We said to the angels, 'Prostrate yourselves to Adam,' they prostrated with the exception of Iblis. He was one of the jinn and wantonly deviated from his Lord's command. Do you take him and his offspring as protectors apart from Me when they are your enemy? How evil is the exchange the wrongdoers make!

(51) I did not make them witnesses of the creation of the heavens and the earth nor of their own creation. I would not take as assistants those who lead astray!

(52) On the Day He says, 'Call My partner-gods, those for whom you made such claims,' they will call on them but they will not respond to them. We will place between them an unbridgeable gulf.

(53) The evildoers will see the Fire and realise they are going to fall into it and find no way of escaping from it.

(54) We have variegated throughout this Qur'an all kinds of examples for people, but, more than anything else, man is argumentative!

(55) When guidance came to the people nothing prevented them from having iman and asking for forgiveness from their Lord but the fact that the pattern of previous peoples did not happen to them or that the punishment

did not appear before their eyes.

(56) We only send the Messengers to bring good news and to give warning. Those who are kafir use fallacious arguments to deny the truth. They make a mockery of My Signs and also of the warning they were given.

(57) Who could do greater wrong than someone who is reminded of the Signs of his Lord and then turns away from them, forgetting all that he has done before? We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. Though you call them to guidance, they will nonetheless never be guided.

(58) Your Lord is the Ever-Forgiving, the Possessor of Mercy. If He had taken them to task for what they have earned, He would have hastened their punishment. Instead, they have a promised appointment and they will not find any refuge from it.

(59) Those cities: We destroyed them when they did wrong and fixed a promised time for their destruction.

(60) Remember when Musa said to his servant, 'I will not give up until I reach the meeting-place of the two seas, even if I must press on for many years.'

(61) But when they reached their meeting-place, they forgot their fish which quickly burrowed its way into the sea.

(62) When they had gone a distance further on, he said to his servant, 'Bring us our morning meal. Truly this journey of ours has made us tired.'

(63) He said, 'Do you see what has happened? When we went to find shelter at the rock, I forgot the fish. No one made me forget to remember it except Shaytan. It found its way into the sea in an amazing way.'

(64) He said, 'That is the very thing that we were looking for!' So, following their footsteps, they retraced their route.

(65) They found a slave of Ours whom We had granted mercy from Us and whom We had also given knowledge direct from Us.

(66) Musa said to him, 'May I follow you on condition that you teach me some of the right guidance you have

been taught?’

(67) He said, ‘You will not be able to bear with me.

(68) How indeed could you bear with patience something you have not encompassed in your knowledge?’

(69) Musa said, ‘You will find me patient, if Allah wills, and I will not disobey you in any matter.’

(70) He said, ‘Then if you follow me, do not question me about anything until I myself make mention of it to you.’

(71) They continued until they boarded a boat and he scuppered it. Then Musa said, ‘Did you scupper it so that its owners would be drowned? This is truly a dreadful thing that you have done!’

(72) He said, ‘Did I not say that you would not be able to bear with me?’

(73) Musa said, ‘Do not take me to task because I forgot. Do not demand of me something which is too difficult.’

(74) So they went on until they met a youngster whom he killed. Musa said, ‘Have you killed a boy who has done no wrong, without it being in retaliation for someone else? This is truly an appalling thing that you have done!’

(75) He said, ‘Did I not tell you that you would not be able to bear with me?’

(76) Musa said, ‘If I ask you about anything after this, then you should no longer keep me company. I will have given you excuse enough.’

(77) So they went on until they reached the inhabitants of a town. They asked them for food but they refused them hospitality. They found there a wall about to fall down and he built it up. Musa said, ‘If you had wanted, you could have taken a wage for doing that.’

(78) He said, ‘This is where you and I part company. I will let you know the explanation of those things about which you were not able to restrain yourself.

(79) As for the boat, it belonged to some poor people who worked on the sea. I wanted to damage it because

a king was coming behind them, commandeering every boat.

(80) As for the boy, his parents were muminun and we feared that he would darken their days with excessive insolence and kufr.

(81) We wanted their Lord to give them in exchange a purer son than him, one more compassionate.

(82) As for the wall, it belonged to two young orphans in the town and there was a treasure underneath it, belonging to them. Their father was one of the righteous and your Lord wanted them to come of age and then to unearth their treasure as a mercy from your Lord. I did not do it of my own volition. That is the explanation of the things about which you were not able to restrain yourself.'

(83) They will ask you about Dhu'l-Qarnayn. Say: 'I will tell you something about him.'

(84) We gave him power and authority on the earth and granted him a way to everything.

(85) So he followed a way

(86) until he reached the setting of the sun and found it setting in a muddy spring and found a people by it. We said, 'Dhu'l-Qarnayn! You can either punish them or else you can treat them with gentleness.'

(87) He said, 'As for those who do wrong, we will punish them and then they will be returned to their Lord and He will punish them with a dreadful punishment.

(88) But as for him who has iman and acts rightly, he will receive the best of rewards and we will issue a command, making things easy for him.'

(89) Then he followed a way

(90) until he reached the rising of the sun and found it rising on a people to whom We had not given any shelter from it.

(91) Our knowledge encompasses all that happened to him.

(92) Then he followed a path

(93) until he arrived between the two mountains where he found a people scarcely able to understand speech.

(94) They said, 'Dhu'l-Qarnayn! Yajuj and Majuj are causing corruption in the land. Can we, therefore, pay tribute to you in return for your constructing a barrier between us and them?'

(95) He said, 'The power my Lord has granted me is better than that. Just give me a strong helping hand and I will build a solid barrier between you and them.'

(96) Bring me ingots of iron!' Then, when he had made it level between the two high mountain-sides, he said, 'Blow!' and when he had made it a red hot fire, he said, 'Bring me molten brass to pour over it.'

(97) They were, therefore, unable to climb over it nor were they able to make a breach in it.

(98) He said, 'This is a mercy from my Lord. But when my Lord's promise comes about, He will crush it flat. The promise of my Lord is surely true.'

(99) We will abandon them, that Day, to pound against each other in surging waves and the Trumpet will be blown and We will gather them all together.

(100) That Day We will display Hell in its totality to the kafirun,

(101) those whose eyes were blind to My remembrance and whose ears were unable to hear.

(102) Do those who are kafir imagine that they can take My slaves as protectors instead of Me? We have prepared Hell as hospitality for the kuffar!

(103) Say: 'Shall I inform you of the greatest losers in their actions?'

(104) People whose efforts in the life of the dunya are misguided while they suppose that they are doing good.'

(105) Those are the people who reject their Lord's Signs and the meeting with Him. Their actions will come to nothing and, on the Day of Rising, We will not assign them any weight.

(106) That is their repayment – Hell – because they were kafir and made a mockery of My Signs and of My Messengers.

(107) Those who have iman and do right actions will have the Gardens of Firdaws as hospitality,

(108) remaining in them timelessly, for ever, with no desire to move away from them.

(109) Say: 'If all the sea was ink to write down the Words of my Lord, it would run out long before the Words of my Lord ran out,' even if We were to bring the same amount of ink again.

(110) Say: 'I am only a human being like yourselves who has received revelation. Your god is One God. So let him who hopes to meet his Lord act rightly and not associate anyone in the worship of his Lord.'



# Maryam

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Kaf Ha Ya 'Ayn Sad

(2) Remembering your Lord's mercy to His slave Zakariyya,

(3) when he called on his Lord in secret

(4) and said, 'My Lord, my bones have lost their strength and my head is crowned with white, but in calling on You, My Lord, I have never been disappointed.

(5) I fear my relatives when I am gone and my wife is barren, so give me an heir from You

(6) to be my inheritor and the inheritor of the family of Ya'qub, and make him, my Lord, pleasing to You.'

(7) 'Zakariyya! We give you the good news of a boy named Yahya, a name We have given to no one else before.'

(8) He said, 'My Lord! How can I have a boy when my wife is barren and I have reached advanced old age?'

(9) He said, 'It will be so! Your Lord says, "That is easy for Me to do. I created you before, when you were not anything."'

(10) He said, 'My Lord, give me a Sign.' He said, 'Your Sign is not to speak to people for three nights despite the fact that you are perfectly able to.'

(11) He came out to his people from the Upper Room and gestured to them to glorify Allah in the morning and the evening.

(12) 'Yahya, take hold of the Book with vigour.' We gave him judgement while still a child,



(13) and tenderness and purity from Us – he had taqwa –

(14) and devotion to his parents – he was not insolent or disobedient.

(15) Peace be upon him the day he was born, and the day he dies, and the day he is raised up again alive.

(16) Mention Maryam in the Book, how she withdrew from her people to an eastern place,

(17) and veiled herself from them. Then We sent Our Ruh to her and it took on for her the form of a handsome, well-built man.

(18) She said, 'I seek refuge from you with the All-Merciful if you have taqwa.'

(19) He said, 'I am only your Lord's messenger so that He can give you a pure boy.'

(20) She said, 'How can I have a boy when no man has touched me and I am not an unchaste woman?'

(21) He said, 'It will be so! Your Lord says, "That is easy for Me. It is so that We can make him a Sign for mankind and a mercy from Us." It is a matter already decreed.'

(22) So she conceived him and withdrew with him to a distant place.

(23) The pains of labour drove her to the trunk of a date-palm. She said, 'Oh if only I had died before this time and was something discarded and forgotten!'

(24) A voice called out to her from under her, 'Do not grieve! Your Lord has placed a small stream at your feet.

(25) Shake the trunk of the palm towards you and fresh, ripe dates will drop down onto you.

(26) Eat and drink and delight your eyes. If you should see anyone at all, just say, "I have made a vow of abstinence to the All-Merciful and today I will not speak to any human being."

(27) She brought him to her people, carrying him. They said, 'Maryam! You have done an unthinkable thing!

(28) Sister of Harun, your father was not an evil man nor was your mother an unchaste woman!'

(29) She pointed towards him. They said, 'How can a baby in the cradle speak?'

(30) He said, 'I am the slave of Allah, He has given me the Book and made me a Prophet.

(31) He has made me blessed wherever I am and directed me to do salat and give zakat as long as I live,

(32) and to show devotion to my mother. He has not made me insolent or arrogant.

(33) Peace be upon me the day I was born, and the day I die and the day I am raised up again alive.'

(34) That is 'Isa, son of Maryam, the word of truth about which they are in doubt.

(35) It is not fitting for Allah to have a son. Glory be to Him! When He decides on something, He just says to it, 'Be!' and it is.

(36) 'Allah is my Lord and your Lord so worship Him. This is a straight path.'

(37) The parties differed among themselves. Woe to those who are kafir when they are present on a terrible Day!

(38) How clear will be their hearing, how perfect their sight, on the Day they come to Us; whereas today the wrongdoers are clearly misguided.

(39) Warn them of the Day of Bitter Regret when the affair will be resolved. But they take no notice. They have no iman.

(40) It is We who will inherit the earth and all those on it. They will be returned to Us.

(41) Mention Ibrahim in the Book. He was a true man and a Prophet.

(42) Remember when he said to his father, 'Father, why do you worship what can neither hear nor see and is not of any use to you at all?

(43) Father, knowledge which never reached you has come to me, so follow me and I will guide you to the right path.

(44) Father, do not worship Shaytan. Shaytan was disobedient to the All-Merciful.

(45) Father, I am afraid that a punishment from the All-Merciful will afflict you, and turn you into a comrade of

Shaytan.'

(46) He said, 'Do you forsake my gods, Ibrahim? If you do not stop, I will stone you. Keep away from me for a good long time.'

(47) He said, 'Peace be upon you. I will ask my Lord to forgive you. He has always honoured me.'

(48) I will separate myself from you and all you call upon besides Allah and I will call upon my Lord. It may well be that, in calling on my Lord, I will not be disappointed.'

(49) When he had separated himself from them, and what they worshipped besides Allah, We gave him Ishaq and Ya'qub, making each of them a Prophet.

(50) We endowed them with Our mercy and made them highly honoured.

(51) Mention Musa in the Book. He was truly sincere and was a Messenger and a Prophet.

(52) We called out to him from the right hand side of the Mount and We brought him near in close communication.

(53) We endowed him with Our mercy, making his brother Harun a Prophet.

(54) Mention Isma'il in the Book. He was true to his promise and was a Messenger and a Prophet.

(55) He used to command his people to do salat and give zakat and he was pleasing to his Lord.

(56) Mention Idris in the Book. He was a true man and a Prophet.

(57) We raised him up to a high place.

(58) Those are some of the Prophets Allah has blessed, from the descendants of Adam and from those We carried with Nuh, and from the descendants of Ibrahim and Isra'il and from those We guided and chose. When the Signs of the All-Merciful were recited to them they fell on their faces, weeping, in prostration.

(59) An evil generation succeeded them who neglected the salat and followed their appetites. They will plunge into the Valley of Evil –

(60) except for those who make tawba and have iman and act rightly. They will enter the Garden and they will not be wronged in any way:

(61) Gardens of Eden which the All-Merciful has promised to His slaves in the Unseen. His promise is always kept.

(62) They will not hear any prattling there – nothing but ‘Peace’. They will receive their provision there morning and night.

(63) That is the Garden which We will bequeath to those of Our slaves who have taqwa.

(64) ‘We only descend at your Lord's command. Everything in front of us, and everything behind us, and everything in between belongs to Him. Your Lord does not forget.’

(65) He is Lord of the heavens and the earth and everything in between them, so worship Him and persevere in His worship. Do you know of any other with His Name?

(66) Man says, ‘When I am dead, will I then be brought out again alive?’

(67) Does not man recall that We created him before when he was not anything?

(68) By your Lord, We will collect them and the shaytans together. Then We will assemble them around Hell on their knees.

(69) Then We will drag out from every sect the one among them most insolent towards the All-Merciful.

(70) Then it is We who will know best those most deserving to roast in it.

(71) There is not one of you who will not come to it. That is the final decision of your Lord.

(72) Then We will rescue those who had taqwa and We will leave the wrongdoers in it on their knees.

(73) When Our Clear Signs are recited to them, those who are kafir say to those who have iman, ‘Which of the two parties has the better position and the more illustrious gathering?’

(74) How many generations We have destroyed before them who had finer furnishings and a better outward

show!

(75) Say: 'As for those who are astray, let the All-Merciful prolong their term until they see what they were promised, whether it be the punishment or the Hour. Then they will know who is in the worse position and has the weaker troops.'

(76) Allah augments those who are guided by giving them greater guidance. In your Lord's sight, right actions which are lasting are better both in reward and end result.

(77) Have you seen him who rejects Our Signs and says, 'I will certainly be given wealth and children there.'

(78) Has he surveyed the Unseen or has he a contract with the All-Merciful?

(79) No indeed! We will write down what he says and prolong the punishment for him.

(80) We will inherit from him the things he is talking about and he will come to Us all alone.

(81) They have taken other gods besides Allah to be a source of power and strength for them!

(82) No indeed! They will reject their worship and will be opposed to them.

(83) Do you not see that We send the shaytans against those who are kafir to goad them on?

(84) So do not try to hasten their punishment. We are simply counting out the number of their days.

(85) On that Day We will gather those who have taqwa to the All-Merciful with due ceremony.

(86) But We will drive the evildoers to Hell, like cattle to a watering hole.

(87) They have no right of intercession. None do but those who have a contract with the All-Merciful.

(88) They say, 'The All-Merciful has a son.'

(89) They have devised a monstrous thing.

(90) The heavens are all but rent apart and the earth split open and the mountains brought crashing down,

(91) at their ascription of a son to the All-Merciful!

(92) It is not fitting for the All-Merciful to have a son.

(93) There is no one in the heavens and earth who will not come to the All-Merciful as a slave.

(94) He has counted them and numbered them precisely.

(95) Each of them will come to Him on the Day of Rising all alone.

(96) As for those who have iman and do right actions, the All-Merciful will bestow His love on them.

(97) We have made it easy on your tongue so that you can give good news to those who have taqwa and warn stubbornly hostile people by it.

(98) How many generations We have destroyed before them! Do you see a trace of any one of them or hear even a whisper of them?



# Taa-Haa

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Ta Ha.

(2) We did not send down the Qur'an to you to make you miserable,

(3) but only as a reminder for those who have fear,

(4) a Revelation from Him who created the earth and the high heavens,

(5) the All-Merciful, established firmly upon the Throne.

(6) Everything in the heavens and everything on the earth and everything in between them and everything under the ground belongs to Him.

(7) Though you speak out loud, He knows your secrets and what is even more concealed.

(8) Allah, there is no god but Him. The Most Beautiful Names are His.

(9) Has the story of Musa not reached you?

(10) When he saw a fire and said to his family, 'Wait here. I can make out a fire. Maybe I will bring you a brand from it, or will find guidance there.'

(11) Then when he reached it, a voice called out, 'Musa!

(12) I am your Lord. Take off your sandals. You are in the holy valley of Tuwa.

(13) I have chosen you, so listen well to what is revealed.

(14) I am Allah. There is no god but Me, so worship Me and establish salat to remember Me.

(15) The Hour is coming but I have concealed it so that every self can be repaid for its efforts.

(16) Do not let those who have no iman in it and follow their whims and desires debar you from it or you will be destroyed.

(17) What is that in your right hand, Musa?’

(18) He said, ‘It is my staff. I lean on it and beat down leaves for my sheep with it and have other uses for it.’

(19) He said, ‘Throw it down, Musa.’

(20) He threw it down and suddenly it was a slithering snake.

(21) He said, ‘Take hold of it and have no fear. We will return it to its original form.

(22) Put your hand under your arm and press it to your side. It will emerge pure white yet quite unharmed, another Sign.

(23) In this way We show you some of Our greatest Signs.

(24) Go to Pharaoh. He has overstepped the bounds.’

(25) He said, ‘O Lord, expand my breast for me

(26) and make my task easy for me.

(27) Loosen the knot in my tongue

(28) so that they will understand my words.

(29) Assign me a helper from my family,

(30) my brother Harun.

(31) Strengthen my back by him

(32) and let him share in my task,



(33) so that we can glorify You much

(34) and remember You much,

(35) for You are watching us.'

(36) He said, 'Your request has been granted, Musa.

(37) We were gracious to you another time

(38) when We revealed to your mother:

(39) "Place him into the box and throw it into the sea and the sea will wash it up on the shore, where an enemy of Mine and his will pick it up." I showered you with love from Me so that you would be brought up under My supervision.

(40) When your sister went and said, "Shall I direct you to someone who will take care of him?" that was how We returned you to your mother so that she might delight her eyes and not be grieved. You killed a man and We rescued you from trouble and tested you with many trials. You stayed some years among the people of Madyan. Then you arrived at the pre-ordained time, Musa!

(41) I have chosen you for Myself.

(42) Go, you and your brother, with My Signs and do not slacken in remembering Me.

(43) Go to Pharaoh; he has overstepped the bounds.

(44) But speak to him with gentle words so that hopefully he will pay heed or show some fear.'

(45) They said, 'Our Lord, we are afraid that he might persecute us or overstep the bounds.'

(46) He said, 'Have no fear. I will be with you, All-Hearing and All-Seeing.

(47) Go to him and say, "We are your Lord's Messengers so send the tribe of Israel away with us and do not punish them. We have brought you a Sign from your Lord. Peace be upon those who follow the guidance.

(48) It has been revealed to us that punishment is for him who denies the truth and turns away.'"

(49) Pharaoh said, 'Who then is your Lord, Musa?'

(50) He said, 'Our Lord is He who gives each thing its created form and then guides it.'

(51) He said, 'What about the previous generations?'

(52) He said, 'Knowledge of them is with my Lord in a Book. My Lord does not misplace nor does He forget.'

(53) It is He who made the earth a cradle for you and threaded pathways for you through it and sent down water from the sky by which We have brought forth various different types of plants.

(54) Eat and pasture your cattle. Certainly there are Signs in that for people of sound intellect.

(55) From it We created you, to it We will return you, and from it We will bring you forth a second time.

(56) We showed him all of Our Signs, but he denied and spurned them.

(57) He said, 'Have you come to us to expel us from our land by means of your magic, Musa?'

(58) We will bring you magic to match it. So fix a time between us and you which neither we nor you will fail to keep at a place where we can meet halfway.'

(59) He said, 'Your time is the day of the Festival. The people should gather in the morning.'

(60) So Pharaoh went away and concocted his scheme and then he arrived.

(61) Musa said to them, 'Woe to you! Do not fabricate lies against Allah or He will annihilate you with His punishment. Fabricators of lies are bound to fail.'

(62) They argued among themselves about the matter and had a secret conference.

(63) They said, 'These two magicians desire by their magic to expel you from your land and abolish your most excellent way of life,

(64) so decide on your scheme and then arrive together in force. He who gains the upper hand today will definitely prosper.'

(65) They said, 'Musa, will you throw or shall we be the first to throw?'

(66) He said, 'No, you throw!' And suddenly their ropes and staffs appeared to him, by their magic, to be slithering about.

(67) Musa experienced in himself a feeling of alarm.

(68) We said, 'Have no fear. You will have the upper hand.

(69) Throw down what is in your right hand. It will swallow up their handiwork. Their handiwork is just a magician's trick. Magicians do not prosper wherever they go.'

(70) The magicians threw themselves down in prostration. They said, 'We have iman in the Lord of Harun and Musa.'

(71) Pharaoh said, 'Do you have iman in him before I have authorised you? He is your chief, the one who taught you magic. I will cut off your hands and feet alternately and have you crucified on palm trunks. Then you will know for certain which of us has the harsher and longer lasting punishment.'

(72) They said, 'We will never prefer you to the Clear Signs which have come to us nor to Him who brought us into being. Decide on any judgment you like. Your jurisdiction only covers the life of the dunya.

(73) We have had iman in our Lord so that He may forgive us for our mistakes and for the magic which you forced us to perform. Allah is better and longer lasting.'

(74) As for those who come to their Lord as evildoers, they will have Hell where they will neither die nor stay alive.

(75) But as for those who come to Him as muminun, having done right actions, they will have the highest ranks:

(76) Gardens of Eden with rivers flowing under them, remaining in them timelessly, for ever. That is the reward of those who purify themselves.

(77) We revealed to Musa, 'Travel with My slaves by night. Strike a dry path for them through the sea. Have no fear of being overtaken and do not be afraid.'

(78) Pharaoh pursued them with his troops and the sea overwhelmed them utterly.

(79) Pharaoh misguided his people. He was no guide.

(80) Tribe of Israel! We rescued you from your enemy and made an appointment with you on the right hand side of the Mount and sent down manna and quails for you.

(81) Eat of the good things We have provided for you but do not go to excess in it or My anger will be unleashed on you. Anyone who has My anger unleashed on him has plunged to his ruin.

(82) But I am Ever-Forgiving to anyone who makes tawba and has iman and acts rightly and then is guided.

(83) 'Why have you hurried on ahead of your people, Musa?'

(84) He said, 'They are following in my tracks. I have hurried on ahead to you, My Lord, to gain Your good pleasure.'

(85) He said, 'We tried your people after you left and the Samiri has misguided them.'

(86) Musa returned to his people in anger and great sorrow. He said, 'My people, did not your Lord make you a handsome promise? Did the fulfilment of the contract seem too long to you or did you want to unleash your Lord's anger upon yourselves, so you broke your promise to me?'

(87) They said, 'We did not break our promise to you of our own volition. But we were weighed down with the heavy loads of the people's jewelry and we threw them in, for that is what the Samari did.'

(88) Then he produced a calf for them, a physical form which made a lowing sound. So they said, 'This is your god – and Musa's god as well, but he forgot.'

(89) Could they not see that it did not reply to them and that it possessed no power to either harm or benefit them?

(90) Harun had earlier said to them, 'My people! It is just a trial for you. Your Lord is the All-Merciful, so follow me and obey my command!'

(91) They said, 'We will not stop devoting ourselves to it until Musa returns to us.'

(92) He said, 'What prevented you following me, Harun, when you saw that they had gone astray?

(93) Did you too, then, disobey my command?'

(94) He said, 'Son of my mother! Do not seize me by the beard or by the hair. I was afraid that you would say, "You have caused division in the tribe of Israel and taken no notice to anything I said."'

(95) He said, 'What do you think you were doing, Samiri?'

(96) He said, 'I saw what they did not see. So I gathered up a handful from the Messenger's footprints and threw it in. That is what my inner self urged me to do.'

(97) He said, 'Go! In this world you will have to say, "Untouchable!" And you have an appointment which you will not fail to keep. Look at your god to which you devoted so much time. We will burn it up and then scatter it as dust into the sea.

(98) Your god is Allah alone, there is no god but Him. He encompasses all things in His knowledge.'

(99) In this way We give you news of what has gone before and We have given you a reminder direct from Us.

(100) Those who turn away from it will bear a heavy burden on the Day of Rising,

(101) remaining in it timelessly, for ever. What an evil load they will bear on the Day of Rising!

(102) On the Day the Trumpet is blown – and We will gather the evildoers sightless on that Day –

(103) they will whisper secretly to one other, 'You only stayed for ten.'

(104) We know best what they will say when the most correct of them will say, 'You only stayed a day.'

(105) They will ask you about the mountains. Say: 'My Lord will scatter them as dust.

(106) He will leave them as a barren, level plain

(107) on which you will see no dip or gradient.'

(108) On that day they will follow the Summoner who has no crookedness in him at all. Voices will be humbled

before the All-Merciful and nothing but a whisper will be heard.

(109) On that Day intercession will not be of any use except for him whom the All-Merciful has authorised and with whose speech He is well-pleased.

(110) He knows what is in front of them and behind them. But their knowledge does not encompass Him.

(111) Faces will be humbled to the Living, the All-Sustaining. and anyone weighed down with wrongdoing will have failed.

(112) But anyone who does right actions, being a mumin, need fear no wrong or any belittlement.

(113) In this way We have sent it down as an Arabic Qur'an and We have made various threats in it so that hopefully they will have taqwa or it will spur them into remembrance.

(114) High exalted be Allah, the King, the Real! Do not rush ahead with the Qur'an before its revelation to you is complete, and say: 'My Lord, increase me in knowledge.'

(115) We made a contract with Adam before, but he forgot. We did not find that he had a firm resolve.

(116) When We said to the angels, 'Prostrate yourselves to Adam!' they prostrated, with the exception of Iblis who disdained to do it.

(117) We said, 'Adam, this is an enemy for you and your wife, so do not let him expel you from the Garden and thus make you miserable.

(118) You will not go hungry in it or suffer from nakedness.

(119) You will not go thirsty in it or burn in the sun.'

(120) But Shaytan whispered to him, saying, 'Adam, shall I show you the way to the Tree of Everlasting Life and to a kingdom which will never fade away?'

(121) So the two of them ate from it and their private parts were disclosed to them and they started stitching together the leaves of the Garden to cover themselves. Adam disobeyed his Lord and became misled.

(122) But then his Lord chose him and turned to him and guided him.

(123) He said, 'Go down from it, all of you, as enemies to one another! But when guidance comes to you from Me, all those who follow My guidance will not go astray and will not be miserable.

(124) But if anyone turns away from My reminder, his life will be a dark and narrow one and on the Day of Rising We will gather him blind.'

(125) He will say, 'My Lord, why have you gathered me blind when before I was able to see?'

(126) He will say, 'Just as Our Signs came to you and you forgot them, in the same way you too are forgotten today.'

(127) That is how We repay anyone who is profligate and does not have iman in the Signs of his Lord. And the punishment of the Next World is much harsher and longer lasting.

(128) Are they not guided by the many generations We have destroyed before them, among whose dwelling places they walk about? There are Signs in that for people of sound intellect.

(129) And were it not for a prior word from your Lord, and a specified term, it would inevitably have already taken place.

(130) So be steadfast in the face of what they say and glorify your Lord with praise before the rising of the sun and before its setting. And glorify Him during part of the night and at both ends of the day, so that hopefully you will be pleased.

(131) Do not direct your eyes longingly to what We have given certain of them to enjoy, the flower of the life of this world, so that We can test them by it. Your Lord's provision is better and longer lasting.

(132) Instruct your family to do salat, and be constant in it. We do not ask you for provision. We provide for you. And the best end result is gained by taqwa.

(133) They say, 'If only he would bring us a Sign from his Lord!' Have they not received the Clear Sign of what is written in the earlier texts?

(134) If We had destroyed them with a punishment before this, they would have said, 'Our Lord, why did You

not send us a Messenger, so we could follow Your Signs before we were humbled and disgraced?’

(135) Say: ‘Everyone is waiting expectantly so wait expectantly. You will soon know who are the Companions of the Right Path and who is is guided.’





# Al-Anbiyaa

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) Mankind's Reckoning has drawn very close to them, yet they heedlessly turn away.
- (2) No fresh reminder comes to them from their Lord without their listening to it as if it was a game.
- (3) Their hearts are distracted. Those who do wrong confer together secretly, saying, 'Is this man anything but a human being like yourselves? Do you succumb to magic with your eyes wide open?'
- (4) Say: 'My Lord knows what is said in heaven and earth. He is the All-Hearing, the All-Knowing.'
- (5) Furthermore they say, 'A muddled jumble of dreams!' and, 'He has invented it!' and, 'He is a poet!' and, 'Let him bring us a Sign like those sent to previous peoples.'
- (6) None of the cities which We destroyed before them had iman. So will they?
- (7) We have only ever sent before you men who were given Revelation. Ask the People of the Reminder if you do not know.
- (8) We did not give them bodies which did not eat food, nor were they immortal.
- (9) But We kept Our promise to them and rescued them and those We willed, and destroyed the profligate.
- (10) We have sent down to you a Book containing your Reminder. So will you not use your intellect?
- (11) How many cities which did wrong have We utterly destroyed, raising up other people after them!
- (12) When they perceived Our violent force they ran away from it.

(13) 'Do not run away! Return to the life of luxury you enjoyed and to the places where you lived, so that you can be interrogated!'

(14) They said, 'Alas for us! We were indeed wrongdoers!'

(15) That cry of theirs went on until We made them stubble, silent, stamped out.

(16) We did not create heaven and earth and everything in between them as a game.

(17) If We had desired to have some amusement, We would have derived it from Our Presence, but We did not do that.

(18) Rather We hurl the truth against falsehood and it cuts right through it and it vanishes clean away! Woe without end for you for what you portray!

(19) Everyone in the heavens and the earth belongs to Him. Those in His presence do not consider themselves too great to worship Him and do not grow tired of it.

(20) They glorify Him by night and day, without ever flagging.

(21) Or have they taken gods out of the earth who can bring the dead to life?

(22) If there had been any gods besides Allah in heaven or earth, they would both be ruined. Glory be to Allah, Lord of the Throne, beyond what they describe!

(23) He will not be questioned about what He does, but they will be questioned.

(24) Or have they taken other gods besides Him? Say: 'Produce your proof! This is the message of those with me and the message of those before me.' But most of them do not know the truth, so they turn away.

(25) We sent no Messenger before you without revealing to him: 'There is no god but Me, so worship Me.'

(26) They say, 'The All-Merciful has a son.' Glory be to Him! No, they are honoured slaves!

(27) They do not precede Him in speech and they act on His command.

(28) He knows what is in front of them and what is behind them. They only intercede on behalf of those with

whom He is pleased, and even they are apprehensive out of fear of Him.

(29) Were any of them to say, 'I am a god apart from Him,' We would repay him with Hell. That is how We repay wrongdoers.

(30) Do those who are kafir not see that the heavens and the earth were sewn together and then We unstitched them and that We made from water every living thing? So will they not have iman?

(31) We placed firmly embedded mountains on the earth, so it would not move under them, and We put broad valleys as roadways in it, so that perhaps they might be guided.

(32) We made the sky a preserved and protected roof yet still they turn away from Our Signs.

(33) It is He who created night and day and the sun and moon, each one swimming in a sphere.

(34) We did not give any human being before you immortality. And if you die, will they then be immortal?

(35) Every self will taste death. We test you with both good and evil as a trial. And you will be returned to Us.

(36) When those who are kafir see you, they only make a mockery out of you: 'Is this the one who makes mention of your gods?' Yet they are kuffar about the mention of the All-Merciful.

(37) Man was created hasty. I will show you My Signs so do not try to hasten Me.

(38) They say, 'When will this promise come about if you are telling the truth?'

(39) If those who are kafir only knew of the time when they will not be able to keep the Fire away from their faces or their backs! And they will receive no help!

(40) No, it will come upon them suddenly, confounding them, taking them completely by surprise, and they will not be able to ward it off. They will be granted no reprieve.

(41) Messengers before you were also mocked, but those who jeered were engulfed by what they mocked.

(42) Say: 'Who will protect you night and day from the All-Merciful?' Yet they turn away from the remembrance of their Lord.

(43) Or do they have gods besides Us who will protect them? They cannot even help themselves! They will not be safe from Us.

(44) No indeed! We have given these people enjoyment, as We did their fathers, until life seemed long and good to them. Do they not see how We come to the land eroding it from its extremities? Or are they the victors?

(45) Say: 'I can only warn you through the Revelation.' But the deaf cannot hear the call when they are warned.

(46) If even a single waft of the punishment were to touch them, they would say, 'Alas for us! We were indeed wrongdoers.'

(47) We will set up the Just Balance on the Day of Rising and no self will be wronged in any way. Even if it is no more than the weight of a grain of mustard-seed, We will produce it. We are sufficient as a Reckoner.

(48) We gave to Musa and Harun the Discrimination and a Shining Light and a Reminder for those with taqwa:

(49) those who fear their Lord in the Unseen and are apprehensive about the Hour.

(50) This is a blessed Reminder which We have sent down. So are you going to ignore it?

(51) We gave Ibrahim his right guidance early on, and We had complete knowledge of him.

(52) When he said to his father and his people, 'What are these statues you are clinging to?'

(53) they said, 'We found our fathers worshipping them.'

(54) He said, 'You and your fathers are clearly misguided.'

(55) They said, 'Have you brought us the truth or are you playing games?'

(56) He said, 'Far from it! Your Lord is the Lord of the heavens and the earth, He who brought them into being. I am one of those who bear witness to that.'

(57) By Allah, I will devise some scheme against your idols when your backs are turned.'

- (58) He broke them in pieces, except for the biggest one, so that they would have it to consult!
- (59) They said, 'Who has done this to our gods? He is definitely one of the wrongdoers!'
- (60) They said, 'We heard a young man mentioning them. They call him Ibrahim.'
- (61) They said, 'Bring him before the people's eyes so they can be witnesses.'
- (62) They said, 'Did you do this to our gods, Ibrahim?'
- (63) He said, 'No, this one, the biggest of them, did it. Ask them if they are able to speak!'
- (64) They consulted among themselves and said, 'It is you yourselves who are wrongdoers.'
- (65) But then they relapsed back into their kufr: 'You know full well these idols cannot talk.'
- (66) He said, 'Do you then worship, instead of Allah, what cannot help or harm you in any way?'
- (67) Shame on you and what you worship besides Allah! Will you not use your intellect?'
- (68) They said, 'Burn him and support your gods if you are resolved to do something.'
- (69) We said, 'Fire, be coolness and peace for Ibrahim!'
- (70) They desired to trap him but We made them the losers.
- (71) We delivered both him and Lut to the land which We had blessed for all beings.
- (72) And in addition to that We gave him Ishaq and Ya'qub and made both of them salihun.
- (73) We made them leaders, guiding by Our command, and revealed to them how to do good actions and establish salat and pay zakat, and they worshipped Us.
- (74) We gave right judgement and knowledge to Lut and rescued him from the city which committed disgusting acts. They were evil people who were deviators.
- (75) We admitted him into Our mercy. He was one of the righteous.

(76) And Nuh, when he called out before and We responded to him and rescued him and his family from the terrible plight.

(77) We helped him against the people who rejected Our Signs. They were an evil people and We drowned them, every one.

(78) And Dawud and Sulayman when they gave judgement about the field, when the people's sheep strayed into it at night. We were Witness to their judgement.

(79) We gave Sulayman understanding of it. We gave each of them judgement and knowledge. We subjected the mountains to Dawud, glorifying, and the birds as well. This is something We are well able to do.

(80) We taught him the art of making garments for you to protect you against each others' violence, But do you show any thanks?

(81) And to Sulayman We gave the fiercely blowing wind, speeding at his command towards the land which We had blessed. And We had full knowledge of everything.

(82) And some of the shaytans dived for him and did other things apart from that. And We were watching over them.

(83) And Ayyub when he called out to his Lord, 'Great harm has afflicted me and You are the Most Merciful of the merciful,'

(84) We responded to him and removed from him the harm which was afflicting him and restored his family to him, and the same again with them, as a mercy direct from Us and a Reminder to all worshippers.

(85) And Isma'il and Idris and Dhu'l-Kifl – each one was among the steadfast.

(86) We admitted them into Our mercy. They were among the righteous.

(87) And Dhu'n-Nun when he left in anger and thought We would not punish him. He called out in the pitch darkness: 'There is no god but You! Glory be to You! Truly I have been one of the wrongdoers.'

(88) We responded to him and rescued him from his grief. That is how We rescue the muminun.

(89) And Zakariyya when he called out to his Lord, 'My Lord, do not leave me on my own, though You are the Best of Inheritors.'

(90) We responded to him and gave him Yahya, restoring for him his wife's fertility. They outdid one another in good actions, calling out to Us in yearning and in awe, and humbling themselves to Us.

(91) And she who protected her private parts. We breathed into her some of Our Ruh and made her and her son a Sign for all the worlds.

(92) This nation of yours is one nation and I am your Lord, so worship Me.

(93) But they disagreed and split into different sects. Each one will return to Us.

(94) As for anyone who does right actions and is a mumin, his striving certainly does not go unthanked. We are writing it down on his behalf.

(95) There is a ban on any city We have destroyed; they will not return.

(96) When Yajuj and Majuj are let loose and rush down from every slope,

(97) and the True Promise is very close, the eyes of those who were kafir will be transfixed: 'Alas for us! We were unmindful of this! No, rather we were definitely wrongdoers.'

(98) You and what you worship besides Allah are fuel for Hell. You will go down into it.

(99) If those had really been gods, they would not have gone down into it. Each one will be in it timelessly, for ever.

(100) There will be sighing for them in it and they will not be able to hear.

(101) Those for whom the Best from Us was pre-ordained, will be far away from it.

(102) They will not hear the slightest hint of it and they will remain there timelessly, for ever, among everything their selves desire.

(103) The greatest terror will not upset them and the angels will welcome them: 'This is your Day, the one that

you were promised.'

(104) That Day We will fold up heaven like folding up the pages of a book. As We originated the first creation so We will regenerate it. It is a promise binding on Us. That is what We will do.

(105) We wrote down in the Zabur, after the Reminder came: 'It is My slaves who are salihun who will inherit the righteous.'

(106) Certainly there is a transmission in this for people who worship.

(107) We have only sent you as a mercy to all the worlds.

(108) Say: 'It is revealed to me that your god is One God. So are you Muslims?'

(109) If they turn their backs, then say: 'I have informed all of you equally and I do not know if what you have been promised is near or far.

(110) He knows what is said openly and He knows what you hide.

(111) For all I know it might be a trial for you and you will have enjoyment for a time.'

(112) Say: 'Lord, judge with truth! Our Lord is the All-Merciful, the One whose help is sought in the face of what you describe.'





# Al-Hajj

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) Mankind, have taqwa of your Lord! The quaking of the Hour is a terrible thing.

(2) On the day they see it, every nursing woman will be oblivious of the baby at her breast, and every pregnant woman will abort the contents of her womb, and you will think people drunk when they are not drunk; it is just that the punishment of Allah is so severe.

(3) Among people there is one who argues about Allah without knowledge, and follows every rebellious shaytan.

(4) It is written of him that if anyone takes him as a friend, he will mislead him and guide him to the punishment of the Searing Blaze.

(5) Mankind! if you are in any doubt about the Rising, know that We created you from dust then from a drop of sperm then from a clot of blood then from a lump of flesh, formed yet unformed, so We may make things clear to you. We make whatever We want stay in the womb until a specified time and then We bring you out as children so that you can reach your full maturity. Some of you die and some of you revert to the lowest form of life so that, after having knowledge, they then know nothing at all. And you see the earth dead and barren; then when We send down water onto it it quivers and swells and sprouts with luxuriant plants of every kind.

(6) That is because Allah is the Real and gives life to the dead and has power over all things

(7) and the Hour is coming without any doubt and Allah will raise up all those in the graves.

(8) Among people there is one who argues about Allah without knowledge or guidance or any light-giving Book,

(9) turning away arrogantly, to misguide people from the Way of Allah. He will be disgraced in this world and on the Day of Rising We will make him taste the punishment of the Burning:

(10) 'That is for what you did before. Allah does not wrong His slaves.'

(11) Among the people there is one who worships Allah right on the edge. If good befalls him, he is content with it, but if a trial befalls him, he reverts to his former ways, losing both this world and the Next World. That is indeed sheer loss.

(12) Instead of Allah, he calls on something which cannot harm him or help him. That is extreme misguidance.

(13) He calls on what is far more likely to harm than help. What an evil protector! What an evil associate!

(14) Allah will admit those who have iman and do right actions into Gardens with rivers flowing under them. Allah does whatever He wishes.

(15) Anyone who thinks that Allah will not help him in this world and the Next World should stretch a rope up to the ceiling and then hang himself. Let him see whether his stratagem gets rid of what enrages him!

(16) In this way We have sent it down as Clear Signs. Allah guides anyone He wills.

(17) As for those who have iman and those who are Jews and the Sabaeans and the Christians, Magians and idolaters, Allah will distinguish between them on the Day of Rising. Allah is witness of all things.

(18) Do you not see that everyone in the heavens and everyone on the earth prostrates to Allah, and the sun and moon and stars and the mountains, trees and beasts and many of mankind? But many of them inevitably merit punishment. Those Allah humiliates will have no one to honour them. Allah does whatever He wills.

(19) Here are two rival groups who disputed concerning their Lord. Those who are kafir will have garments of fire cut out for them, and boiling water poured over their heads,

(20) which will melt the contents of their bellies as well as their skin,

(21) and they will be beaten with cudgels made of iron.

(22) Every time they want to come out of it, because of their suffering, they will be driven back into it: 'Taste

the punishment of the Burning!’

(23) But Allah will admit those who have iman and do right actions into Gardens with rivers flowing under them where they will be adorned with gold bracelets and pearls, and where their clothing will be of silk.

(24) They have been guided to speak good words and guided to the praiseworthy path.

(25) Those who are kafir and bar access to the Way of Allah and to the Masjid al-Haram which We have appointed for all mankind – equally for those who live near it and those who come from far away – those who desire to profane it with wrongdoing, We will let them taste a painful punishment.

(26) And We located the position of the House for Ibrahim: ‘Do not associate anything with Me and purify My House for those who circle it, and those who stand and bow and prostrate.

(27) Announce the Hajj to mankind. They will come to you on foot and on every sort of lean animal, coming by every distant road

(28) so that they can be present at what will profit them and invoke Allah’s name on specific days over livestock He has provided for them. Eat of them and feed those who are poor and in need.

(29) Then they should end their state of self-neglect and fulfil their vows and circle the Ancient House.’

(30) That is it. If someone honours Allah’s sacred things, that is better for him in his Lord’s sight. All livestock are permitted to you except what has already been recited to you. Have done with the defilement of idols and have done with telling lies.

(31) Be people of pure natural belief in Allah, not associating anything else with Him. As for anyone who associates others with Allah, it is as though he had fallen from the sky and the birds had seized him and carried him away or the wind had dropped him in a distant place.

(32) That is it. As for those who honour Allah’s sacred rites, that comes from the taqwa in their hearts.

(33) You can make use of the sacrificial animals until a specified time, and then their place of sacrifice is by the Ancient House.

(34) We have appointed a rite of sacrifice for every nation so that they may invoke Allah’s name over the

livestock He has given them. Your God is One God so submit to Him. Give good news to the humble-hearted,

(35) whose hearts quake at the mention of Allah, and who are steadfast in the face of all that happens to them, those who establish salat and give of what We have provided for them.

(36) We have appointed the sacrificial animals for you as one of the sacred rites of Allah. There is good in them for you, so invoke Allah's name over them, as they stand in rows. And then when they collapse on their sides, eat of them and feed both those who ask and those who are too shy to ask. In this way We have subjected them to you so that hopefully you will be thankful.

(37) Their flesh and blood does not reach Allah but your taqwa does reach Him. In this way He has subjected them to you so that you might proclaim Allah's greatness for the way that He has guided you. Give good news to the good-doers.

(38) Allah will defend those who have iman. Allah does not love any thankless traitor.

(39) Permission to fight is given to those who are fought against because they have been wronged – truly Allah has the power to come to their support –

(40) those who were expelled from their homes without any right, merely for saying, 'Our Lord is Allah' (if Allah had not driven some people back by means of others, monasteries, churches, synagogues and mosques, where Allah's name is mentioned much, would have been pulled down and destroyed. Allah will certainly help those who help Him – Allah is All-Strong, Almighty),

(41) those who, if We establish them firmly on the earth, will establish salat and pay zakat, and command what is right and forbid what is wrong. The end result of all affairs is with Allah.

(42) If they deny you, the people of Nuh before them denied him and those of 'Ad and of Thamud

(43) and the people of Ibrahim and the people of Lut

(44) and the companions of Madyan; and Musa was denied as well. I allowed time to the kafirun but then I seized them. How terrible was My denial!

(45) How many wrongdoing cities We destroyed, and now all their roofs and walls are fallen in; how many

abandoned wells and stuccoed palaces!

(46) Have they not travelled about the earth and do they not have hearts to understand with or ears to hear with? It is not their eyes which are blind but the hearts in their breasts which are blind.

(47) They ask you to hasten the punishment. Allah will not break His promise. A day with your Lord is equivalent to a thousand years in the way you count.

(48) How many wrongdoing cities I allowed time to and then I seized them. I am their final destination!

(49) Say: 'Mankind, I am only a clear warner to you.'

(50) As for those who have iman and do right actions, they will have forgiveness and generous provision.

(51) But as for those who strive against My Signs and try to thwart them, they will be the Companions of the Blazing Fire.

(52) We did not send any Messenger or any Prophet before you without Shaytan insinuating something into his recitation while he was reciting. But Allah revokes whatever Shaytan insinuates and then Allah confirms His Signs – Allah is All-Knowing, All-Wise –

(53) so that He can make what Shaytan insinuates a trial for those with sickness in their hearts and for those whose hearts are hard – the wrongdoers are entrenched in hostility –

(54) and so that those who have been given knowledge will know it is the truth from their Lord and have iman in it and their hearts will be humbled to Him. Allah guides those who have iman to a straight path.

(55) But those who are kafir will not cease to be in doubt of it until the Hour comes on them suddenly or the punishment of a desolate Day arrives.

(56) Sovereignty on that Day will be Allah's. He will judge between them. Those who have iman and do right actions will be in Gardens of Delight.

(57) But those who are kafir and deny Our Signs will have a humiliating punishment.

(58) Those who make hijra in the Way of Allah and then are killed or die. Allah will provide for them

handsomely. Truly Allah is the best Provider.

(59) He will admit them by an entrance which is pleasing to them. Allah is All-Knowing, All-Forbearing.

(60) That is so. And if anyone inflicts an injury the same as the one done to him and then is again oppressed, Allah will come to his aid. Allah is All-Pardoning, Ever-Forgiving.

(61) That is because Allah merges night into day and merges day into night and because Allah is All-Hearing, All-Seeing.

(62) That is because Allah is the Real and what you call on apart from Him is false. Allah is the All-High, the Most Great.

(63) Do you not see that Allah sends down water from the sky and then in the morning the earth is covered in green? Allah is All-Subtle, All-Aware.

(64) Everything in the heavens and everything in the earth belongs to Him. Allah is the Rich Beyond Need, the Praiseworthy.

(65) Do you not see that Allah has made everything on the earth subservient to you and the ships running upon the sea by His command? He holds back the heaven, preventing it from falling to the earth – except by His permission. Allah is All-Compassionate to mankind, Most Merciful.

(66) It is He who gave you life and then will cause you to die and then will give you life again. Man is truly ungrateful.

(67) We have appointed for every nation a rite that they observe, so let them not dispute with you about the matter. Call the people to your Lord. You are guided straight.

(68) If they do argue with you, say: 'Allah knows best what you are doing.'

(69) Allah will judge between you on the Day of Rising regarding everything about which you differed.

(70) Do you not know that Allah knows everything in heaven and earth? That is in a Book. That is easy for Allah.

(71) They worship besides Allah something for which no authority has come down, something about which they have no knowledge. There is no helper for the wrongdoers.

(72) When Our Signs are recited to them – Clear Signs – you can detect denial in the faces of those who are kafir. They all but assault those who recite Our Signs to them! Say: ‘Shall I inform you of something worse than that? The Fire which Allah has promised those who are kafir. What an evil destination!’

(73) Mankind! an example has been made, so listen to it carefully. Those whom you call upon besides Allah are not even able to create a single fly, even if they were to join together to do it. And if a fly steals something from them, they cannot get it back. How feeble are both the seeker and the sought!

(74) They do not measure Allah with His true measure. Allah is All-Strong, Almighty.

(75) Allah chooses Messengers from the angels and from mankind. Allah is All-Hearing, All-Seeing.

(76) He knows what is before them and what is behind them. All matters return to Allah.

(77) You who have iman! bow and prostrate and worship your Lord, and do good, so that hopefully you will be successful.

(78) Do jihad for Allah with the jihad due to Him. He has selected you and not placed any constraint upon you in the deen – the religion of your forefather Ibrahim. He named you Muslims before and also in this, so that the Messenger could be witness against you and you could be witnesses against all mankind. So establish salat and pay zakat and hold fast to Allah. He is your Protector – the Best Protector, the Best Helper.



# Al-Muminoon

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) It is the muminun who are successful:

(2) those who are humble in their salat;

(3) those who turn away from worthless talk;

(4) those who pay zakat;

(5) those who guard their private parts –

(6) except from their wives or those they own as slaves, in which case they are not blameworthy;

(7) but those who desire anything more than that are people who have gone beyond the limits –

(8) those who honour their trusts and their contracts;

(9) those who safeguard their salat:

(10) such people are the inheritors

(11) who will inherit Firdaws, remaining in it timelessly, for ever.

(12) We created man from the purest kind of clay;

(13) then made him a drop in a secure receptacle;

(14) then formed the drop into a clot and formed the clot into a lump and formed the lump into bones and clothed the bones in flesh; and then brought him into being as another creature. Blessed be Allah, the Best of Creators!



(15) Then subsequently you will certainly die.

(16) Then on the Day of Rising you will be raised again.

(17) We created above you seven levels and We were not unaware of the creation.

(18) We sent down a measured amount of water from heaven and lodged it firmly in the earth; and We are well able to remove it.

(19) By means of it We produce gardens of dates and grapes for you, in which there are many fruits for you and from which you eat,

(20) and a tree springing forth from Mount Sinai yielding oil and a seasoning to those who eat.

(21) And there is certainly a lesson for you in your livestock. We give you to drink from what is in their bellies and there are many ways in which you benefit from them, and some of them you eat;

(22) and you are conveyed on them and on ships as well.

(23) We sent Nuh to his people and he said, 'My people, worship Allah. You have no god other than Him. So will you not have taqwa?'

(24) The ruling circle of those of his people who were kafir said, 'This is nothing but a human being like yourselves who simply wants to gain ascendancy over you. If Allah had wanted He would have sent angels down. We never heard of anything like this among our ancestors, the earlier peoples.

(25) He is nothing but a man possessed so wait a while and see what happens to him.'

(26) He said, 'My Lord, help me because of their calling me a liar!'

(27) We revealed to him: 'Build the Ship under Our supervision and as We reveal. When Our command comes and water bubbles up from the earth, load into it a pair of every species, and your family – except for those among them against whom the word has already gone ahead. And do not address Me concerning those who do wrong. They shall be drowned.

(28) When you and those with you are settled in the Ship, then say: "Praise be to Allah who has rescued us

from the people of the wrongdoers!”

(29) And say: “My Lord, land me in a blessed landing-place. You are the best Bringer to Land.””

(30) There are Signs in that. We are always putting people to the test.

(31) Then We raised up another generation after them

(32) and sent a Messenger to them from themselves: ‘Worship Allah. You have no god other than Him! So will you not have taqwa?’

(33) The ruling circle of his people – those who were kafir and denied the encounter of the Next World and whom We had given opulence in this world – said, ‘This is nothing but a human being like yourselves. who eats what you eat and drinks what you drink.

(34) If you were to obey a human being like yourselves, you would, in that case, definitely be the losers.

(35) Does he promise you that when you have died and become dust and bones you will be brought forth again?

(36) What you have been promised is sheer nonsense!

(37) What is there but our life in this world? We die and we live and we will not be raised again.

(38) What is he but a man who has invented a lie against Allah? We do not have iman in him.’

(39) He said, ‘My Lord, help me because of their calling me a liar!’

(40) He said, ‘In a short while they will be full of regret.’

(41) The Great Blast seized hold of them inexorably and We turned them into dirty scum. Away with the people of the wrongdoers!

(42) Then We raised up other generations after them.

(43) No nation can advance its appointed time nor can they delay it.

(44) Then We sent Our Messengers one after another, at intervals. Each time its Messenger came to a community they called him a liar so We made them follow one another too and turned them into myths and legends. Away with the people who have no iman!

(45) Then We sent Musa and his brother Harun with Our Signs and clear authority

(46) to Pharaoh and his ruling circle. But they were proud and were a haughty people.

(47) They said, 'What! Should we have iman in two human beings like ourselves when their people are our slaves?'

(48) They denied them and so they were destroyed.

(49) We gave Musa the Book so that perhaps they would be guided.

(50) And We made the son of Maryam and his mother a Sign and gave them shelter on a mountainside where there was a meadow and a flowing spring.

(51) Messengers, eat of the good things and act rightly. I most certainly know what you do.

(52) This faith of yours is a single faith and I am your Lord, so have taqwa of Me.

(53) But they disagreed and split up, dividing into sects, each party exulting in what it had.

(54) So leave them in their glut of ignorance for a while.

(55) Do they imagine that, in the wealth and children We extend to them,

(56) We are hastening to them with good things? No indeed, but they have no awareness!

(57) Those who are filled with the fear of their Lord,

(58) those who have iman in the Signs of their Lord,

(59) those who do not associate anything with their Lord,

(60) those who give what they have given, their hearts fearful of their return to their Lord,

(61) such people are truly racing towards good things, and they are the first to reach them.

(62) We do not impose on any self any more than it can stand. With Us there is a Book which speaks the truth. They will not be wronged.

(63) However, their hearts are overwhelmed by ignorance about this matter and they do other things as well.

(64) But then when We seize the affluent among them with the punishment, they will suddenly start praying fervently.

(65) 'Do not pray fervently today. You will not get any help from Us.

(66) My Signs were recited to you and you turned round on your heels,

(67) arrogant towards it, talking arrant nonsense all night long.'

(68) Do they not ponder these words? Has anything come to them that did not come to their ancestors the previous peoples?

(69) Or is it that they do not recognise their Messenger and therefore do not acknowledge him?

(70) Or do they say, 'He is a man possessed,' when he has brought the truth to them? But most of them hate the truth.

(71) If the truth were to follow their whims and desires, the heavens and the earth and everyone in them would have been brought to ruin. No indeed! We have given them their Reminder, but they have turned away from it.

(72) Are you asking them for payment? Your Lord's payment is better. He is the Best of Providers.

(73) You are calling them to a straight path.

(74) But those who do not have iman in the akhira recoil from the path.

(75) If We did have mercy on them and removed the harm afflicting them, they would still obstinately persist in wandering blindly in their excessive insolence.

(76) We seized them with the punishment, but they did not go low before their Lord; nor will they humble

themselves

(77) until We open to them a gate to a harsh punishment in which they will at once be crushed by despair.

(78) It is He who has created hearing, sight and hearts for you. What little thanks you show!

(79) It is He who dispersed you about the earth and you will be gathered to Him.

(80) It is He who gives life and causes to die and His is the alternation of the night and day. So will you not use your intellect?

(81) However, they say the same as previous peoples said.

(82) They say, 'When we are dead and turned to dust and bones, shall we then be raised again?

(83) We and our forefathers were promised this before. This is nothing but the myths of previous peoples!'

(84) Say: 'To whom does the earth belong, and everyone in it, if you have any knowledge?'

(85) They will say: 'To Allah.' Say: 'So will you not pay heed?'

(86) Say: 'Who is the Lord of the Seven Heavens and the Lord of the Mighty Throne?'

(87) They will say: 'Allah.' Say: 'So will you not have taqwa?'

(88) Say: 'In whose hand is the dominion over everything, He who gives protection and from whom no protection can be given, if you have any knowledge?'

(89) They will say: 'Allah's.' Say: 'So how have you been bewitched?'

(90) The fact is that We have given them the truth and they are liars.

(91) Allah has no son and there is no other god accompanying Him, for then each god would have gone off with what he created and one of them would have been exalted above the other. Glory be to Allah above what they describe,

(92) Knower of the Unseen and the Visible! May He be exalted above all they associate with Him!

(93) Say: 'My Lord, if You let me see what they have been promised,  
(94) do not then, my Lord, put me among the wrongdoing people!'  
(95) We are certainly capable of letting you see what We have promised them.  
(96) Ward off evil with what is better. We know very well what they express.  
(97) Say: 'My Lord, I seek refuge with You from the goadings of the shaytans,  
(98) and I seek refuge with You, my Lord, from their presence.'  
(99) When death comes to one of them, he says, 'My Lord, send me back again.  
(100) so that perhaps I may act rightly regarding the things I failed to do!' No indeed! It is just words he utters.  
Before them there is an interspace until the Day they are raised up.  
(101) Then when the Trumpet is blown, that Day there will be no family ties between them; they will not be able to question one another.  
(102) Those whose scales are heavy, they are the successful.  
(103) Those whose scales are light, they are the losers of their selves, remaining in Hell timelessly, for ever.  
(104) The Fire will sear their faces, making them grimace horribly in it, their lips drawn back from their teeth.  
(105) 'Were My Signs not recited to you and did you not deny them?'  
(106) They will say, 'Our Lord, our miserable destiny overpowered us. We were misguided people.  
(107) Our Lord, remove us from it! Then if we revert again, we will definitely be wrongdoers.'  
(108) He will say, 'Slink away into it and do not speak to Me.  
(109) There was a group of My slaves who said, "Our Lord, we have iman, so forgive us and have mercy on us. You are the Best of the Merciful."  
(110) But you made a mockery of them so that they made you forget to remember Me while you were

laughing at them.

(111) Today I have rewarded them for being steadfast. They are the ones who are victorious.'

(112) He will say, 'How many years did you tarry on the earth?'

(113) They will say, 'We tarried there for a day or part of a day. Ask those able to count!'

(114) He will say, 'You only tarried there for a little while if you did but know!

(115) Did you suppose that We created you for amusement and that you would not return to Us?'

(116) Exalted be Allah, the King, the Real. There is no god but Him, Lord of the Noble Throne.

(117) Whoever calls on another god together with Allah, has no grounds for doing so at all and his reckoning is with his Lord. Truly the kafirun have no success.

(118) Say: 'My Lord, forgive and be merciful! You are the Best of the Merciful.'



# An-Noor

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) A sura We have sent down and imposed. We have sent down Clear Signs in it so that hopefully you will pay heed.

(2) A woman and a man who commit fornication: flog both of them with one hundred lashes and do not let compassion for either of them possess you where Allah's deen is concerned, if you have iman in Allah and the Last Day. A number of muminun should witness their punishment.

(3) A man who has fornicated may only marry a woman who has fornicated or a woman of the idolaters. A woman who has fornicated may only marry a man who has fornicated or a man of the idolaters. Doing such a thing is haram for the muminun.

(4) But those who make accusations against chaste women and then do not produce four witnesses: flog them with eighty lashes and never again accept them as witnesses. Such people are deviators –

(5) except for those who after that make tawba and put things right. Allah is Ever-Forgiving, Most Merciful.

(6) Those who make an accusation against their wives and have no witnesses except themselves, such people should testify four times by Allah that they are telling the truth

(7) and a fifth time that Allah's curse will be upon them if they are lying.

(8) And the punishment is removed from her if she testifies four times by Allah that he is lying

(9) and a fifth time that Allah's anger will be upon her if he is telling the truth.



- (10) Were it not for Allah's favour to you and His mercy ...and that Allah is Ever-Returning, All-Wise.
- (11) There is a group of you who propagated the lie. Do not suppose it to be bad for you; rather it is good for you. Every one of them will incur the evil he has earned and the one who took it on himself to amplify it will receive a terrible punishment.
- (12) Why, when you heard it, did you not, as men and women of the muminun, instinctively think good thoughts and say, 'This is obviously a lie'?
- (13) Why did they not produce four witnesses to it? Since they did not bring four witnesses, in Allah's sight, they are liars.
- (14) Were it not for Allah's favour to you and His mercy, both in this world and the Next World, a terrible punishment would have afflicted you for your plunging headlong into it.
- (15) You were bandying it about on your tongues, your mouths uttering something about which you had no knowledge. You considered it to be a trivial matter, but, in Allah's sight, it is immense.
- (16) Why, when you heard it, did you not say, 'We have no business speaking about this. Glory be to You! This is a terrible slander!'?
- (17) Allah warns you never to repeat the like of it again if you are muminun.
- (18) Allah makes the Signs clear to you and Allah is All-Knowing, All-Wise.
- (19) People who love to see filth being spread about concerning those who have iman will have a painful punishment both in this world and the Next World. Allah knows and you do not know.
- (20) Were it not for Allah's favour to you and His mercy . . . and that Allah is All-Gentle, Most Merciful.
- (21) You who have iman! do not follow in the footsteps of Shaytan. Anyone who follows in Shaytan's footsteps should know that he commands indecency and wrongdoing. Were it not for Allah's favour to you and His mercy, not one of you would ever have been purified. But Allah purifies whoever He wills. Allah is All-Hearing, All-Knowing.
- (22) Those of you possessing affluence and ample wealth should not make oaths that they will not give to

their relatives and the very poor and those who have made hijra in the way of Allah. They should rather pardon and overlook. Would you not love Allah to forgive you? Allah is Ever-Forgiving, Most Merciful.

(23) Those who accuse women who are chaste, but who are careless and yet have iman, are cursed both in this world and the Next World, and they will have a terrible punishment

(24) on the Day when their tongues and hands and feet will testify against them about what they were doing.

(25) On that Day Allah will pay them in full what is due to them, and they will know that Allah is the Clear Truth.

(26) Corrupt women are for corrupt men and corrupt men are for corrupt women, Good women are for good men and good men are for good women. The latter are innocent of what they say. They will have forgiveness and generous provision.

(27) You who have iman! do not enter houses other than your own until you have asked permission and greeted their inhabitants. That is better for you, so that hopefully you will pay heed.

(28) And if you find no one at home do not go in until permission has been granted you. And if you are told to go away then go away. That is purer for you. Allah knows what you do.

(29) There is nothing wrong in your entering houses where no one lives and where there is some service for you. Allah knows what you divulge and what you conceal.

(30) Say to the muminun that they should lower their eyes and guard their private parts. That is purer for them. Allah is aware of what they do.

(31) Say to the mumin women that they should lower their eyes and guard their private parts and not display their adornments – except for what normally shows – and draw their head-coverings across their breasts. They should only display their adornments to their husbands or their fathers or their husbands' fathers, or their sons or their husbands' sons or their brothers or their brothers' sons or their sisters' sons or other women or those they own as slaves or their male attendants who have no sexual desire or children who still have no awareness of women's private parts. Nor should they stamp their feet so that their hidden ornaments are known. Turn to Allah every one of you, muminun, so that hopefully you will have success.

(32) Marry off those among you who are unmarried and those of your slaves and slavegirls who are righteous.

If they are poor, Allah will enrich them from His bounty. Allah is All-Encompassing, All-Knowing.

(33) Those who cannot find the means to marry should be abstinent until Allah enriches them from His bounty. If any slaves you own want to make a contract to free themselves, write it for them if you know of good in them and give them some of the wealth Allah has given you. Do not force your slavegirls to prostitute themselves if they desire to be virtuous women out of your desire for the goods of this world. If anyone forces them, then after they have been forced, Allah is Ever-Forgiving, Most Merciful.

(34) We have sent down Clear Signs to you and the example of those who passed away before you and an admonition for those who have taqwa.

(35) Allah is the Light of the heavens and the earth. The metaphor of His Light is that of a niche in which is a lamp, the lamp inside a glass, the glass like a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, its oil all but giving off light even if no fire touches it. Light upon Light. Allah guides to His Light whoever He wills and Allah makes metaphors for mankind and Allah has knowledge of all things.

(36) In houses which Allah has permitted to be built and in which His name is remembered, there are men who proclaim His glory morning and evening,

(37) not distracted by trade or commerce from the remembrance of Allah and the establishment of salat and the payment of zakat; fearing a day when all hearts and eyes will be in turmoil –

(38) so that Allah can reward them for the best of what they did and give them more from His unbounded favour. Allah provides for anyone He wills without reckoning.

(39) But the actions of those who are kafir are like a mirage in the desert. A thirsty man thinks it is water but when he reaches it, he finds it to be nothing at all, but he finds Allah there. He will pay him his account in full. Allah is swift at reckoning.

(40) Or they are like the darkness of a fathomless sea which is covered by waves above which are waves above which are clouds, layers of darkness, one upon the other. If he puts out his hand, he can scarcely see it. Those Allah gives no light to, they have no light.

(41) Do you not see that everyone in the heavens and earth glorifies Allah, as do the birds with their outspread wings? Each one knows its prayer and glorification. Allah knows what they do.

(42) The kingdom of the heavens and earth belongs to Allah and Allah is the final destination.

(43) Do you not see that Allah propels the clouds then makes them coalesce then heaps them up, and then you see the rain come pouring out of the middle of them? And He sends down mountains from the sky with hail inside them, striking with it anyone He wills and averting it from anyone He wills. The brightness of His lightning almost blinds the sight.

(44) Allah revolves night and day. There is surely a lesson in that for people with inner sight.

(45) Allah created every animal from water. Some of them go on their bellies, some of them on two legs, and some on four. Allah creates whatever He wills. Allah has power over all things.

(46) We have sent down Signs making things clear. Allah guides whoever He wills to a straight path.

(47) They say, 'We have iman in Allah and in the Messenger and we obey.' Then after that a group of them turn away. Such people are not muminun.

(48) When they are summoned to Allah and His Messenger, so that he can judge between them, a group of them immediately turn away.

(49) But if right is on their side, they come to him most submissively!

(50) Is there a sickness in their hearts or do they have misgivings or do they fear that Allah and His Messenger will be unjust to them? No, it is simply that they are wrongdoers.

(51) The reply of the muminun when they are summoned to Allah and His Messenger so that he can judge between them, is to say, 'We hear and we obey.' They are ones who are successful.

(52) All who obey Allah and His Messenger and have awe of Allah and taqwa of Him, they are the ones who are victorious.

(53) They have sworn by Allah with their most earnest oaths that if you give them the command, they will go out. Say: 'Do not swear. Honourable obedience is enough. Allah is aware of what you do.'

(54) Say: 'Obey Allah and obey the Messenger. Then if they turn away he is only responsible for what he is charged with and you are responsible for what you are charged with. If you obey him, you will be guided.' The

Messenger is only responsible for clear transmission.

(55) Allah has promised those of you who have iman and do right actions that He will make them successors in the land as He made those before them successors, and will firmly establish for them their deen with which He is pleased and give them, in place of their fear, security. 'They worship Me, not associating anything with Me.' Any who are kafir after that, such people are deviators.

(56) Establish salat and pay zakat and obey the Messenger so that hopefully mercy will be shown to you.

(57) Do not imagine that those who are kafir are able to escape Allah on earth. Their shelter will be the Fire. What an evil destination!

(58) You who have iman! those you own as slaves and those of you who have not yet reached puberty should ask your permission to enter at three times: before the Dawn Prayer, when you have undressed at noon, and after the Salat al-'Isha' – three times of nakedness for you. There is nothing wrong for you or them at other times in moving around among yourselves from one to another. In this way Allah makes the Signs clear to you. Allah is All-Knowing, All-Wise.

(59) Once your children have reached puberty, they should ask your permission to enter as those before them also asked permission. In this way Allah makes His Signs clear to you. Allah is All-Knowing, All-Wise.

(60) As for women who are past child-bearing age and no longer have any hope of getting married, there is nothing wrong in their removing their outer clothes, provided they do not flaunt their adornments; but to refrain from doing so is better for them. Allah is All-Hearing, All-Knowing.

(61) There is no objection to the blind, no objection to the lame, no objection to the sick nor to yourselves if you eat in your own houses or your fathers' houses or your mothers' houses or your brothers' houses or your sisters' houses or the houses of your paternal uncles or paternal aunts or the houses of your maternal uncles or maternal aunts or places to which you own the keys or those of your friends. There is nothing wrong in your eating together or eating separately. And when you enter houses greet one another with a greeting from Allah, blessed and good. In this way Allah makes the Signs clear to you so that hopefully you will use your intellect.

(62) The muminun are those who have iman in Allah and His Messenger and who, when they are with him on a matter of common concern, do not leave until they have asked him for permission. Those people who ask you for permission are the ones who truly have iman in Allah and His Messenger. If they ask your permission

to attend to their own affairs, give permission to any of them you please; and ask Allah's forgiveness for them. Allah is Ever-Forgiving, Most Merciful.

(63) Do not make your summoning of the Messenger the same as your summoning of one another. Allah knows those of you who sneak away. Those who oppose his command should beware of a testing trial coming to them or a painful punishment striking them.

(64) Everything in the heavens and the earth belongs to Allah. He knows what you are engaged upon. On the Day when they are returned to Him, He will inform them of what they did. Allah has knowledge of all things.



# Al-Furqaan

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Blessed be He who has sent down the Furqan to His slave so that he can be a warner to all beings;

(2) He to whom the kingdom of the heavens and the earth belongs. He does not have a son and He has no partner in the Kingdom. He created everything and determined it most exactly.

(3) But they have adopted gods apart from Him which do not create anything but are themselves created. They have no power to harm or help themselves. They have no power over death or life or resurrection.

(4) Those who are kafir say, 'This is nothing but a lie he has invented and other people have helped him to do it. They have brought injustice and falsehood.'

(5) They say, 'It is myths of previous peoples which he has had transcribed and which are read out to him in the morning and the evening.'

(6) Say: 'The One Who sent it down is He Who knows all hidden secrets in the heavens and earth . He is Ever-Forgiving, Most Merciful.'

(7) They say, 'What is the matter with this Messenger, that he eats food and walks in the market-place? Why has an angel not been sent down to him so that it can be a warner along with him?

(8) Why has treasure not been showered down on him? Why does he not have a garden to give him food?' The wrongdoers say, 'You are merely following a man who is bewitched.'

(9) See how they make comparative judgements about you. They are misguided and cannot find the way.

(10) Blessed be He who, if He wishes, will grant you better than that: Gardens with rivers flowing under them; and He will grant you Palaces.

(11) But instead, they deny the Hour; and We have prepared a Searing Blaze for those who deny the Hour.

(12) When it sees them coming from a long way off, they will hear it seething and rasping.

(13) When they are flung into a narrow place in it, shackled together in chains, they will cry out there for destruction.

(14) 'Do not cry out today for just one destruction, cry out for many destructions!'

(15) Say: 'Is that better, or the Garden of Eternal Life which has been promised to those who have taqwa? That is their recompense and destination.'

(16) They will have in it whatever they want timelessly, for ever. It is a binding promise of your Lord.

(17) On the Day We gather them together, and those they worship besides Allah, and say, 'Did you misguide these slaves of Mine or did they stray from the way of their own accord?'

(18) they will say, 'Glory be to You! It would not have been fitting for us to have taken any protectors apart from You. But You let them and their fathers enjoy themselves so that they forgot the Reminder. They were people devoid of good.'

(19) So now they have disowned you for what you said, and they cannot avert it or give you any help. As for anyone among you who has done wrong, We will make him suffer great punishment.

(20) We never sent any Messengers before you who did not eat food and walk in the market-place. But We have made some of you a trial for others to see if you will be steadfast? Your Lord sees everything.

(21) Those who do not expect to meet Us say, 'Why have angels not been sent down to us? Why do we not see our Lord?' They have become arrogant about themselves and are excessively insolent.

(22) On the Day they see the angels, there will be no good news that Day for the evildoers. They will say, 'There is an absolute ban.'

(23) We will advance on the actions they have done and make them scattered specks of dust.

(24) The Companions of the Garden on that Day will have better lodging and a better resting-place,



- (25) the Day when Heaven is split apart in clouds, and the angels are sent down rank upon rank.
- (26) The Kingdom that Day will belong in truth to the All-Merciful. It will be a hard Day for the kafirun,
- (27) the Day when a wrongdoer will bite his hands and say, 'Alas for me! If only I had gone the way of the Messenger!
- (28) Alas for me! If only I had not taken so-and-so for a friend!
- (29) He led me astray from the Reminder after it came to me.' Shaytan always leaves man in the lurch.
- (30) The Messenger says, 'My Lord, my people treat this Qur'an as something to be ignored.'
- (31) In this way We have assigned to every Prophet an enemy from among the evildoers. But your Lord is a sufficient guide and helper.
- (32) Those who are kafir say, 'Why was the Qur'an not sent down to him all in one go?' It is so that We can fortify your heart by it. We have recited it distinctly, little by little.
- (33) Every time they come to you with a difficult point, We bring you the truth and the best of explanations.
- (34) Those who are herded headlong into Hell, such people are in the worst position. They are the most misguided from the way.
- (35) We gave Musa the Book and appointed his brother Harun with him as a helper.
- (36) We said, 'Go to the people who have denied Our Signs,' and We annihilated them completely.
- (37) And when the people of Nuh denied the Messengers, We drowned them and made them a Sign for all mankind. We have prepared a painful punishment for the wrongdoers.
- (38) The same goes for 'Ad and Thamud and the Companions of the Well and many generations in between.
- (39) We gave examples to each one of them and each one of them We utterly wiped out.
- (40) They themselves have come across the city which was rained on by an evil rain. Did they not then see it? But they do not expect to rise again.

(41) When they see you they only make a mockery of you: 'Is this the one Allah has sent as a Messenger?

(42) He might almost have misled us from our gods had we not stuck to them steadfastly!' They will soon know, when they see the punishment, whose way is the most misguided.

(43) Have you seen him who has taken his whims and desires to be his god? Will you then be his guardian?

(44) Do you suppose that most of them hear or understand? They are just like cattle. Indeed they are even more astray!

(45) Do you not see how your Lord stretches out shadows? If He had wished He could have made them stationary. Then We appoint the sun to be the pointer to them.

(46) Then We draw them back to Ourselves in gradual steps.

(47) It is He who made the night a cloak for you and sleep a rest, and He made the day a time for rising.

(48) It is He who sends out the winds, bringing advance news of His mercy. And We send down from heaven pure water

(49) so that by it We can bring a dead land to life and give drink to many of the animals and people We created.

(50) We have variegated it for them so they might pay heed but most people spurn anything else but kufr.

(51) If We had wished We could have sent a warner to every town.

(52) So do not obey the kafirun but use this to battle against them with all your might.

(53) It is He who has unloosed both seas – the one sweet and refreshing, the other salty and bitter – and put a dividing line between them, an uncrossable barrier.

(54) And it is He who created human beings from water and then gave them relations by blood and marriage. Your Lord is All-Powerful.

(55) Yet they worship instead of Allah what can neither help nor harm them. The kuffar are always biased

against their Lord.

(56) We sent you only to bring good news and to give warning.

(57) Say: 'I do not ask you for any wage for it – only that anyone who wants to should make his way towards his Lord.'

(58) Put your trust in the Living who does not die and glorify Him with praise. He is well aware of the wrong actions of His slaves:

(59) He who created the heavens and the earth and everything in between them in six days, and then established Himself firmly on the Throne; the All-Merciful – ask anyone who is informed about Him.

(60) When they are told to prostrate to the All-Merciful, they say, 'And what is the All-Merciful? Are we to prostrate to something you command us to?' And it merely makes them run away all the more.

(61) Blessed be He who placed constellations in the sky and put a blazing lamp and shining moon among them.

(62) It is He who made night and day succeed each other for those who want to pay heed or to give thanks.

(63) The slaves of the All-Merciful are those who walk lightly on the earth and, who, when the ignorant speak to them, say, 'Peace';

(64) those who pass the night prostrating and standing before their Lord;

(65) those who say, 'Our Lord, avert from us the punishment of Hell, its punishment is inescapable pain.

(66) It is indeed an evil lodging and abode';

(67) those who, when they spend, are neither extravagant nor mean, but take a stance mid way between the two;

(68) those who do not call on any other god together with Allah and do not kill anyone Allah has made inviolate, except with the right to do so, and do not fornicate; anyone who does that will receive an evil punishment

(69) and on the Day of Rising his punishment will be doubled and he will be humiliated in it timelessly, for ever,

(70) except for those who make tawba and have iman and act rightly: Allah will transform the wrong actions of such people into good – Allah is Ever-Forgiving, Most Merciful –

(71) for certainly all who make tawba and act rightly have turned sincerely towards Allah;

(72) those who do not bear false witness and who, when they pass by worthless talk, pass by with dignity;

(73) those who, when they are reminded of the Signs of their Lord, do not turn their backs, deaf and blind to them;

(74) those who say, 'Our Lord, give us joy in our wives and children and make us a good example for those who have taqwa';

(75) such people will be repaid for their steadfastness with the Highest Paradise, where they will meet with welcome and with 'Peace'.

(76) They will remain in it timelessly, for ever. What an excellent lodging and abode!

(77) Say: 'What has My Lord to do with you if you do not call on Him? But you have denied the truth, so punishment is bound to come.'



# Ash-Shu'araa

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Ta Sin Mim.

(2) Those are the Signs of the Clear Book.

(3) Perhaps you will destroy yourself with grief because they will not become muminun.

(4) If We wished We could send down a Sign to them from heaven, before which their heads would be bowed low in subjection.

(5) But no fresh reminder from the All-Merciful reaches them without their turning away from it.

(6) They have denied the truth, but the news of what they mocked will certainly come to them.

(7) Have they not looked at the earth and seen how We have made every sort of beneficial species grow in it?

(8) There is certainly a Sign in that, yet most of them are not muminun.

(9) Truly your Lord is the Almighty, the Most Merciful.

(10) When your Lord called out to Musa: 'Go to the wrongdoing people,

(11) the people of Pharaoh. Will they not have taqwa?'

(12) He said, 'My Lord, I fear they will deny me

(13) and that my breast will be constricted and that my tongue will not be free, so send Harun as a Messenger as well.

(14) They hold a wrong action against me and I fear that they may kill me.'

(15) He said, 'By no means! Go, both of you, with Our Signs. We will certainly be together with you, listening.

(16) Go to Pharaoh and say, "We are the Messenger of the Lord of all the worlds

(17) to tell you to send the tribe of Israel away with us.'"

(18) He said, 'Did we not bring you up among us as a child and did you not spend many years of your life among us?

(19) Yet you did the deed you did and were ungrateful.'

(20) He said, 'At the time I did it I was one of the misguided

(21) and so I fled from you when I was in fear of you but my Lord gave me right judgement and made me one of the Messengers.

(22) And anyway you can only reproach me with this favour because you made the tribe of Israel into slaves!'

(23) Pharaoh said, 'What is the Lord of all the worlds?'

(24) He said, 'The Lord of the heavens and the earth and everything between them if you knew for sure.'

(25) He said to those around him, 'Are you listening?'

(26) He said, 'Your Lord and the Lord of your forefathers, the previous peoples.'

(27) He said, 'This Messenger, who has been sent to you, is mad.'

(28) He said, 'The Lord of the East and the West and everything between them if you used your intellect.'

(29) He said, 'If you take any god other than me, I will certainly throw you into prison.'

(30) He said, 'Even if I were to bring you something undeniable?'

(31) He said, 'Produce it then if you are someone telling the truth.'

(32) So He threw down his staff and there it was, unmistakably a snake.

(33) And he drew out his hand and there it was, pure white to those who looked.

(34) He said to the High Council round about him, 'This certainly is a skilled magician

(35) who desires by his magic to expel you from your land, so what do you recommend?'

(36) They said, 'Detain him and his brother and send out marshals to the cities,

(37) to bring you all the skilled magicians.'

(38) So the magicians were assembled for a meeting on a specified day.

(39) The people were asked, 'Are you all assembled?

(40) so we can follow the magicians if they are the winners?'

(41) When the magicians came, they said to Pharaoh, 'Will we be rewarded if we are the winners?'

(42) He said, 'Yes, and in that case you will be among those brought near.'

(43) Musa said to them, 'Throw whatever it is you are going to throw!'

(44) They threw down their ropes and staffs and said, 'By the might of Pharaoh we are the winners.'

(45) But Musa threw down his staff and at once it swallowed up what they had fabricated.

(46) The magicians threw themselves down, prostrating.

(47) They said, 'We have iman in the Lord of all the worlds,

(48) the Lord of Musa and Harun.'

(49) He said, 'Have you had iman in him before I authorised you? He is your chief who taught you magic. But you will soon know! I will cut off your alternate hands and feet and I will crucify every one of you.'

(50) They said, 'We do not care! We are returning to our Lord.

(51) We remain hopeful that our Lord will forgive us our mistakes for being the first of the muminun.'

(52) We revealed to Musa: 'Travel with Our slaves by night. You will certainly be pursued.'

(53) Pharaoh sent marshals into the cities:

(54) 'These people are a small group

(55) and we find them irritating

(56) and we constitute a vigilant majority.'

(57) We expelled them from gardens and springs,

(58) from treasures and a splendid situation.

(59) So it was! And We bequeathed them to the tribe of Israel.

(60) So they pursued them towards the east.

(61) And when the two hosts came into sight of one another Musa's companions said, 'We will surely be overtaken!'

(62) He said, 'Never! My Lord is with me and He will guide me.'

(63) So We revealed to Musa, 'Strike the sea with your staff.' And it split in two, each part like a towering cliff.

(64) And We brought the others right up to it.

(65) We rescued Musa and all those who were with him.

(66) Then We drowned the rest.

(67) There is certainly a Sign in that yet most of them are not muminun.

(68) Truly your Lord is the Almighty, the Most Merciful.

(69) Recite to them the story of Ibrahim

(70) when he said to his father and his people, 'What do you worship?'



(71) They said, 'We worship idols and will continue to cling to them.'

(72) He said, 'Do they hear you when you call

(73) or do they help you or do you harm?'

(74) They said, 'No, but this is what we found our fathers doing.'

(75) He said, 'Have you really thought about what you worship,

(76) you and your fathers who came before?

(77) They are all my enemies – except for the Lord of all the worlds:

(78) He who created me and guides me;

(79) He who gives me food and gives me drink;

(80) and when I am ill, it is He who heals me;

(81) He who will cause my death, then give me life;

(82) He who I sincerely hope will forgive my mistakes on the Day of Reckoning.

(83) My Lord, give me right judgement and unite me with the righteous;

(84) and make me highly esteemed among the later peoples;

(85) and make me one of the inheritors of the Garden of Delight;

(86) and forgive my father – he was one of the misguided;

(87) and do not disgrace me on the Day they are raised up,

(88) the Day when neither wealth nor sons will be of any use –

(89) except to those who come to Allah with sound and flawless hearts.'

(90) The Garden will be brought near to those who have taqwa.

(91) The Blazing Fire will be displayed to the misled.

(92) They will be asked, 'Where are those you used to worship besides Allah?

(93) Can they help you or even help themselves?'

(94) They will be bundled into it head first, they and the misled,

(95) and every one of Iblis's regiments.

(96) Arguing in it with one another, they will say,

(97) 'By Allah, we were plainly misguided

(98) when We equated you with the Lord of all the worlds.

(99) It was only the evildoers who misguided us

(100) and now we have no one to intercede for us;

(101) we do not have a single loyal friend.

(102) If only we could have another chance then we would be among the muminun!'

(103) There is certainly a Sign in that, yet most of them are not muminun.

(104) Truly your Lord is the Almighty, the Most Merciful.

(105) The people of Nuh denied the Messengers.

(106) When their brother Nuh said to them, 'Will you not have taqwa?

(107) I am a faithful Messenger to you

(108) so have taqwa of Allah and obey me.

(109) I do not ask you for any wage for it. My wage is the responsibility of no one but the Lord of all the worlds.

(110) so have taqwa of Allah and obey me.'

(111) they said, 'Why should we believe you when the vilest people follow you?'

(112) He said, 'What do I know about what they have been doing?'

(113) Their reckoning is the concern of my Lord alone if you were but aware.

(114) I am not going to chase away the muminun.

(115) I am only a clear warner.'

(116) They said, 'Nuh, if you do not desist you will be stoned.'

(117) He said, 'My Lord, my people have denied me

(118) so make a clear judgement between me and them and rescue me and the muminun who are with me.'

(119) So We rescued him and those with him in the loaded ship.

(120) Then afterwards We drowned the rest.

(121) There is certainly a Sign in that, yet most of them are not muminun.

(122) Truly your Lord is the Almighty, the Most Merciful.

(123) 'Ad denied the Messengers

(124) when their brother Hud said to them, 'Will you not have taqwa?

(125) I am a faithful Messenger to you

(126) so have taqwa of Allah and obey me.

(127) I do not ask you for any wage for it. My wage is the responsibility of no one but the Lord of all the worlds.

(128) Do you build a tower on every hilltop, just to amuse yourselves,  
(129) and construct great fortresses, hoping to live for ever,  
(130) and when you attack, attack as tyrants do?  
(131) So have taqwa of Allah and obey me.  
(132) Have taqwa of Him who has supplied you with what you know,  
(133) supplied you with livestock and children  
(134) and gardens and clear springs.  
(135) I fear for you the punishment of a terrible Day.'  
(136) They said, 'It makes no difference to us whether you preach or do not preach.  
(137) This is only what the previous peoples did.  
(138) We are not going to be punished.'  
(139) So they denied him and We destroyed them. There is certainly a Sign in that, yet most of them are not muminun.  
(140) Truly your Lord is the Almighty, the Most Merciful.  
(141) Thamud denied the Messengers,  
(142) when their brother Salih said to them, 'Will you not have taqwa?  
(143) I am a faithful Messenger to you  
(144) so have taqwa of Allah and obey me.  
(145) I do not ask you for any wage for it. My wage is the responsibility of no one but the Lord of all the worlds.  
(146) Are you going to be left secure amid what is here,

(147) amid gardens and clear springs,

(148) and cultivated fields and palms with supple spathes?

(149) Will you continue hewing houses from the mountains with exultant skill?

(150) So have taqwa of Allah and obey me.

(151) Do not obey the orders of the profligate,

(152) those who corrupt the earth and do not put things right.'

(153) They said, 'You are merely someone bewitched.

(154) You are nothing but a human being like ourselves, so produce a Sign if you are telling the truth.'

(155) He said, 'Here is a she-camel. She has a time for drinking and you have a time for drinking – on specified days.

(156) Do not do anything to harm her or the punishment of a terrible day will come down on you.'

(157) But they hamstrung her and woke up full of remorse,

(158) for the punishment did come down them. There is certainly a Sign in that, yet most of them are not muminun.

(159) Truly your Lord is the Almighty, the Most Merciful.

(160) The people of Lut denied the Messengers,

(161) when their brother Lut said to them, 'Will you not have taqwa?

(162) I am a faithful Messenger to you.

(163) so have taqwa of Allah and obey me.

(164) I do not ask you for any wage for it. My wage is the responsibility of no one but the Lord of all the worlds.

(165) Of all beings, do you lie with males,  
(166) leaving the wives Allah has created for you? You are a people who have overstepped the limits.'  
(167) They said, 'Lut, if you do not desist you will be expelled.'  
(168) He said, 'I am someone who detests the deed you perpetrate.  
(169) My Lord, rescue me and my family from what they are doing.'  
(170) Therefore We rescued him and all his family –  
(171) except for an old woman who remained behind.  
(172) Then We utterly destroyed the rest  
(173) and made a Rain come pouring down upon them. How evil is the rain of those who are warned!  
(174) There is certainly a Sign in that, yet most of them are not muminun.  
(175) Truly your Lord is the Almighty, the Most Merciful.  
(176) The Companions of the Thicket denied the Messengers,  
(177) when Shu'ayb said to them, 'Will you not have taqwa?  
(178) I am a faithful Messenger to you.  
(179) so have taqwa of Allah and obey me.  
(180) I do not ask you for any wage for it. My wage is the responsibility of no one but the Lord of all the worlds.  
(181) Give full measure. Do not skimp.  
(182) Weigh with a level balance.  
(183) Do not diminish people's goods and do not go about the earth, corrupting it.

(184) Have taqwa of Him who created you and the earlier creatures.'
(185) They said, 'You are merely someone bewitched.
(186) You are nothing but a human being like ourselves. We think you are a liar.
(187) So make lumps from heaven fall down on us if you are telling the truth.'
(188) He said, 'My Lord knows best what you are doing.'
(189) They denied him and the punishment of the Day of Shadow came down on them. It was indeed the punishment of a terrible Day.
(190) There is certainly a Sign in that, yet most of them are not muminun.
(191) Truly your Lord is the Almighty, the Most Merciful.
(192) Truly it is revelation sent down by the Lord of all the worlds.
(193) The Faithful Ruh brought it down
(194) to your heart so you would be one of the Warners
(195) in a clear Arabic tongue.
(196) It is certainly in the scriptures of the previous peoples.
(197) Is it not indeed a Sign for them that the scholars of the tribe of Israel have knowledge of it?
(198) If We had sent it down to a non-Arab
(199) who had then recited it to them, they still would not have iman in it.
(200) That is how We thread it into the hearts of the evildoers.
(201) They will not have iman in it until they see the painful punishment.
(202) It will come upon them suddenly when they are not expecting it.

(203) They will say, 'Can we be granted a reprieve?'

(204) Do they want to hasten Our punishment?

(205) Do you think, if We let them enjoy themselves for years

(206) and then what they were promised comes to them,

(207) that what they enjoyed will be of any use to them?

(208) We have never destroyed a city without giving it prior warning

(209) as a reminder. We were never unjust.

(210) The shaytans did not bring it down.

(211) It does not befit them and they are not capable of it.

(212) They are debarred from hearing it.

(213) So do not call on any other god along with Allah or you will be among those who will be punished.

(214) Warn your near relatives.

(215) and take the muminun who follow you under your wing.

(216) If they disobey you, say, 'I am free of what you do.'

(217) Put your trust in the Almighty, the Most Merciful,

(218) He who sees you when you stand up to pray

(219) and your movements with those who prostrate.

(220) He is the All-Hearing, the All-Knowing.

(221) Shall I tell you upon whom the shaytans descend?



(222) They descend on every evil liar.

(223) They give them a hearing and most of them are liars.

(224) And as for poets, it is the misled who follow them.

(225) Do you not see how they ramble on in every style

(226) and say things which they do not do,

(227) except those who have iman and do right actions and remember Allah repeatedly and defend themselves after they have been wronged? Those who do wrong will soon know the kind of reversal they will receive!



# An-Naml

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Ta Sin. Those are the Signs of the Qur'an and a Clear Book.

(2) It is guidance and good news for the mumimun,

(3) those who establish salat and pay zakat and are certain about the Next World.

(4) As for those who do not have iman in the Next World. We have made their actions appear good to them and they wander about blindly.

(5) Such people will receive an evil punishment and will be the greatest losers in the Next World.

(6) You receive the Qur'an directly from One who is All-Wise, All-Knowing.

(7) When Musa said to his people, 'I can make out a fire. I will bring you news from it or at least a burning brand so that hopefully you will be able to warm yourselves.'

(8) But when he reached it, a voice called out to him, 'Blessed be Him who is in the Fire and all who are around it. Glory be to Allah, the Lord of all the worlds!'

(9) Musa, I am Allah, the Almighty, the All-Wise.

(10) Throw down your staff.' Then when he saw it slithering like a snake he turned and fled and did not turn back again. 'Have no fear, Musa. In My Presence the Messengers have no fear –

(11) except for one who did wrong and then changed evil into good – for I am Ever-Forgiving, Most Merciful.

(12) Put your hand inside your shirt front. It will emerge pure white, yet quite unharmed – one of nine Signs to Pharaoh and his people. They are a people of deviators.'

(13) When Our Signs came to them in all their clarity, they said, 'This is downright magic,'

(14) and they repudiated them wrongly and haughtily, in spite of their own certainty about them. See the final fate of the corrupters.

(15) We gave knowledge to Dawud and Sulayman who said, 'Praise be to Allah who has favoured us over many of His slaves who are muminun.'

(16) Sulayman was Dawud's heir. He said, 'Mankind! we have been taught the speech of birds and we have been given everything. This is indeed clear favour.'

(17) Sulayman's troops, made up of jinn and men and birds, were assembled for him, paraded in tight ranks.

(18) Then, when they reached the Valley of the Ants, an ant said, 'Ants! enter your dwellings so that Sulayman and his troops do not crush you unwittingly.'

(19) He smiled, laughing at its words, and said, 'My Lord, keep me thankful for the blessing You have bestowed on me and on my parents, and keep me acting rightly, pleasing You, and admit me, by Your mercy, among Your slaves who are righteous.'

(20) He inspected the birds and said, 'How is it that I do not see the hoopoe? Or is it absent without leave?

(21) I will certainly punish it most severely or slaughter it if it does not bring me clear authority.'

(22) However, it was not long delayed, and then it said, 'I have comprehended something you have not and bring you accurate intelligence from Sheba.

(23) I found a woman ruling over them who has been given everything. She possesses a mighty throne.

(24) I found both her and her people prostrating to the sun instead of Allah. Shaytan has made their actions seem good to them and debarred them from the Way so they are not guided

(25) and do not prostrate to Allah, Who brings out what is hidden in the heavens and the earth, and knows what you conceal and what you divulge.

(26) Allah – there is no god but Him – the Lord of the Mighty Throne.'

(27) He said, 'We will soon see if you have told the truth or are a liar.

(28) Take this letter of mine and deliver it to them and then withdraw from them a little and see how they respond.'

(29) She said, 'Council! a noble letter has been delivered to me.

(30) It is from Sulayman and says: "In the name of Allah, All-Merciful, Most Merciful.

(31) Do not rise up against me, but come to me in submission.'"

(32) She said, 'Council! give me your opinion about this matter. It is not my habit to make a final decision until I have heard what you have to say.'

(33) They said, 'We possess strength and we possess great force. But the matter is in your hands so consider what you command.'

(34) She said, 'When kings enter a city, they lay waste to it and make its mightiest inhabitants the most abased. That is what they too will do.

(35) I will send them a gift and then wait and see what the messengers bring back.'

(36) When it reached Sulayman he said, 'Would you give me wealth when what Allah has given me is better than what He has given you? No, rather it is you who delight in your gift.

(37) Return to them. We will come to them with troops they cannot face and we will expel them from it abased and humiliated.'

(38) He said, 'Council! who among you will bring me her throne before they come to me in submission?'

(39) An ifreet of the jinn said, 'I will bring it to you before you get up from your seat. I am strong and trustworthy enough to do it.'

(40) He who possessed knowledge of the Book said, 'I will bring it to you before your glance returns to you.' And when he saw it standing firmly in his presence, he said, 'This is part of my Lord's favour to test me to see if I will give thanks or show ingratitude. Whoever gives thanks only does so to his own gain. Whoever is

ungrateful, my Lord is Rich Beyond Need, Generous.'

(41) He said, 'Disguise her throne. We shall see whether she is guided or someone who is not guided.'

(42) Then when she came, she was asked, 'Is your throne like this?' She said, 'It is exactly like it.' 'We were given knowledge before her and were already Muslims,

(43) but what she worshipped besides Allah impeded her. She was from an unbelieving people.'

(44) She was told: 'Enter the courtyard,' but when she saw it she supposed it to be a pool and bared her legs. He said, 'It is a courtyard paved with glass.' She said, 'My Lord, I have wronged myself but I have submitted with Sulayman to the Lord of all the worlds.'

(45) To Thamud We sent their brother Salih telling them to worship Allah, and straightaway they divided in two, arguing with one another.

(46) He said, 'My people, why are you so anxious to hasten the bad before the good? If only you would ask for forgiveness from Allah, so that mercy might perhaps be shown to you.'

(47) They said, 'We see you, and those with you, as an evil omen.' He said, 'No, your evil omen is with Allah; you are merely a people undergoing a trial.'

(48) There was a group of nine men in the city causing corruption in the land and not putting things right.

(49) They said, 'Let us make an oath to one another by Allah that we will fall on him and his family in the night and then say to his protector, "We did not witness the destruction of his family and we are telling the truth."'

(50) They hatched a plot and We hatched a plot while they were not aware.

(51) So look at the end result of all their plotting; We utterly destroyed them and their whole people!

(52) These are the ruins of their houses because of the wrong they did. There is certainly a Sign in that for people with knowledge.

(53) We rescued those who had iman and who had taqwa.

(54) And when Lut said to his people: 'Do you approach depravity with open eyes?

(55) Do you come with lust to men instead of women? You are a people who are deeply ignorant.'

(56) the only response of his people was to say: 'Drive the family of Lut out of your city! They are people who keep themselves pure!'

(57) So We rescued him and his family – except for his wife. We ordained her to be one of those who stayed behind.

(58) We rained down a rain upon them. How evil is the rain of those who are warned!

(59) Say: 'Praise be to Allah and peace be upon His slaves whom He has chosen.' Is Allah better, or what you associate with Him?

(60) He Who created the heavens and the earth and sends down water for you from the sky by which We make luxuriant gardens grow – you could never make their trees grow. Is there another god besides Allah? No indeed, but they are people who equate others with Him!

(61) He Who made the earth a stable dwelling place and appointed rivers flowing through its midst and placed firmly embedded mountains on it and set a barrier between the two seas. Is there another god besides Allah? No indeed, but most of them do not know it!

(62) He Who responds to the oppressed when they call on Him and removes their distress, and has appointed you as khalifs on the earth. Is there another god besides Allah? How little you pay heed!

(63) He Who guides you in the darkness of land and sea and sends out the winds bringing advance news of His mercy. Is there another god besides Allah? May Allah be exalted above what they associate with Him!

(64) He Who originates creation and then regenerates it and provides for you from out of heaven and earth. Is there another god besides Allah? Say: 'Bring your proof if you are being truthful.'

(65) Say: 'No one in the heavens and the earth knows the Unseen except Allah.' They are not aware of when they will be raised.

(66) No. their knowledge stops short of the Next World. In fact they have doubts about it. In fact they are blind

to it.

(67) Those who are kafir say, 'When we and our fathers are turned to dust will we then be brought forth again?

(68) We have been promised this before, we and our fathers. This is nothing but myths and legends of previous peoples.'

(69) Say: 'Travel about the earth and see the final fate of the evildoers.'

(70) Do not grieve over them and do not let the plots they make distress you.

(71) They say, 'When will this promise be fulfilled if you are telling the truth?'

(72) Say: 'It may well be that some of what you are anxious to hasten is right on your heels.'

(73) Allah shows favour to mankind but most of them are not thankful.

(74) Certainly your Lord knows what their hearts keep hidden and what they divulge.

(75) Certainly there is no hidden thing in either heaven or earth which is not in a Clear Book.

(76) Certainly this Qur'an narrates to the tribe of Israel most of the things about which they differ.

(77) Certainly it is guidance and a mercy for the muminun.

(78) Certainly your Lord will decide between them with His just judgement. He is the Almighty, the All-Knowing.

(79) So put your trust in Allah. You are clearly on a path of truth.

(80) You will not make dead men hear and you will not make deaf men hear the call when they turn their backs in flight.

(81) You will not guide blind men out of their error. You will not make anyone hear except for those who have iman in Our Signs and so are Muslims.

(82) When the Word is justly carried out against them, We will produce a Beast from the earth which will speak to them. Truly mankind had no certainty about Our Signs.

(83) On that Day We will collect from every community a crowd of those who denied Our Signs, paraded in tight ranks.

(84) Then when they arrive He will say, 'Did you deny My Signs even though you did not have proper knowledge of them. What were you doing?'

(85) The Word will be carried out against them for the wrong they did and they will not speak.

(86) Do they not see that We have made the night for them to rest in and the day for seeing? There are certainly Signs in that for people who have iman.

(87) On the Day the Trumpet is blown and everyone in the heavens and everyone on the earth is terrified – except those Allah wills, everyone will come to Him abject.

(88) You will see the mountains you reckoned to be solid going past like clouds – the handiwork of Allah who gives to everything its solidity. He is aware of what you do.

(89) Those who perform good actions will receive better than them and will be safe that Day from terror.

(90) Those who perform bad actions will be flung head first into the Fire: 'Are you being repaid for anything other than what you did?'

(91) 'I have simply been ordered to worship the Lord of this land which He has declared sacred – everything belongs to Him – and I have been ordered to be one of the Muslims

(92) and to recite the Qur'an.' Whoever is guided is only guided to his own good; if someone is misguided just say, 'I am only a warner.'

(93) Say: 'Praise be to Allah. He will show you His Signs and you will recognise them. Your Lord is not unaware of what you do.'





# Al-Qasas

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Ta Sin Mim.

(2) Those are the Signs of the Clear Book.

(3) We recite to you with truth some news of Musa and Pharaoh for people who have iman.

(4) Pharaoh exalted himself arrogantly in the land and divided its people into camps, oppressing one group of them by slaughtering their sons and letting their women live. He was one of the corrupters.

(5) We desired to show kindness to those who were oppressed in the land and to make them leaders and make them inheritors

(6) and establish them firmly in the land and to show Pharaoh and Haman and their troops the very thing that they were fearing from them.

(7) We revealed to Musa's mother, 'Suckle him and then when you fear for him cast him into the sea. Do not fear or grieve; We will return him to you and make him one of the Messengers.'

(8) The family of Pharaoh picked him up so that he might be an enemy and a source of grief to them. Certainly Pharaoh and Haman and their troops were in the wrong.

(9) The wife of Pharaoh said, 'A source of delight for me and for you; do not kill him. It may well be that he will be of use to us or perhaps we could adopt him as a son.' They were not aware.

(10) Musa's mother felt a great emptiness in her heart and she almost gave him away: only We fortified her

heart so that she would be one of the muminun.

(11) She said to his sister, 'Go after him.' And she kept an eye on him from afar and they were not aware.

(12) We first made him refuse all wet-nurses, so she said, 'Shall I show you to a household who will feed him for you and be good to him?'

(13) That is how We returned him to his mother so that she might delight her eyes and feel no grief and so that she would know that Allah's promise is true. But most of them do not know this.

(14) And when he reached his full strength and maturity, We gave him judgement and knowledge. That is how We recompense good-doers.

(15) He entered the city at a time when its inhabitants were unaware and found two men fighting there – one from his party and the other from his enemy. The one from his party asked for his support against the other from his enemy. So Musa hit him, dealing him a fatal blow. He said, 'This is part of Shaytan's handiwork. He truly is an outright and misleading enemy.'

(16) He said, 'My Lord, I have wronged myself. Forgive me.' So He forgave him. He is the Ever-Forgiving, the Most Merciful.

(17) He said, 'My Lord, because of Your blessing to me, I will never be a supporter of evildoers.'

(18) Morning found him in the city, fearful and on his guard. Then suddenly the man who had sought his help the day before, shouted for help from him again. Musa said to him, 'You are clearly a misguided man.'

(19) But when he was about to grab the man who was their common enemy, he said, 'Musa! do you want to kill me just as you killed a person yesterday? You only want to be a tyrant in the land; you do not want to be a reformer.'

(20) A man came running from the furthest part of the city, saying, 'Musa, the Council are conspiring to kill you, so leave! I am someone who brings you good advice.'

(21) So he left there fearful and on his guard, saying, 'My Lord, rescue me from the people of the wrongdoers!'

(22) When he turned his face in the direction of Madyan, he said, 'Hopefully my Lord will guide me to the right

way.'

(23) When he arrived at the water of Madyan, he found a crowd of people drawing water there. Standing apart from them, he found two women, holding back their sheep. He said, 'What are you two doing here?' They said, 'We cannot draw water until the shepherds have driven off their sheep. You see our father is a very old man.'

(24) So he drew water for them and then withdrew into the shade and said, 'My Lord, I am truly in need of any good You have in store for me.'

(25) One of them came walking shyly up to him and said, 'My father invites you so that he can pay you your wage for drawing water for us.' When he came to him and told him the whole story he said, 'Have no fear, you have escaped from wrongdoing people.'

(26) One of them said, 'Hire him, father. The best person to hire is someone strong and trustworthy.'

(27) He said, 'I would like to marry you to one of these two daughters of mine on condition that you work for me for eight full years. If you complete ten, that is up to you. I do not want to be hard on you. You will find me, Allah willing, to be one of the salihun.'

(28) He said, 'That is agreed between me and you. Whichever of the two terms I fulfil, there should be no bad feeling towards me. Allah is Guardian over what we say.'

(29) When Musa had fulfilled the appointed term and had set off with his family, he noticed a fire from one side of the Mount. He said to his family, 'Stay here, I can see a fire. Hopefully I will bring you back some news from it or a burning branch from the fire so that you will be able to warm yourselves.'

(30) But when he reached it a voice called out to him from the right hand side of the valley in the part which was full of blessing, from out of the bush: 'Musa, I am Allah, the Lord of all the worlds.'

(31) Throw down your staff!' Then when he saw it slithering like a snake he turned and fled and did not turn back again. 'Musa, approach and have no fear! You are one of those who are secure.'

(32) Put your hand inside your shirt front. It will emerge pure white yet quite unharmed. And hug your arms to your sides to still your fear. These are two proofs from your Lord for Pharaoh and his ruling circle. They are a

deviant people.'

(33) He said, 'My Lord, I killed one of them and I am afraid they will kill me;

(34) and my brother Harun is more eloquent than me so send him with me to support me and back me up. I am afraid they will call me a liar.'

(35) He said, 'We will reinforce you with your brother and by Our Signs will give you both authority, so that they will not be able to lay a hand on you. You and those who follow you will be the victors.'

(36) But when Musa brought them Our Clear Signs they said, 'This is nothing but trumped-up magic. We never heard anything like this among our earlier forefathers.'

(37) Musa said, 'My Lord knows best who has come with guidance from Him and who will have the best Home in the end. The wrongdoers will certainly not be successful.'

(38) Pharaoh said, 'Council, I do not know of any other god for you apart from Me. Haman, kindle a fire for me over the clay and build me a lofty tower so that perhaps I may be able to climb up to Musa's god! I consider him a blatant liar.'

(39) He and his troops were arrogant in the land without any right. They thought that they would not return to Us.

(40) So We seized him and his troops and flung them into the sea. See the final fate of the wrongdoers!

(41) We made them leaders, summoning to the Fire, and on the Day of Rising they will not be helped.

(42) We pursued them with a curse in this world and on the Day of Rising they will be hideous and spurned.

(43) We gave Musa the Book after destroying the earlier nations, to awaken people's hearts and as a guidance and a mercy so that hopefully they would pay heed.

(44) You were not on the western side when We gave Musa the command. You were not a witness.

(45) Yet We produced further generations and ages passed. Nor did you live among the people of Madyan and recite Our Signs to them, yet We have sent you news of them.

(46) Nor were you on the side of the Mount when We called, yet it is a mercy from your Lord so that you can warn a people to whom no warner came before, so that hopefully they will pay heed.

(47) If a disaster had struck them because of what they had already done, they would have said, 'Our Lord, why did You not send us a Messenger so that we could have followed Your Signs and been muminun?'

(48) But when the truth did come to them from Us they said, 'Why has he not been given the same as Musa was given?' But did they not previously reject what Musa was given? They say, 'Two magicians who back each other up.' And they say, 'We reject both of them.'

(49) Say: 'Bring a Book, then, from Allah which guides better than both of them and follow it if you are telling the truth.'

(50) If they do not respond to you then know that they are merely following their whims and desires. And who could be further astray than someone who follows his whims and desires without any guidance from Allah? Allah does not guide the people of the wrongdoers.

(51) We have conveyed the Word to them so that hopefully they will pay heed.

(52) Those We gave the Book before this have iman in it.

(53) When it is recited to them they say, 'We have iman in it; it is the truth from our Lord. We were already Muslims before it came.'

(54) They will be given their reward twice over because they have been steadfast and because they ward off the bad with the good and give from what we have provided for them.

(55) When they hear worthless talk they turn away from it and say, 'We have our actions and you have your actions. Peace be upon you. We do not desire the company of the ignorant.'

(56) You cannot guide those you would like to but Allah guides those He wills. He has best knowledge of the guided.

(57) They say, 'If we follow the guidance with you, we shall be forcibly uprooted from our land.' Have We not established a safe haven for them to which produce of every kind is brought, provision direct from Us? But

most of them do not know it.

(58) How many cities We have destroyed which lived in insolent ingratitude! There are their houses, never again inhabited after them, except a little. It was We who were their Heir.

(59) Your Lord would never destroy any cities without first sending to the chief of them a Messenger to recite Our Signs to them. We would never destroy any cities unless their inhabitants were wrongdoers.

(60) Anything you have been given is only the enjoyment of the life of this world and its finery. What is with Allah is better and longer lasting. So will you not use your intellect?

(61) Is someone whom We have promised good and who then obtains it, the same as someone whom We have given enjoyment in the life of the dunya and who then, on the Day of Rising, is one of those brought to punishment?

(62) On the Day when He summons them He will say, 'Where are they, those you claimed were My associates?'

(63) Those against whom the Word has been justly carried out will say, 'Our Lord, those people we misled, we only misled them as we too were misled. We declare our innocence to You. It was not us they were worshipping!'

(64) They will be told, 'Call on your partner-gods!' They will call on them but they will not respond to them. They will see the punishment. Oh if only they had been guided!

(65) On the Day when He summons them He will say, 'How did you respond to the Messengers?'

(66) That Day the facts will be unclear to them and they will not be able to question one another.

(67) But as for those who make tawba and believe and act rightly, they will hopefully be successful.

(68) Your Lord creates and chooses whatever He wills. The choice is not theirs. Glory be to Allah! He is exalted above anything they associate with Him!

(69) Your Lord knows what their hearts conceal and what they divulge.

(70) He is Allah. There is no god but Him. Praise be to Him in the dunya and the akhira. Judgement belongs to Him. You will be returned to Him.

(71) Say: 'What do you think? If Allah made it permanent night for you till the Day of Rising, what god is there other than Allah to bring you light? Do you not then hear?'

(72) Say: 'What do you think? If Allah made it permanent day for you till the Day of Rising, what god is there other than Allah to bring you night to rest in? Do you not then see?'

(73) But part of His mercy is that He has made both night and day for you so that you can have your rest and seek His bounty, and so that hopefully you will be thankful.

(74) On the Day when He summons them He will say, 'Where are they, those you claimed to be My associates?'

(75) We will drag out a witness from each nation and will say, 'Produce your evidence!' They will know then that the truth is with Allah and that what they invented has forsaken them.

(76) Qarun was one of the people of Musa but he lorded it over them. We gave him treasures, the keys alone to which were a heavy weight for a party of strong men. When his people said to him, 'Do not gloat. Allah does not love people who gloat.'

(77) Seek the abode of the Next World with what Allah has given you, without forgetting your portion of this world. And do good as Allah has been good to you. And do not seek to cause corruption in the earth. Allah does not love corrupters.'

(78) he said, 'I have only been given it because of knowledge I have.' Did he not know that before him Allah had destroyed generations with far greater strength than his and far more possessions? The evildoers will not be questioned about their sins.

(79) He went out among his people in his finery. Those who desired the life of this world said, 'Oh! If only we had the same as Qarun has been given! What immense good fortune he possesses.'

(80) But those who had been given knowledge said, 'Woe to you! Allah's reward is better for those who have iman and act rightly. But only the steadfast will obtain it.'

(81) We caused the earth to swallow up both him and his house. There was no group to come to his aid, besides Allah, and he was not someone who is helped.

(82) Those who had longed to take his place the day before woke up saying, 'Allah expands the provision of any of His slaves He wills or restricts it. If Allah had not shown great kindness to us, we would have been swallowed up as well. Ah! Truly the kafirun are not successful.'

(83) That abode of the Next World— We grant it to those who do not seek to exalt themselves in the earth or to cause corruption in it. The successful outcome is for those who have taqwa.

(84) Anyone who does a good action will get something better. As for anyone who does a bad action, those who have done bad actions will only be repaid for what they did.

(85) He who has imposed the Qur'an upon you will most certainly bring you back home again. Say: 'My Lord knows best who has brought true guidance and who is plainly misguided.'

(86) You did not expect to be given the Book. It is nothing but a mercy from your Lord. So do not lend support to the kafirun.

(87) Do not let them debar you from Allah's Signs after they have been sent down to you. Call people to your Lord and on no account be one of the idolaters.

(88) Do not call on any other god along with Allah. There is no god but Him. All things are passing except His Face. Judgement belongs to Him. You will be returned to Him.





# Al-Ankaboot

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Alif Lam Mim.

(2) Do people imagine that they will be left to say, 'We have iman,' and will not be tested?

(3) We tested those before them so that Allah would know the truthful and would know the liars.

(4) Or do those who do bad actions imagine they can outstrip Us? How bad their judgement is!

(5) As for those who look forward to meeting Allah, Allah's appointed time is certainly coming. He is the All-Hearing, the All-Knowing.

(6) Whoever does jihad does it entirely for himself. Allah is Rich Beyond Need of any being.

(7) As for those who have iman and do right actions, We will erase their bad actions from them, and recompense them for the best of what they did.

(8) We have instructed man to honour his parents, but if they endeavour to make you associate with Me something about which you have no knowledge, do not obey them. It is to Me you will return and I will inform you about the things you did.

(9) As for those who have iman and do right actions, We will admit them among the righteous.

(10) There are some people who say, 'We have iman in Allah,' and then, when they suffer harm in Allah's cause, they take people's persecution for Allah's punishment; but if help comes from your Lord they say, 'We were with you.' Does Allah not know best what is in every person's heart?

(11) Allah knows those who have iman and He knows the hypocrites.

(12) Those who are kafir say to those who have iman, 'Follow our way and we will bear the weight of your mistakes.' They will not bear the weight of a single one of their mistakes. Truly they are liars.

(13) They will bear their own burdens and other burdens together with their own. On the Day of Rising they will be questioned about what they invented.

(14) We sent Nuh to his people and he remained among them for fifty short of a thousand years; yet the Flood engulfed them while they were wrongdoers.

(15) We rescued him and the occupants of the Ark and made that into a Sign for all the worlds.

(16) And Ibrahim, when he said to his people, 'Worship Allah and have taqwa of Him. That is better for you if you only knew.

(17) Instead of Allah you worship only idols. You are inventing a lie. Those you worship besides Allah have no power to provide for you. So seek your provision from Allah and worship Him and give thanks to Him. It is to Him you will be returned.'

(18) And if you deny it, nations before you also denied the truth. The Messenger is only responsible for clear transmission.

(19) Have they not seen how Allah brings creation out of nothing, then reproduces it? That is easy for Allah.

(20) Say: 'Travel about the earth and see how He brought creation out of nothing. Then later Allah will bring about the next existence. Allah has power over all things.

(21) He punishes anyone He wills and has mercy on anyone He wills. You will be returned to Him.

(22) There is no way out for you in earth or heaven. You have no protector or helper besides Allah.'

(23) Those who reject Allah's Signs and the meeting with Him, such people can despair of My mercy, such people will have a painful punishment.

(24) The only answer of his people was to say: 'Kill him or burn him!' But Allah rescued him from the fire.

There are certainly Signs in that for people who are mumimun.

(25) He said, 'You have adopted idols apart from Allah as tokens of mutual affection in this world. But then on the Day of Rising you will reject one another and curse one another. The Fire will be your shelter. You will have no helpers.'

(26) And Lut had iman in him. He said, 'I am leaving this place to follow the pleasure of my Lord. He is the Almighty, the All Wise.'

(27) We gave him Ishaq and Ya'qub and placed Prophethood and the Book among his progeny. We gave him his reward in this world and in the Next World he will be among the righteous.

(28) When Lut said to his people, 'You are committing an obscenity not perpetrated before you by anyone in all the worlds.'

(29) Do you lie with men and waylay them on the road and commit depravities within your gatherings?' the only answer of his people was to say, 'Bring us Allah's punishment if you are telling the truth.'

(30) He said, 'My Lord, help me against the people of corruption!'

(31) When Our messengers came with the good news to Ibrahim, they said, 'We are going to destroy the people of this city. Truly its inhabitants are wrongdoers.'

(32) He said, 'Lut is in it.' They said, 'We know very well who is in it. We are going to rescue him and his family – except for his wife. She will be one of those who stay behind.'

(33) When Our Messengers came to Lut, he was distressed on their account, feeling incapable of protecting them. They said, 'Do not fear and do not grieve. We are going to rescue you and your family – except for your wife; she will be one of those who stay behind.'

(34) We will bring down on the inhabitants of this city a devastating punishment from heaven because of their deviance.'

(35) We have left a Clear Sign of them behind for people who use their intellect.

(36) And to Madyan We sent their brother Shu'ayb. he said. 'My people. worship Allah and look to the Last

Day and do not act unjustly on earth, corrupting it.'

(37) But they denied him so the earthquake seized them and morning found them lying flattened in their homes.

(38) And 'Ad and Thamud – it must be clear to you from their dwelling places! Shaytan made their actions seem good to them and so debarred them from the Way, even though they were intelligent people.

(39) And Qarun and Pharaoh and Haman – Musa came with the Clear Signs to them, but they were arrogant on the earth. They could not outstrip Us.

(40) We seized each one of them for their wrong actions. Against some We sent a sudden squall of stones; some of them were seized by the Great Blast; some We caused the earth to swallow up; and some We drowned. Allah did not wrong them; rather they wronged themselves.

(41) The metaphor of those who take protectors besides Allah is that of a spider which builds itself a house; but no house is flimsier than a spider's house, if they only knew.

(42) Allah knows what you call upon besides Himself. He is the Almighty, the All-Wise.

(43) Such metaphors – We devise them for mankind; but only those with knowledge understand them.

(44) Allah created the heavens and the earth with truth. There is certainly a Sign in that for the muminun.

(45) Recite what has been revealed to you of the Book and establish salat. Salat precludes indecency and wrongdoing. And remembrance of Allah is greater still. Allah knows what you do.

(46) Only argue with the People of the Book in the kindest way – except in the case of those of them who do wrong – saying, 'We have iman in what has been sent down to us and what was sent down to you. Our God and your God are one and we submit to Him.'

(47) Accordingly We have sent down the Book to you, and those to whom We gave the Book have iman in it, and some of these people have iman in it as well. Only the kafirun deny Our Signs.

(48) You never recited any Book before it nor did you write one down with your right hand. If you had, the purveyors of falsehood would have voiced their doubts.

(49) No, it is Clear Signs repositied in the hearts of those who have been given knowledge. Only wrongdoers deny Our Signs.

(50) They say, 'Why have no Signs been sent down to him from his Lord?' Say: 'The Signs are with Allah. I am only a clear warner.'

(51) Is it not enough for them that We have sent down to you the Book which is recited to them? There is certainly a mercy and reminder in that for people who have iman.

(52) Say: 'Allah is a sufficient witness between me and you.' He knows everything in the heavens and the earth. Those who believe in falsehood and reject Allah, they are the losers.

(53) They ask you to hasten the punishment. If it were not for a stipulated term, the punishment would have come to them already. It will come upon them suddenly when they are not expecting it.

(54) They ask you to hasten the punishment but Hell already encircles the kafirun.

(55) On the Day the punishment envelops them from above them and from underneath their feet, He will say, 'Taste what you were doing!'

(56) My slaves, you who have iman, My earth is wide, so worship Me alone!

(57) Every self will taste death. Then you will be returned to Us.

(58) As for those who have iman and do right actions, We will lodge them in lofty chambers in the Garden, with rivers flowing under them, remaining in them timelessly, for ever. How excellent is the reward of those who act:

(59) those who are steadfast and put their trust in their Lord.

(60) How many creatures do not carry their provision with them! Allah provides for them and He will for you. He is the All-Hearing, the All-Knowing.

(61) If you ask them, 'Who created the heavens and the earth and made the sun and moon subservient?' they will say, 'Allah.' So how have they been perverted?

(62) Allah expands the provision of any of His slaves He wills and restricts it. Allah has knowledge of all things.

(63) If you ask them, 'Who sends down water from the sky, bringing the earth back to life again after it was dead?' they will say, 'Allah.' Say: 'Praise be to Allah.' But most of them do not use their intellect.

(64) The life of this world is nothing but a game and a diversion. The abode of the Next World – that is truly Life if they only knew.

(65) When they embark in ships, they call on Allah, making their deen sincerely His, but then when He delivers them safely to the land, they associate others with Him.

(66) Let them be ungrateful for what We have given them! Let them enjoy themselves – they will soon know!

(67) Do they not see that We have established a safe haven while people all round them are violently dispossessed? So why do they believe in falsehood and reject the blessing of Allah?

(68) Who could do greater wrong than someone who invents lies against Allah or denies the truth when it comes to him? Is there not shelter in Hell for the kafirun?

(69) As for those who do jihad in Our Way, We will guide them to Our Paths. Truly Allah is with the good-doers.



# Ar-Room

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Alif Lam Mim.

(2) The Romans have been defeated

(3) in the land nearby, but after their defeat they will themselves be victorious

(4) in a few years' time. The affair is Allah's from beginning to end. On that day, the muminun will rejoice

(5) in Allah's help. He grants victory to whoever He wills. He is the Almighty, the Most Merciful.

(6) That is Allah's promise. Allah does not break His promise. But most people do not know it.

(7) They know an outward aspect of the life of this world but are heedless of the Next World.

(8) Have they not reflected within themselves? Allah did not create the heavens and the earth and everything between them except with truth and for a fixed term. Yet many people reject the meeting with their Lord.

(9) Have they not travelled in the earth and seen the final fate of those before them? They had greater strength than them and cultivated the land and inhabited it in far greater numbers than they do. Their Messengers also came to them with the Clear Signs. Allah would never have wronged them; but they wronged themselves.

(10) Then the final fate of those who did evil will be the Worst because they denied Allah's Signs and mocked at them.

(11) Allah originates creation, then will regenerate it, then you will be returned to Him.

(12) On the Day the Hour arrives the evildoers will be in despair.

(13) None of their partner-gods will intercede for them. They will reject their partner-gods.

(14) On the Day the Hour arrives, that Day they will be split up.

(15) As for those who had iman and did right actions, they will be made joyful in a verdant meadow.

(16) But as for those who were kafir and denied Our Signs and the meeting of the Next World, they will be summoned to the punishment.

(17) So glory be to Allah when you start the night and when you greet the day.

(18) Praise be to Him in the heavens and the earth, in the afternoon and when you reach midday.

(19) He brings forth the living from the dead and brings forth the dead from the living and brings the earth to life after it was dead. In the same way you too will be brought forth.

(20) Among His Signs is that He created you from dust and here you are now, widespread human beings!

(21) Among His Signs is that He created spouses for you of your own kind so that you might find tranquillity in them. And He has placed affection and compassion between you. There are certainly Signs in that for people who reflect.

(22) Among His Signs is the creation of the heavens and earth and the variety of your languages and colours. There are certainly Signs in that for every being.

(23) Among His Signs is your sleep by night and day and your seeking after His bounty. There are certainly Signs in that for people who hear.

(24) Among His Signs is that He shows you lightning, a source of fear and eager hope, and sends down water from the sky, bringing the dead earth back to life by it. There are certainly Signs in that for people who use their intellect.

(25) Among His Signs is that heaven and earth hold firm by His command. Then, when He calls you forth from the earth, you will emerge at once.

(26) Everyone in the heavens and earth belongs to Him. All are submissive to Him.



(27) It is He who originated creation and then regenerates it. That is very easy for Him. His is the most exalted designation in the heavens and the earth. He is the Almighty, the All-Wise.

(28) He has made an example for you from among yourselves. Are any of the slaves you own partners with you in what We have provided for you so that you are equal in respect of it, you fearing them the same as one another? In that way We make Our Signs clear for people who use their intellect.

(29) However, those who do wrong pursue their whims and desires without any knowledge. Who can guide those whom Allah has led astray? They will have no helpers.

(30) So set your face firmly towards the Deen, as a pure natural believer, Allah's natural pattern on which He made mankind. There is no changing Allah's creation. That is the true Deen – but most people do not know it –

(31) turning towards Him. Have taqwa of Him and establish salat. Do not be among the idolaters:

(32) those who split up their deen, and form into sects, each faction exulting in what they have.

(33) When harm touches people they call on their Lord, making tawba to Him. But then, when He gives them a taste of mercy from Him, a group of them immediately associate others with their Lord

(34) to show ingratitude for what We have given them. 'Enjoy yourselves – you will soon know.'

(35) Or have We sent down some authority to them, which advocates associating others with Him?

(36) When We give people a taste of mercy, they rejoice in it, but when something bad happens to them because of what they themselves have done, they immediately lose all hope.

(37) Do they not see that Allah expands provision for whoever He wills and also restricts it? There are certainly Signs in that for people who have iman.

(38) Give relatives their due, and the poor and travellers. That is best for those who seek the pleasure of Allah. They are the ones who are successful.

(39) What you give with usurious intent, aiming to get back a greater amount from people's wealth, does not become greater with Allah. But anything you give as zakat, seeking the Face of Allah – all who do that will get

back twice as much.

(40) Allah is He who created you, then provides for you, then will cause you to die and then bring you back to life. Can any of your partner-gods do any of that? Glory be to Him and may He be exalted above anything they associate with Him!

(41) Corruption has appeared in both land and sea because of what people's own hands have brought about so that they may taste something of what they have done so that hopefully they will turn back.

(42) Say: 'Travel about the earth and see the final fate of those before. Most of them were idolaters.'

(43) So set your face firmly towards the True Deen, before a Day comes from Allah which cannot be turned back. On that Day they will be split up.

(44) Those who were kafir will find that their kufr was against themselves. Those who did right were making the way easy for themselves;

(45) so that He can repay with His bounty those who had iman and did right actions. He certainly does not love the kafirun.

(46) Among His Signs is that He sends the winds bearing good news, to give you a taste of His mercy, and to make the ships run by His command, and to enable you to seek His bounty so that hopefully you will be thankful.

(47) Before you We sent other Messengers to their people, and they too brought them the Clear Signs. We took revenge on those who did evil; and it is Our duty to help the muminun.

(48) It is Allah who sends the winds which stir up clouds which He spreads about the sky however He wills. He forms them into dark clumps and you see the rain come pouring out from the middle of them. When He makes it fall on those of His slaves He wills, they rejoice,

(49) even though before He sent it down on them they were in despair.

(50) So look at the effect of the mercy of Allah, how He brings the dead earth back to life. Truly He is the One Who brings the dead to life. He has power over all things.

(51) But if We send a wind, and they see it turning yellow, still they persist after that in being kafir.

(52) You will not make dead men hear; you will not make deaf men hear the call, when they turn their backs in flight.

(53) You will not guide blind men from their misguidance. You will not make anyone hear except for those who have iman in Our Signs and so are Muslims.

(54) It is Allah who created you from a weak beginning then after weakness gave you strength then after strength ordained weakness and grey hair. He creates whatever He wills. He is All-Knowing, All-Powerful.

(55) On the Day the Last Hour arrives, the evildoers will swear they have not even tarried for an hour. That is the extent to which they are deceived.

(56) Those who have been given knowledge and iman will say, 'You tarried in accordance with Allah's Decree until the Day of Rising. And this is the Day of Rising, but you did not know it.'

(57) On that Day the excuses of those who did wrong will not help them nor will they be able to appease Allah.

(58) We have made all kinds of examples for people in this Qur'an. If you bring them a Sign those who are kafir will say, 'You are just purveyors of falsehood!'

(59) In that way Allah seals up the hearts of those who do not know.

(60) So be steadfast. Allah's promise is true. Do not let those who have no certainty belittle you.



# Luqman

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Alif Lam Mim.

(2) Those are the Signs of the Wise Book –

(3) guidance and mercy for the good-doers:

(4) those who establish salat and pay zakat and are certain of the Next World.

(5) Such people are following guidance from their Lord. They are the ones who are successful.

(6) But there are some people who trade in distracting tales to misguide people from Allah's Way knowing nothing about it and to make a mockery of it. Such people will have a humiliating punishment.

(7) When Our Signs are recited to such a person, he turns away arrogantly as if he had not heard, as if there was a great weight in his ears. So give him news of a painful punishment.

(8) For those who have iman and do right actions there are Gardens of Delight,

(9) to remain in them timelessly, for ever. Allah's promise is true. He is the Almighty, the All-Wise.

(10) It is Allah Who created the heavens with no support – you can see them – and cast firmly embedded mountains on the earth so that it would not move under you, and scattered about in it creatures of every kind. And We send down water from the sky and make every generous species grow in it.

(11) This is Allah's creation. Show me then what those besides Him have created! The wrongdoers are clearly misguided.

(12) We gave Luqman wisdom: 'Give thanks to Allah. Whoever gives thanks only does so to his own good.

Whoever is ungrateful, Allah is Rich Beyond Need, Praiseworthy.'

(13) When Luqman said to his son, counselling him, 'My son, do not associate anything with Allah. Associating others with Him is a terrible wrong.'

(14) We have instructed man concerning his parents. Bearing him caused his mother great debility and the period of his weaning was two years: 'Give thanks to Me and to your parents. I am your final destination.

(15) But if they try to make you associate something with Me about which you have no knowledge, do not obey them. Keep company with them correctly and courteously in this world but follow the Way of him who turns to Me. Then you will return to Me and I will inform you about the things you did.'

(16) 'My son, even if something weighs as little as a mustard-seed and is inside a rock or anywhere else in the heavens or earth, Allah will bring it out. Allah is All-Pervading, All-Aware.

(17) My son, establish salat and command what is right and forbid what is wrong and be steadfast in the face of all that happens to you. That is certainly the most resolute course to follow.

(18) Do not avert your face from people out of haughtiness and do not strut about arrogantly on the earth. Allah does not love anyone who is vain or boastful.

(19) Be moderate in your tread and lower your voice. The most hateful of voices is the donkey's bray.'

(20) Do you not see that Allah has subjected to you everything in the heavens and earth and has showered His blessings upon you, both outwardly and inwardly? Yet there are people who argue about Allah without knowledge or guidance or any illuminating Book.

(21) When they are told: 'Follow what Allah has sent down,' they say, 'No, we will follow what we found our fathers doing.' What! Even if Shaytan is calling them to the punishment of the Blazing Fire?

(22) Those who submit themselves completely to Allah and do good have grasped the Firmest Handhold. The end result of all affairs is with Allah.

(23) And do not let the kufr of those who are kafir sadden you. They will return to Us and We will inform them about the things they did. Allah knows what the heart contains.

(24) We will let them enjoy themselves a little, then drive them to a harsh punishment.

(25) If you asked them, 'Who created the heavens and the earth?' they would say, 'Allah!' Say: 'Praise be to Allah!' But most of them do not know.

(26) Everything in the heavens and earth belongs to Allah. Allah is the Rich Beyond Need, the Praiseworthy.

(27) If all the trees on earth were pens and all the sea, with seven more seas besides, was ink Allah's words still would not run dry. Allah is Almighty, All-Wise.

(28) Your creation and rising is only like that of a single self. Allah is All-Hearing, All-Seeing.

(29) Do you not see that Allah makes night merge into day and day merge into night, and that He has made the sun and moon subservient, each one running for a specified time, and that Allah is aware of what you do?

(30) That is because Allah – He is the Truth, and what you call upon besides Him is falsehood. Allah is the All-High, the Most Great.

(31) Do you not see that ships sail on the sea by Allah's blessing so that He can show you something of His Signs? There are certainly Signs in that for everyone who is steadfast and thankful.

(32) When the waves hang over them like canopies, they call on Allah, making their deen sincerely His. But then when He delivers them safely to the land, some of them are ambivalent. None but a treacherous, thankless man denies Our Signs.

(33) Mankind! have taqwa of your Lord and fear a day when no father will be able to atone for his son, or son for his father, in any way. Allah's promise is true. So do not let the life of this world delude you and do not let the Deluder delude you concerning Allah.

(34) Truly Allah has knowledge of the Hour and sends down abundant rain and knows what is in the womb. And no self knows what it will earn tomorrow and no self knows in what land it will die. Allah is All-Knowing, All-Aware.



# As-Sajda

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Alif Lam Mim.

(2) The revelation of the Book, without any doubt of it, is from the Lord of the worlds.

(3) Or do they say, 'He has invented it'? No indeed! It is the truth from your Lord to warn a people to whom, before you, no warner came, so that hopefully they will be guided.

(4) Allah is He who created the heavens and the earth and everything between them in six days and then established Himself firmly upon the Throne. You have no protector or intercessor apart from Him. So will you not pay heed?

(5) He directs the whole affair from heaven to earth. Then it will again ascend to Him on a Day whose length is a thousand years by the way you measure.

(6) That is the Knower of the Unseen and the Visible, the Almighty, the Most Merciful:

(7) He who has created all things in the best possible way. He commenced the creation of man from clay;

(8) then produced his seed from an extract of base fluid;

(9) then formed him and breathed His Ruh into him and gave you hearing, sight and hearts. What little thanks you show!

(10) They say, 'When we have been absorbed into the earth, are we then to be in a new creation?' In fact they reject the meeting with their Lord.

(11) Say: 'The Angel of Death, who has been given charge of you, will take you back and then you will be sent back to your Lord.'

(12) If only you could see the evildoers hanging their heads in shame before their Lord: 'Our Lord, we have seen and we have heard, so send us back again and we will act rightly. Truly we now have certainty.'

(13) 'Had We so willed We could have given guidance to everyone, but now My Words are shown to be true: that I shall fill up Hell entirely with jinn and human beings.'

(14) So taste it. Because you forgot the meeting of this Day, We have forgotten you. Taste the punishment of eternal timelessness for what you did.'

(15) The people who truly do have iman in Our Signs are those who fall to the ground prostrating when they are reminded of them, and glorify their Lord with praise, and are not arrogant.

(16) Their sides eschew their beds as they call on their Lord in fear and ardent hope. And they give of what We have provided for them.

(17) No self knows the delight that is hidden away for it in recompense for what it used to do.

(18) Is someone who has iman like someone who is a deviator? They are not the same!

(19) As for those who have iman and do right actions, they will have the Gardens of Safe Refuge as hospitality for what they used to do.

(20) But as for those who are deviators, their refuge is the Fire. Every time that they want to get out, they are put straight back into it again and they are told, 'Taste the punishment of the Fire, which you denied.'

(21) We will give them a taste of lesser punishment before the greater punishment, so that hopefully they will turn back.

(22) Who could do greater wrong than someone who is reminded of the Signs of his Lord and then turns away from them? We will take revenge on the evildoers.

(23) We gave Musa the Book – be in no doubt about the meeting with him – and made it a guidance for the tribe of Israel.



(24) We appointed leaders from among them, guiding by Our command when they were steadfast and when they had certainty about Our Signs.

(25) On the Day of Rising your Lord will decide between them regarding everything about which they differed.

(26) Are they not guided by the many generations We destroyed before them, among whose ruined homes they walk around? There are certainly Signs in that. So will they not listen?

(27) Do they not see how We drive water to barren land and bring forth crops by it which their livestock and they themselves both eat? So will they not see?

(28) They say, 'When will this victory come if you are telling the truth?'

(29) Say: 'On the Day of Victory the iman of those who were kafir will be of no use to them. They will be granted no reprieve.'

(30) So turn from them and wait. They too are waiting.



# Al-Ahzaab

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) O Prophet! have taqwa of Allah and do not obey the kafirun and hypocrites. Allah is All-Knowing, All-Wise.

(2) Follow what has been revealed to you from your Lord. Allah is aware of what you do.

(3) And put your trust in Allah. Allah suffices as a Guardian.

(4) Allah has not allotted to any man two hearts within his breast, nor has He made those of your wives you equate with your mothers your actual mothers,\* nor has He made your adopted sons your actual sons. These are just words coming out of your mouths. But Allah speaks the truth and He guides to the Way.

(5) Call them after their fathers. That is closer to justice in Allah's sight. And if you do not know who their fathers were then they are your brothers in the deen and people under your patronage. You are not to blame for any honest mistake you make but only for what your hearts premeditate. Allah is Ever-Forgiving, Most Merciful.

(6) The Prophet more right to the muminun than their own selves, and his wives are their mothers. But blood-relations have more rights to one another in the Book of Allah than the muminun and Muhajirun. All the same you should act correctly by your friends; that is inscribed in the Book.

(7) When We made a covenant with all the Prophets – with you and with Nuh and Ibrahim and Musa and 'Isa son of Maryam – We made a binding covenant with them,

(8) so that He would be able to question the sadiqun about their sincerity; and He has prepared a painful punishment for the kafirun.

(9) You who have iman! remember Allah's blessing to you when forces came against you and We sent a wind against them and other forces you could not see.\* Allah sees what you do.

(10) When they came at you from above you and below you, when your eyes rolled and your hearts rose to your throats, and you thought unworthy thoughts about Allah,

(11) at that point the muminun were tested and severely shaken.

(12) When the hypocrites and people with sickness in their hearts said, 'What Allah and His Messenger promised us was mere delusion.'

(13) and a group of them said, 'People of Yathrib, Your position is untenable so return!' some of them asked the Prophet to excuse them, saying, 'Our houses are exposed,' when they were not exposed; it was merely that they wanted to run away.

(14) If they had been overrun from every side, and had then been asked to revert to kufr, they would have done so and hesitated very little about it.

(15) Yet they had previously made a contract with Allah that they would never turn their backs. Contracts made with Allah will be asked about.

(16) Say: 'Flight will not benefit you if you try to run away from death or being killed. Then you will only enjoy a short respite.'

(17) Say: 'Who is going to shield you from Allah if He desires evil for you or desires mercy for you?' They will find no one to protect or help them besides Allah.

(18) Allah knows the obstructers among you and those who say to their brothers, 'Come to us,' and who only come to fight a very little,

(19) and are begrudging towards you. Then when fear comes, you see them looking at you, their eyes rolling like people scared to death. But when fear departs they flay you with sharp tongues, grasping for wealth. Such people have no iman and Allah will make their actions come to nothing. That is easy for Allah.

(20) They think that the Confederates have not departed and if the Confederates did appear then they would wish they were out in the desert with the Arabs, asking for news of you. If they were with you they would only fight a very little.

(21) You have an excellent model in the Messenger of Allah, for all who put their hope in Allah and the Last

Day and remember Allah much.

(22) When the muminun saw the Confederates they said: 'This is what Allah and His Messenger promised us. Allah and His Messenger told us the truth.' It only increased them in iman and in submission.

(23) Among the muminun there are men who have been true to the contract they made with Allah. Some of them have fulfilled their pact by death and some are still waiting to do so, not having changed in any way at all.

(24) So that Allah might recompense the sincerely true for their sincerity and punish the hypocrites, if He wills, or turn towards them. Allah is Ever-Forgiving, Most Merciful.

(25) Allah sent back those who were kafir in their rage without their achieving any good at all. Allah made saved the muminun from having to fight. Allah is Most Strong, Almighty.

(26) He brought down from their fortresses those of the People of the Book who supported them and cast terror into their hearts. You killed some of them and some you took prisoner.

(27) He bequeathed their land, their houses and their wealth to you, and another land you had not yet trodden on. Allah has power over all things.

(28) O Prophet, tell your wives: 'If you desire the life of the dunya and its finery, come and I will give you all you need and release you with kindness.

(29) But if you desire Allah and His Messenger and the abode of the akhira, Allah has prepared an immense reward for those among you who are good-doers.'

(30) Wives of the Prophet! if any of you commits an obvious act of indecency she will receive double the punishment. That is an easy matter for Allah.

(31) But those of you who are obedient to Allah and His Messenger and act rightly will be given their reward twice over; and We have prepared generous provision for them.

(32) Wives of the Prophet! you are not like other women provided you have taqwa. Do not be too soft-spoken in your speech lest someone with sickness in his heart becomes desirous. Speak correct and courteous

words.

(33) Remain in your houses and do not display your beauty as it was previously displayed in the Time of Ignorance Establish salat and pay zakat and obey Allah and His Messenger. Allah desires to remove all impurity from you, People of the House, and to purify you completely.

(34) And remember the Signs of Allah and the wise words which are recited in your rooms. Allah is All-Pervading, All-Aware.

(35) Men and women who are Muslims, men and women who are muminun, men and women who are obedient, men and women who are truthful, men and women who are steadfast, men and women who are humble, men and women who give sadaqa, men and women who fast, men and women who guard their private parts, men and women who remember Allah much: Allah has prepared forgiveness for them and an immense reward.

(36) When Allah and His Messenger have decided something it is not for any man or woman of the muminin to have a choice about it. Anyone who disobeys Allah and His Messenger is clearly misguided.

(37) When you said to him whom Allah has blessed and you yourself have greatly favoured, 'Keep your wife to yourself and have taqwa of Allah,' while concealing something in yourself which Allah wished to bring to light, you were fearing people when Allah has more right to your fear. Then when Zayd divorced her We married her to you so that there should be no restriction for the muminun regarding the wives of their adopted sons when they have divorced them. Allah's command is always carried out.

(38) There is no restriction on the Prophet regarding anything Allah allots to him. This was Allah's pattern with those who passed away before – and Allah's command is a pre-ordained decree –

(39) those who conveyed Allah's Message and had taqwa of Him, fearing no one except Allah. Allah suffices as a Reckoner.

(40) Muhammad is not the father of any of your men, but the Messenger of Allah and the Final Seal of the Prophets. Allah has knowledge of all things.

(41) You who have iman! remember Allah much,

(42) and glorify Him in the morning and the evening.

(43) It is He Who calls down blessing on you, as do His angels, to bring you out of the darkness into the light. He is Most Merciful to the muminun.

(44) Their greeting on the Day they meet Him will be 'Peace!' and He has prepared a generous reward for them.

(45) O Prophet! We have sent you as a witness, and a bringer of good news and a warner,

(46) and a caller to Allah by His permission and a light-giving lamp.

(47) Give good news to the muminun that they will receive immense favour from Allah.

(48) Do not obey the kafirun and hypocrites and disregard their abuse of you. Put your trust in Allah. Allah suffices as a Protector.

(49) You who have iman! when you marry believing women and then divorce them before you have touched them, there is no 'idda for you to calculate for them, so give them a gift and let them go with kindness.

(50) O Prophet! We have made halal for you: your wives to whom you have given dowries and any slavegirls you own from the booty Allah has allotted you and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who have made hijra with you and any mumin woman who gives herself to the Prophet if the Prophet desires to marry her: exclusively for you as opposed to the rest of the muminun – We know very well what We have prescribed for them regarding their wives and any slavegirls they possess – in order that there be no restriction on you. Allah is Ever-Forgiving, Most Merciful.

(51) You may refrain from any of them you will and keep close to you any of them you will. And if you desire any you have left alone, there is nothing wrong in that. This makes it more likely they will be comforted and not be grieved, and all of them will be content with what you give them. Allah knows what is in your hearts. Allah is All-Knowing, All-Forbearing.

(52) After that no other women are halal for you nor may you exchange them for other wives, even though their beauty might be pleasing to you. with the exception of any you own as slaves. Allah is watchful over all

things.

(53) You who have iman! do not go into the Prophet's rooms except when you are invited to come and eat. Do not wait there while the food is being cooked. However, when you are called, go in, and when you have eaten, disperse, not remaining there to chat with one another. Doing that causes annoyance to the Prophet though he is too reticent to tell you so. But Allah is not reticent with the truth. When you ask his wives for something, ask them from behind a screen. That is purer for your hearts and their hearts. It is not right for you to cause annoyance to the Messenger of Allah or ever to marry his wives after him. To do that would be a dreadful thing in Allah's sight.

(54) Whether you divulge a thing or conceal it, Allah has knowledge of all things.

(55) They incur no blame in respect of their fathers or their sons or their brothers or their brothers' or sisters' sons, or their women or any slaves they own. Have taqwa of Allah. Allah is witness of all things.

(56) Allah and His angels call down blessings on the Prophet. You who have iman! call down blessings on him and ask for complete peace and safety for him.

(57) As for those who abuse Allah and His Messenger, Allah's curse is on them in this world and the Next World. He has prepared a humiliating punishment for them.

(58) And those who abuse men and women who are muminun, when they have not merited it, bear the weight of slander and clear wrongdoing.

(59) O Prophet! Tell your wives and daughters and the women of the muminun to draw their outer garments closely round themselves. This makes it more likely that they will be recognised and not be harmed. Allah is Ever-Forgiving, Most Merciful.

(60) If the hypocrites and those with sickness in their hearts and the rumour-mongers in Madina do not desist, We will set you onto them. Then they will only be your neighbours there a very short time.

(61) They are an accursed people. Wherever they are found they should be seized and mercilessly put to death.

(62) This is Allah's pattern with those who passed away before. You will not find any alteration in Allah's

pattern.

(63) People will ask you about the Last Hour. Say: 'Only Allah has knowledge of it. What will make you understand? It may be that the Last Hour is very near.'

(64) Allah has cursed the kafirun and prepared a Searing Blaze for them

(65) where they will remain timelessly, for ever and ever, not finding any protector or any helper.

(66) They will say on the Day their faces are rolled over in the Fire, 'If only we had obeyed Allah and obeyed the Messenger!'

(67) And they will say, 'Our Lord, we obeyed our masters and great men and they misguided us from the Way.

(68) Our Lord, give them double the punishment and curse them many times over!'

(69) You who have iman! do not be like those who abused Musa. Allah absolved him of what they said and he was highly honoured with Allah.

(70) You who have iman! have taqwa of Allah and speak words which hit the mark.

(71) He will put your actions right for you and forgive you your wrong deeds. All who obey Allah and His Messenger have won a mighty victory.

(72) We offered the Trust to the heavens, the earth and the mountains but they refused to take it on and shrank from it. But man took it on. He is indeed wrongdoing and ignorant.

(73) This was so that Allah might punish the men and women of the hypocrites, and the men and women of the idolaters, and turn towards the men and women of the muminun. Allah is Ever-Forgiving, Most Merciful.





# Saba

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Praise be to Allah, to Whom everything in the heavens and everything in the earth belongs, and praise be to Him in the Next World. He is the All-Wise, the All-Aware.

(2) He knows what goes into the earth and what comes out of it, and what comes down from heaven and what goes up into it. And He is the Most Merciful, the Ever-Forgiving.

(3) Those who are kafir say, 'The Hour will never come.' Say: 'Yes, by my Lord, it certainly will come!' He is the Knower of the Unseen, Whom not even the weight of the smallest particle eludes, either in the heavens or in the earth; nor is there anything smaller or larger than that which is not in a Clear Book.

(4) This is so that He may recompense those who have iman and do right actions. They will have forgiveness and generous provision.

(5) But those who strive against Our Signs, trying to nullify them, will have a punishment of agonising pain.

(6) Those who have been given knowledge see that what has been sent down to you from your Lord is the truth and that it guides to the Path of the Almighty, the Praiseworthy.

(7) Those who are kafir say, 'Shall we show you to a man who will tell you that when you have completely disintegrated, you will then be recreated all anew?

(8) Has he invented a lie against Allah or is he possessed?' No indeed! Those who do not believe in the Next World are in punishment and deeply misguided.

(9) Have they not looked at the sky and the earth in front of them and behind them? If We willed We would cause the earth to swallow them up or make great lumps fall down on them from the sky. There is certainly a Sign in that for every remorseful slave.

(10) We gave Dawud great favour from Us: 'O mountains and birds! echo with him in his praise!' And We made iron malleable for him:

(11) 'Make full-length coats of mail, measuring the links with care. And act rightly, all of you, for I see what you do.'

(12) And We gave Sulayman power over the wind – a month's journey in the morning and a month in the afternoon. And We made a fount of molten brass flow out for him. And some of the jinn worked in front of him by his Lord's permission. And if a single one of them deviates at all from Our command, We let him taste the punishment of the Searing Blaze.

(13) They made for him anything he wished: high arches and statues, huge dishes like cisterns, great built-in cooking vats. 'Work, family of Dawud, in thankfulness!' But very few of My slaves are thankful.

(14) Then when We decreed that he should die, nothing divulged his death to them except the worm which ate his staff; so that when he fell down it was made clear to the jinn that if they had truly had knowledge of the Unseen they need not have stayed there suffering humiliating punishment.

(15) There was also a sign for Saba in their dwelling place: two gardens – one to the right and one to the left. 'Eat of your Lord's provision and give thanks to Him: a bountiful land and a forgiving Lord.'

(16) But they turned away so We unleashed against them the flood from the great dam and exchanged their two gardens for two others containing bitter-tasting plants and tamarisk and a few lote trees.

(17) That is how We repaid them for their ingratitude. Are any but the ungrateful repaid like this?

(18) We placed between them and the cities We had blessed other clearly conspicuous cities, making them measured stages on the way: 'Travel between them in safety by night and day.'

(19) They said, 'Our Lord, put more distance between our staging posts.' They wronged themselves so We made legends of them and scattered them without a trace. There are certainly Signs in that for everyone who is steadfast and thankful.

(20) Iblis was correct in his assessment of them and they followed him, except for a group of the muminun.

(21) He had no authority over them except to enable Us to know those who have iman in the Next World from

those who are in doubt about it. Your Lord is the Preserver of all things.

(22) Say: 'Call on those you make claims for besides Allah. They have no power over even the smallest particle, either in the heavens or in the earth. They have no share in them. He has no need of their support.'

(23) Intercession with Him will be of no benefit except from someone who has His permission. So that when the terror has left their hearts they will say, 'What did your Lord say?' They will say, 'The truth. He is the All-High, the Most Great.'

(24) Say: 'Who provides for you from the heavens and earth?' Say: 'Allah. It is certain that one or the other of us, either we or you, is following guidance or else clearly astray.'

(25) Say: 'You will not be asked about any evil we committed and we will not be asked about what you did.'

(26) Say: 'Our Lord will bring us all together and then will judge between us with the truth. He is the Just Decider, the All-Knowing.'

(27) Say: 'Show me those you have joined to Him as associates. No indeed! He is Allah, the Almighty, the All-Wise.'

(28) We only sent you for the whole of mankind, bringing good news and giving warning. But most of mankind do not know it.

(29) They say, 'When will this promise come about if you are telling the truth?'

(30) Say: 'You have a promised appointment on a Day which you cannot delay or advance a single hour.'

(31) Those who are kafir say, 'We will never have iman in this Qur'an, nor in what came before it.' If only you could see when the wrongdoers, standing in the presence of their Lord, cast accusations back and forth at one another! Those deemed weak will say to those deemed great, 'Were it not for you, we would have been mumminun!'

(32) Those deemed great will say to those deemed weak, 'Did we debar you from the guidance when it came to you? No, it is you who were evildoers.'

(33) Those deemed weak will say to those deemed great, 'No, it was your scheming night and day when you

commanded us to reject Allah and assign equals to Him.' But they will show their remorse when they see the punishment. We will put iron collars round the necks of those who are kafir. Will they be repaid for anything but what they did?

(34) We never sent a warner into any city without the affluent people in it saying, 'We reject what you have been sent with.'

(35) They also said, 'We have more wealth and children. We are not going to be punished.'

(36) Say: 'My Lord expands the provision of anyone He wills or restricts it. But the majority of mankind do not know it.'

(37) It is not your wealth or your children that will bring you near to Us – only in the case of people who have iman and act rightly; such people will have a double recompense for what they did. They will be safe from all harm in the High Halls of Paradise.

(38) But people who strive against Our Signs, trying to nullify them, such people will be summoned to the punishment.

(39) Say: 'My Lord expands the provision of any of His slaves He wills or restricts it. But anything you expend will be replaced by Him. He is the Best of Providers.'

(40) On the Day We gather them all together and then say to the angels, 'Was it you whom these people were worshipping?'

(41) they will say, 'Glory be to You! You are our Protector, not them. No, they were worshipping the jinn. They mostly had faith in them.'

(42) 'Today you possess no power to help or harm one another.' And We will say to those who did wrong, 'Taste the punishment of the Fire which you denied.'

(43) When Our Clear Signs are recited to them, they say, 'This is nothing but a man who wants to debar you from what your fathers used to worship.' They say, 'This is nothing but an invented lie.' Those who are kafir say to the truth when it comes to them, 'This is nothing but downright magic.'

(44) We have not given them any books which they are studying nor did We send. before you. any warner to

them.

(45) Those before them also denied the truth but these people do not have even a tenth of what We gave to them. They denied My Messengers. And how complete was My denial!

(46) Say: 'I exhort you to do one thing alone: to stand before Allah in pairs and on your own and then reflect. Your companion is not possessed. He is only a warner come to you ahead of a terrible punishment.'

(47) Say: 'I have not asked you for any wage – it is all for you. My wage is the responsibility of Allah alone. He is witness of everything.'

(48) Say: 'My Lord hurls forth the Truth – the Knower of all unseen things.'

(49) Say: 'The Truth has come. Falsehood cannot originate or regenerate.'

(50) Say: 'If I am misguided, it is only to my detriment. But if I am guided, it is by what my Lord reveals to me. He is All-Hearing, Close-at-hand.'

(51) If you could only see when they are terrified, and there is no way out, and they are seized from a nearby place.

(52) They will say, 'We have iman in it,' but how can they reach out for it from a distant place -

(53) when beforehand they had rejected it, shooting forth about the Unseen from a distant place?

(54) A barrier will be set up between them and the thing that they desire, just as was done with their kind before. They too were in a state of crippling doubt.



# Faatir

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Praise be to Allah, the Bringer into Being of the heavens and earth, He who made the angels messengers, with wings – two, three or four. He adds to creation in any way He wills. Allah has power over all things.

(2) Any mercy Allah opens up to people, no one can withhold, and any He withholds, no one can afterwards release. He is the Almighty, the All-Wise.

(3) Mankind! remember Allah's blessing to you. Is there any creator other than Allah providing for you from heaven and earth? There is no god but Him. So how have you been perverted?

(4) If they deny you, Messengers before you were also denied. All matters return to Allah.

(5) Mankind! Allah's promise is true. Do not let the life of the dunya delude you and do not let the Deluder delude you about Allah.

(6) Shaytan is your enemy so treat him as an enemy. He summons his party so they will be among the people of the Searing Blaze.

(7) Those who are kafir will suffer a harsh punishment. But those who have iman and do right actions will receive forgiveness and an immense reward.

(8) And what of him the evil of whose actions appears fine to him so that he sees them as good? Allah misguides whoever He wills and guides whoever He wills. So do not let yourself waste away out of regret for them. Allah knows what they do.

(9) It is Allah who sends the winds which raise the clouds which We then drive to a dead land and by them bring the earth to life after it was dead. That is how the Resurrection will be.

(10) If anyone wants power, all power belongs to Allah. All good words rise to Him and virtuous deeds elevate

them. But people who plot evil deeds will suffer a harsh punishment. The plotting of such people is profitless.

(11) Allah created you from dust and then from a drop of sperm and then made you into pairs. No female becomes pregnant or gives birth except with His knowledge. And no living thing lives long or has its life cut short without that being in a Book. That is easy for Allah.

(12) The two seas are not the same: the one is sweet, refreshing, delicious to drink, the other salty, bitter to the taste. Yet from both of them you eat fresh flesh and extract ornaments for yourselves to wear; and you see ships on them, cleaving through the waves so that you can seek His bounty and so that hopefully you will be thankful.

(13) He makes night merge into day and day merge into night, and He has made the sun and moon subservient, each one running until a specified time. That is Allah, your Lord. The Kingdom is His. Those you call on besides Him have no power over even the smallest speck.

(14) If you call on them they will not hear your call, and were they to hear, they would not respond to you. On the Day of Rising they will reject your making associates of them. No one can inform you like One who is All-aware.

(15) Mankind! you are the poor in need of Allah whereas Allah is the Rich Beyond Need, the Praiseworthy.

(16) If He wills He can dispense with you and bring about a new creation.

(17) That is not difficult for Allah.

(18) No burden-bearer can bear another's burden. If someone weighed down calls for help to bear his load, none of it will be borne for him, even by his next of kin. You can only warn those who fear their Lord in the Unseen and establish salat. Whoever is purified, is purified for himself alone. Allah is your final destination.

(19) The blind and seeing are not the same

(20) nor are darkness and light

(21) nor are cool shade and fierce heat.

(22) The living and dead are not the same. Allah makes anyone He wills hear but you cannot make those in

the grave hear.

(23) You are only a warner.

(24) We have sent you with the truth bringing good news and giving warning. There is no community to which a warner has not come.

(25) If they deny you, those before them also denied the truth. Their Messengers came to them with Clear Signs, and psalms and the Illuminating Book.

(26) Then I seized hold of those who were kafir and how absolute was My rejection!

(27) Do you not see that Allah sends down water from the sky and by it We bring forth fruits of varying colours? And in the mountains there are streaks of white and red, of varying shades, and rocks of deep jet black.

(28) And mankind and beasts and livestock are likewise of varying colours. Only those of His slaves with knowledge have fear of Allah. Allah is Almighty, Ever-Forgiving.

(29) Those who recite the Book of Allah and establish salat and give of what We have provided for them, secretly and openly, hope for a transaction which will not prove profitless:

(30) that He will pay them their wages in full and give them more from His unbounded favour. He is Ever-Forgiving, Ever-Thankful.

(31) What We have revealed to you of the Book is the truth, confirming what came before it. Allah is aware of and sees His slaves.

(32) Then We made Our chosen slaves inherit the Book. But some of them wrong themselves; some are ambivalent; and some outdo each other in good by Allah's permission. That is the great favour.

(33) They will enter Gardens of Eden where they will be adorned with gold bracelets and pearls, and where their clothing will be of silk.

(34) They will say, 'Praise be to Allah who has removed all sadness from us. Truly our Lord is Ever-Forgiving, Ever-Thankful:



(35) He who has lodged us, out of His favour, in the Abode of Permanence where no weariness or fatigue affects us.'

(36) Whereas for those who are kafir there will be the Fire of Hell. They will not be killed off so that they die and its punishment will not be lightened for them. That is how We repay every thankless man.

(37) They will shout out in it, 'Our Lord! take us out! We will act rightly, differently from the way we used to act!' Did We not let you live long enough for anyone who was going to pay heed to pay heed? And did not the warner come to you? Taste it then! There is no helper for the wrongdoers.

(38) Allah knows the Unseen of the heavens and earth. Allah knows what the heart contains.

(39) It is He who made you khalifs on the earth. So whoever is kafir, his kufr is against himself. In Allah's sight, the kufr of the kafirun only increases their loathsomeness; the kufr of the kafirun only increases their loss.

(40) Say: 'Have you thought about your partner gods, those you call upon besides Allah? Show me what they have created of the earth; or do they have a partnership in the heavens?' Have We given them a Book whose Clear Signs they follow? No indeed! The wrongdoers promise each other nothing but delusion.

(41) Allah keeps a firm hold on the heavens and earth, preventing them from vanishing away. And if they vanished no one could then keep hold of them. Certainly He is Most Forbearing, Ever-Forgiving.

(42) They swore by Allah with their most earnest oaths that if a warner came to them they would be better guided than any other community. But then when a warner did come to them, it only increased their aversion,

(43) shown by their arrogance in the land and evil plotting. But evil plotting envelops only those who do it. Do they expect anything but the pattern of previous peoples? You will not find any changing in the pattern of Allah. You will not find any alteration in the pattern of Allah.

(44) Have they not travelled in the land and seen the final fate of those before them? They were far greater than them in strength. Allah cannot be withstood in any way, either in the heavens or on earth. He is All-Knowing, All-Powerful.

(45) If Allah were to take mankind to task for what they have earned, He would not leave a single creature crawling on it, but He is deferring them until a specified time. Then, when their time comes, Allah sees His

slaves!



## Yaseen

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Ya Sin.

(2) By the Wise Qur'an.

(3) Truly you are one of the Messengers

(4) on a Straight Path.

(5) The revelation of the Almighty, the Most Merciful

(6) so that you may warn a people whose fathers were not warned and who are therefore unaware.

(7) The Word has been justly carried out against most of them so they have no iman.

(8) We have put iron collars round their necks reaching up to the chin, so that their heads are forced back.

(9) We have placed a barrier in front of them and a barrier behind them, blindfolding them so that they cannot see.

(10) It makes no difference to them whether you warn them or do not warn them: they will not have iman.

(11) You can only warn those who act on the Reminder and fear the All-Merciful in the Unseen. Give them the good news of forgiveness and a generous reward.

(12) We bring the dead to life and We record what they send ahead and what they leave behind. We have listed everything in a clear register.

(13) Make an example for them of the inhabitants of the city when the Messengers came to it.

(14) When We sent them two and they denied them both, so We reinforced them with a third. They said, 'Truly We have been sent to you as Messengers.'

(15) They said, 'You are nothing but human beings like ourselves. The All-Merciful has not sent down anything. You are simply lying.'

(16) They said, 'Our Lord knows we have been sent as Messengers to you.'

(17) We are only responsible for clear transmission.'

(18) They said, 'We see an evil omen in you. If you do not stop we will stone you and you will suffer a painful punishment at our hands.'

(19) They said, 'Your evil omen is in yourselves. Is it not just that you have been reminded? No, you are an unbridled people!'

(20) A man came running from the far side of the city, saying, 'My people! follow the Messengers!'

(21) Follow those who do not ask you for any wage and who have received guidance.

(22) Why indeed should I not worship Him Who brought me into being, Him to Whom you will be returned?

(23) Am I to take as gods instead of Him those whose intercession, if the All-Merciful desires harm for me, will not help me at all and cannot save me?

(24) In that case I would clearly be misguided.

(25) I have iman in your Lord so listen to me!'

- (26) He was told, 'Enter the Garden!' He said, 'If my people only knew
- (27) how my Lord has forgiven me and placed me among the honoured ones!'
- (28) We did not send down to his people any host from heaven after him nor would We send one down.
- (29) It was but one Great Blast and they were extinct.
- (30) Alas for My slaves! No Messenger comes to them without their mocking him.
- (31) Do they not see how many generations before them We have destroyed and that they will not return to them?
- (32) Each and every one will be summoned to Our presence.
- (33) A Sign for them is the dead land which We bring to life and from which We bring forth grain of which they eat.
- (34) We place in it gardens of dates and grapes, and cause springs to gush out in it,
- (35) so they may eat its fruits – they did not do it themselves. So will they not be thankful?
- (36) Glory be to Him who created all the pairs: from what the earth produces and from themselves and from things unknown to them.
- (37) A Sign for them is the night: We peel the day away from it and there they are in darkness.
- (38) And the sun runs to its resting place. That is the decree of the Almighty, the All-Knowing.
- (39) And We have decreed set phases for the moon, until it ends up looking like an old palm spathe.
- (40) It is not for the sun to overtake the moon nor for the night to outstrip the day; each one is swimming in a sphere.
- (41) A Sign for them is that We carried their families in the laden ship.
- (42) And We have created for them the like of it in which they sail.

(43) If We wished, We could drown them with no one to hear their cry, and then they would not be saved –

(44) except as an act of mercy from Us, to give them enjoyment for a time.

(45) They are told, 'Have taqwa of what is before you and behind you so that hopefully you will have mercy shown to you.'

(46) Not one of your Lord's Signs comes to them without their turning away from it.

(47) And when they are told, 'Spend from the provision Allah has given you,' those who are kafir say to those who have iman, 'Why should we feed someone whom, if He wished, Allah would feed Himself? You are clearly in error.'

(48) And they say, 'When will this promise come about if you are telling the truth?'

(49) What are they waiting for but one Great Blast to seize them while they are quibbling?

(50) They will not be able to make a will or return to their families.

(51) The Trumpet will be blown and at once they will be sliding from their graves towards their Lord.

(52) They will say, 'Alas for us! Who has raised us from our resting-place? This is what the All-Merciful promised us. The Messengers were telling the truth.'

(53) It will be but one Great Blast, and they will all be summoned to Our presence.

(54) Today no self will be wronged in any way. You will only be repaid for what you did.

(55) The Companions of the Garden are busy enjoying themselves today,

(56) they and their wives reclining on couches in the shade.

(57) They will have fruits there and whatever they request.

(58) 'Peace!' A word from a Merciful Lord.

(59) 'Keep yourselves apart today, you evildoers!

(60) Did I not make a contract with you, tribe of Adam, not to worship Shaytan, who truly is an outright enemy to you,

(61) but to worship Me? That is a straight path.

(62) He has led huge numbers of you into error. Why did you not use your intellect?

(63) This is the Hell that you were promised.

(64) Roast in it today because you were kafirun.'

(65) Today We seal up their mouths and their hands speak to us, and their feet bear witness to what they have earned.

(66) If We wished, We could put out their eyes. Then, though they might race for the path, how would they see?

(67) If We wished, We could transform them where they stand so they would neither be able to go out nor return.

(68) When We grant long life to people, We return them to their primal state. So will you not use your intellect?

(69) We did not teach him poetry nor would it be right for him. It is simply a reminder and a clear Qur'an

(70) so that you may warn those who are truly alive and so that the Word may be carried out against the kafirun.

(71) Have they not seen how We created for them, by Our own handiwork, livestock which are under their control?

(72) We have made them tame for them and some they ride and some they eat.

(73) And they have other uses for them, and milk to drink. So will they not be thankful?

(74) They have taken gods besides Allah so that perhaps they may be helped.

(75) They cannot help them even though they are an army mobilised in their support.

(76) So do not let their words distress you. We know what they keep secret and what they divulge.

(77) Does not man see that We created him from a drop yet there he is, an open antagonist!

(78) He makes likenesses of Us and forgets his own creation, saying, 'Who will give life to bones when they are decayed?'

(79) Say 'He who made them in the first place will bring them back to life. He has total knowledge of each created thing;

(80) He Who produces fire for you from green trees so that you use them to light your fires.'

(81) Does He who created the heavens and earth not have the power to create the same again? Yes indeed! He is the Creator, the All-Knowing.

(82) His command when He desires a thing is just to say to it, 'Be!' and it is.

(83) Glory be to Him Who has the Dominion of all things in His Hand. To Him you will be returned.



# As-Saaffaat

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) By those drawn up in ranks,

(2) and by the warners crying warning,

(3) and by the reciters of the Reminder:

(4) your God is One:

(5) Lord of the heavens and the earth and everything between them; Lord of the Easts.

(6) We have adorned the lowest heaven with the beauty of the planets

(7) and guarded it against every defiant shaytan.

(8) They cannot eavesdrop on the Highest Assembly and they are stoned from every side,

(9) repelled with harshness – they will suffer eternal punishment –

(10) except for him who snatches a snippet and then is pursued by a piercing flame.

(11) Ask them for a fatwa: is it they who are stronger in structure or other things We have created? We created them from sticky clay.

(12) No wonder you are surprised as they laugh with scorn!

(13) When they are reminded they do not pay heed.

(14) When they see a Sign they only laugh with scorn.



- (15) They say, 'This is just downright magic.
- (16) When we are dead and turned to dust and bones will we then be raised up again alive?
- (17) And our earlier ancestors as well?'
- (18) Say: 'Yes, and you will be in a despicable state.'
- (19) There will be but one Great Blast and then their eyes will open.
- (20) They will say, 'Alas for us! This is the Day of Reckoning!'
- (21) This is the Day of Decision you used to deny.
- (22) Assemble those who did wrong together with their associates and what they worshipped
- (23) besides Allah, and guide them to the Path of the Blazing Fire!
- (24) And call them to a halt. They will be asked:
- (25) 'Why are you not helping one another?'
- (26) No, today they come in absolute submission.
- (27) They will confront each other, questioning one another.
- (28) One group will say, 'You used to come at us from a position of power.'
- (29) The others will say, 'The truth is that you were not muminun.
- (30) We had no authority over you. Rather you were unbridled people.
- (31) Our Lord's Word has been carried out against us, that we would taste it.
- (32) We misled you and we were ourselves misled.'
- (33) On that Day they will be partners in the punishment.

(34) That is how We deal with evildoers.

(35) When they were told, 'There is no god but Allah,' they were arrogant.

(36) They said, 'Are we to forsake our gods for a mad poet?'

(37) Rather he has brought the truth and confirmed the Messengers.

(38) You will definitely taste the painful punishment

(39) and you will only be repaid for what you did –

(40) except for Allah's chosen slaves.

(41) They will have preordained provision:

(42) sweet fruits and high honour

(43) in Gardens of Delight

(44) on couches face to face;

(45) a cup from a flowing spring passing round among them,

(46) as white as driven snow, delicious to those who drink,

(47) which has no headache in it and does not leave them stupefied.

(48) There will be dark-eyed maidens with them, with eyes reserved for them alone,

(49) just like closely guarded pearls.

(50) They will confront each other, questioning one another.

(51) One of them will say, 'I used to have a friend

(52) who would say to me, "Are you one of those who say that it is true:

(53) that when we have died and are turned to dust and bones, we will face a Reckoning?”

(54) He will say, ‘Are you looking down?’

(55) So he will look down and see him in the midst of the Blazing Fire

(56) and say, ‘By Allah, you almost ruined me!

(57) If it were not for the blessing of my Lord, I would have been among those arraigned.

(58) Are we not going to die,

(59) except for our first death? Are we not going to be punished?

(60) Truly this is the Great Victory!

(61) It is for the like of this that all workers should work!’

(62) Is that better by way of hospitality or the tree of Zaqqum

(63) which We have made to be an ordeal for the wrongdoers?

(64) It is a tree that emerges in the depths of the Blazing Fire.

(65) Its fruits are just like the heads of shaytans.

(66) They will eat from it and fill their bellies with it.

(67) Then they will have a boiling brew to drink on top of it.

(68) Then their destination will be the Blazing Fire.

(69) They found their fathers misguided

(70) and they are following hard upon their heels.

(71) Most of the earlier peoples went astray before them

(72) though We sent warners to them.

(73) See the final fate of those who were warned –

(74) except for Allah's chosen slaves.

(75) Nuh called out to Us and what an excellent Responder We are!

(76) We rescued him and his family from the terrible plight

(77) and made his descendants the survivors;

(78) and We left the later people to say of him:

(79) 'Peace be upon Nuh among all beings!'

(80) That is how we recompense the good-doers.

(81) He truly was one of Our slaves who are muminun.

(82) Then We drowned the rest.

(83) One of his followers in iman was Ibrahim

(84) when he came to his Lord with an unblemished heart,

(85) and said to his father and his people, 'What are you worshipping?

(86) Is it falsehood – gods besides Allah – that you desire?

(87) So what are your thoughts about the Lord of all the worlds?'

(88) He took a look at the stars

(89) and said, 'I am sick.'

(90) So they turned their backs on him.

(91) He turned surreptitiously to their gods and said, 'Do you not eat?
(92) What is the matter with you that you do not speak?'
(93) He turned on them, striking out with his right hand.
(94) They came rushing back to him.
(95) He said, 'Do you worship something you have carved
(96) when Allah created both you and what you do?'
(97) They said, 'Build a pyre for him and fling him into the blaze!'
(98) They tried to outwit him but We made them the lowest.
(99) He said, 'I am going towards my Lord; He will be my guide.
(100) My Lord, bestow on me a right-acting child!'
(101) And We gave him the good news of a forbearing boy.
(102) When he was of an age to work with him, he said, 'My son, I saw in a dream that I must sacrifice you. What do you think about this?' He said, 'Do as you are ordered, father. Allah willing, you will find me resolute.'
(103) Then when they had both submitted and he had lain him face down on the ground,
(104) We called out to him, 'Ibrahim!
(105) you have discharged your vision.' That is how We recompense good-doers.
(106) This was indeed a most manifest trial.
(107) We ransomed him with a mighty sacrifice
(108) and left the later people saying of him:
(109) 'Peace be upon Ibrahim.'

(110) That is how We recompense good-doers.

(111) He truly was one of Our mumin slaves.

(112) We gave him the good news of Ishaq, a Prophet, one of the righteous.

(113) We showered blessings upon him and upon Ishaq. Among their descendants are good-doers and also people who clearly wrong themselves.

(114) We showed great kindness to Musa and Harun.

(115) We rescued them and their people from their terrible plight.

(116) We supported them and so they were the victors.

(117) We gave them the clarifying Book

(118) and guided them on the Straight Path,

(119) and left the later people saying of them,

(120) 'Peace be upon Musa and Harun!'

(121) That is how We recompense good-doers.

(122) They truly were among Our slaves who are muminun.

(123) Ilyas was one of the Messengers.

(124) When he said to his people, 'Will you not have taqwa?

(125) Do you call on Baal and abandon the Best of Creators?

(126) Allah is your Lord and Lord of your forefathers, the previous peoples,'

(127) they denied him and so they will be among those arraigned –

(128) except for Allah's chosen slaves.

(129) We left the later people saying of him,

(130) 'Peace be upon the family of Yasin!'

(131) That is how We recompense good-doers.

(132) He truly was one of Our slaves who are muminun.

(133) And Lut was one of the Messengers.

(134) When We rescued him and all his family –

(135) except an old woman among those who stayed behind.

(136) Then We utterly destroyed the rest.

(137) And you pass by them in the daytime and at night.

(138) So will you not use your intellect?

(139) Yunus too was one of the Messengers.

(140) When he ran away to the fully laden ship

(141) and cast lots and lost.

(142) Then the fish devoured him and he was to blame.

(143) Had it not been that he was a man who glorified Allah,

(144) he would have remained inside its belly until the Day they are raised again.

(145) So We cast him up onto the beach and he was sick;

(146) and We caused a gourd tree to grow over him.

(147) We sent him to a hundred thousand or even more.

(148) They had iman and so We gave them enjoyment for a time.

(149) Ask them for a fatwa: does your Lord have daughters while they themselves have sons?

(150) Or did We create the angels female, with them as witnesses?

(151) No indeed, it is one of their blatant lies to say,

(152) 'Allah has given birth'. They are truly liars.

(153) Has He chosen daughters over sons?

(154) What is the matter with you? How do you reach your judgement?

(155) Will you not pay heed?

(156) Or do you have some clear authority?

(157) Bring your Book, then, if you are telling the truth!

(158) They claim there is a blood-tie between Him and the jinn but the jinn know very well that they will be arraigned.

(159) Glory be to Allah above what they describe –

(160) except for Allah's chosen slaves.

(161) You and those you worship:

(162) you will entice no one to them

(163) except for him who is to roast in the Blazing Fire.

(164) 'There is not one of us who does not have a known station.

(165) We are those drawn up in ranks.

(166) We are those who glorify.'



(167) They used to say,

(168) 'If we had only had a Reminder from the previous peoples,

(169) we would certainly have been sincere slaves of Allah!'

(170) But they have rejected it and they will soon know!

(171) Our Word was given before to Our slaves, the Messengers,

(172) that they would certainly be helped.

(173) It is Our army which will be victorious.

(174) Therefore turn from them for a time.

(175) And watch them, for they will soon see!

(176) Are they trying to hasten Our punishment?

(177) When it descends in their courtyard – how evil will be the morning of those who were warned!

(178) Therefore turn from them for a time.

(179) And watch, for they will soon see!

(180) Glory be to your Lord, the Lord of Might, beyond anything they describe.

(181) And peace be upon the Messengers.

(182) And praise be to Allah, the Lord of all the worlds!



## Saad

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Sâd By the Qur'an holding the Remembrance.

(2) But those who are kafir are full of vainglory and entrenched in hostility.

(3) How many generations We have destroyed before them! And they cried out when it was too late to escape.

(4) They are surprised that a warner should come to them from among themselves. The kuffar say, 'This is a lying magician.

(5) Has he turned all the gods into One God? That is truly astonishing!'

(6) Their leaders went off saying, 'Carry on as you are! Hold fast to your gods. This is clearly something planned.

(7) We have not heard of this in the old religion. This is merely something contrived.

(8) Has the Reminder been sent down to him out of all of us?' They are in doubt about My Reminder. They have yet to taste My punishment.

(9) Or do they possess the treasures of your Lord's mercy, the Almighty, the Ever-Giving?

(10) Or does the kingdom of the heavens and earth and everything between them belong to them? Let them, in that case, climb the ropes to heaven!

(11) Even a whole army of Confederates will be routed there!

- (12) Before them the people of Nuh denied the truth, as did 'Ad and Pharaoh of the Stakes,
- (13) and Thamud and the people of Lut and the Companions of the Thicket.\* Those too were Confederates.
- (14) Each one of them denied the Messengers and so My punishment was justly carried out.
- (15) These people too are only awaiting a single Blast and it will not be repeated.
- (16) They say, 'Our Lord, advance our share to us before the Day of Reckoning.'
- (17) Be steadfast in the face of what they say and remember Our slave Dawud, who possessed true strength. He truly turned to his Lord.
- (18) We subjected the mountains to glorify with him in the evening and at sunrise.
- (19) And also the birds, flocking together, all of them turned to Him.
- (20) We made his kingdom strong and gave him wisdom and decisive speech.
- (21) Has the story of the litigants reached you? How they climbed up to the Upper Room
- (22) and came in on Dawud who was alarmed by them. They said, 'Do not be afraid. We are two litigants, one of whom has acted unjustly towards the other, so judge between us with truth and do not be unjust and guide us to the Right Path.
- (23) This brother of mine has ninety-nine ewes and I have only one. He said, "Let me have charge of it," and got the better of me with his words.'
- (24) He said, 'He has wronged you by asking for your ewe to add to his ewes. Truly many partners are unjust to one another – except those who have iman and do right actions, and how few they are!' Dawud realised that We had put him to the test. He begged forgiveness from his Lord and fell down prone, prostrating, and repented.
- (25) So We forgave him for that and he has nearness to Us and a good Homecoming.
- (26) 'Dawud! We have made you a khalif on the earth, so judge between people with truth and do not follow your own desires. letting them misguide you from the Way of Allah. Those who are misguided from the Way of

Allah will receive a harsh punishment because they forgot the Day of Reckoning.'

(27) We did not create heaven and earth and everything between them to no purpose. That is the opinion of those who are kafir. Woe to those who are kafir, because of the Fire!

(28) Would We make those who have iman and do right actions the same as those who cause corruption on the earth? Would We make those who have taqwa the same as the dissolute?

(29) It is a Book We have sent down to you, full of blessing, so let people of intelligence ponder its Signs and take heed.

(30) We gave Dawud Sulayman. What an excellent slave! He truly turned to his Lord.

(31) When swift horses, champing at the bit, were displayed before him in the afternoon,

(32) he said, 'I have put the love of good things above the remembrance of my Lord until the sun disappeared behind its veil.

(33) Return them to me!' And he set about slashing through their shanks and necks.

(34) We tested Sulayman and placed a lifeless body on his throne. Then he made tawba.

(35) He said, 'My Lord, forgive me and give me a kingdom the like of which will never be granted to anyone after me. Truly You are the Ever-Giving.'

(36) So We subjected the wind to him to blow at his command, softly, wherever he directed.

(37) And the shaytans, every builder and diver,

(38) and others of them, yoked together in chains.

(39) 'This is Our gift: so bestow it or withhold it without reckoning.'

(40) He will have nearness to Us and a good Homecoming.

(41) Remember Our slave Ayyub when he called on his Lord: 'Shaytan has afflicted me with exhaustion and suffering.'

(42) 'Stamp your foot! Here is a cool bath and water to drink.'

(43) We gave him back his family and the same again with them as a mercy from Us and a reminder for people of intellect.

(44) 'Take a bundle of rushes in your hand and strike with that but do not break your oath.' We found him steadfast. What an excellent slave! He truly turned to his Lord.

(45) And remember Our slaves Ibrahim, Ishaq and Ya'qub, men of true strength and inner sight.

(46) We purified their sincerity through sincere remembrance of the Abode.

(47) In Our eyes they are among the best of chosen men.

(48) Remember Our slaves Isma'il, Al-Yasa' and Dhu'l-Kifl; each of them was among the best of men.

(49) This is a Reminder. Those who have taqwa will have a good Homecoming:

(50) Gardens of Eden, whose gates will be open to them,

(51) where they will recline, calling for plentiful fruit and drink;

(52) and there will be dark-eyed maidens with them with eyes reserved for them alone.

(53) This is what you are promised on the Day of Reckoning.

(54) This is Our provision which will never run out.

(55) This! Whereas for the profligate there is an evil Homecoming:

(56) Hell, where they will roast. What an evil resting-place!

(57) This! So let them taste it – boiling water and scalding pus,

(58) and other such torments.

(59) This! A crowd hurtling in with you. There is no welcome for them. They will certainly roast in the Fire.

(60) They will say, 'No, it is you who have no welcome. It is you who brought it upon us. What an evil place to settle!'

(61) They will say, 'Our Lord, give him who brought this on us double the punishment in the Fire!'

(62) They will say, 'How is it that we do not see some men whom we used to count among the worst of people?'

(63) Did we turn them into figures of fun? Did our eyes disdain to look at them?'

(64) All this is certainly true – the bickering of the people of the Fire.

(65) Say: 'I am only a warner. There is no god except Allah, the One, the All-Conquering,

(66) Lord of the heavens and the earth and everything between them, the Almighty, the Endlessly Forgiving.'

(67) Say: 'This is momentous news

(68) yet you ignore it!

(69) I knew nothing of the Highest Assembly when they debated.

(70) It is only revealed to me that I am a clear warner.'

(71) Your Lord said to the angels, 'I am going to create a human being out of clay.

(72) When I have formed him and breathed My Ruh into him, fall down in prostration to him!'

(73) So the angels prostrated, all of them together,

(74) except for Iblis who was arrogant and was one of the kafirun.

(75) He said, 'Iblis, what prevented you prostrating to what I created with My own Hands? Were you overcome by arrogance or are you one of the exalted?'

(76) He said, 'I am better than him. You created me from fire but You created him from clay.'

(77) He said, 'Get out! you are accursed!

(78) My curse is upon you until the Day of Reckoning.'

(79) He said, 'My Lord, grant me a reprieve until the Day they are raised again.'

(80) He said, 'You are among the reprieved

(81) until the Day whose time is known.'

(82) He said, 'By Your might, I will mislead all of them

(83) except for Your chosen slaves among them.'

(84) He said, 'By the truth – and I speak the truth –

(85) I will fill up Hell with you and every one of them who follows you.'

(86) Say: 'I do not ask you for any wage for it, nor am I a man of false pretensions.

(87) It is simply a reminder to all the worlds.

(88) You will come to know what it is talking about after a while.'



# Az-Zumar

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) The revelation of the Book is from Allah, the Almighty, the All-Wise.
- (2) We have sent down the Book to you with truth. So worship Allah, making your deen sincerely His.
- (3) Indeed is the sincere deen not Allah's alone? If people take protectors besides Him – 'We only worship them so that they may bring us nearer to Allah' – Allah will judge between them regarding the things about which they differed. Allah does not guide anyone who is an ungrateful liar.
- (4) If Allah had desired to have a son He would have chosen whatever He wished from what He has created. Glory be to Him! He is Allah, the One, the All-Conquering.
- (5) He created the heavens and the earth with truth. He wraps the night around the day and wraps the day around the night, and has made the sun and moon subservient, each one running for a specified term. Is He not indeed the Almighty, the Endlessly Forgiving?
- (6) He created you from a single self, then produced its mate from it, and sent down livestock to you – eight kinds in pairs. He creates you stage by stage in your mothers' wombs in a threefold darkness. That is Allah, your Lord. Sovereignty is His. There is no god but Him. So what has made you deviate?
- (7) If you are ungrateful, Allah is rich beyond need of any of you and He is not pleased with ingratitude in His slaves. But if you are grateful, He is pleased with you for that. No burden-bearer can bear another's burden. Then you will return to your Lord and He will inform you of what you did. He knows what the heart contains.
- (8) When harm touches man he calls upon his Lord, making tawba to Him. Then when He grants him a blessing from Him, he forgets what he was calling for before and ascribes rivals to Allah, so as to misguide others from His Way. Say: 'Enjoy your kufr for a little while. You are among the Companions of the Fire.'
- (9) What of him who spends the night hours in prayer, prostrating and standing up, mindful of the Next World,



hoping for the mercy of his Lord? Say: 'Are they the same – those who know and those who do not know?' It is only people of intelligence who pay heed.

(10) Say: 'Slaves of Mine who have iman! have taqwa of your Lord. For those who do good in this world there is good and Allah's earth is spacious. The steadfast will be paid their wages in full without any reckoning.'

(11) Say: 'I am commanded to worship Allah, making my deen sincerely His.

(12) And I am commanded to be the first of the Muslims.'

(13) Say: 'I fear, were I to disobey my Lord, the punishment of a Terrible Day.'

(14) Say: 'It is Allah I worship, making my deen sincerely His,

(15) so worship anything you will apart from Him!' Say: 'The real losers are those who lose themselves and their families on the Day of Rising.' Is not that clear loss?

(16) They will have awnings of Fire above them and awnings below them. By that Allah strikes fear into His slaves: 'So have taqwa, My slaves, of Me!'

(17) Those who shun the worship of false gods and turn towards Allah will have good news. So give good news to My slaves.

(18) Those who listen well to what is said and follow the best of it, they are the ones whom Allah has guided, they are the people of intelligence.

(19) But as for those against whom the decree of Punishment is justly carried out, can you rescue those who are in the Fire?

(20) But those who have taqwa of their Lord will have high-ceilinged Halls, and more such Halls built one above the other, and rivers flowing under them. That is Allah's promise. Allah does not break His promise.

(21) Do you not see that Allah sends down water from the sky and threads it through the earth to emerge as springs and then by it brings forth crops of varying colours, which then wither and you see them turning yellow and then He makes them into broken stubble? There is a reminder in that for people of intelligence.

(22) Is he whose breast is opened to Islam, and who is therefore illuminated by his Lord . . . ? Woe to those whose hearts are hardened against the remembrance of Allah! Such people are clearly misguided.

(23) Allah has sent down the Supreme Discourse, a Book consistent in its frequent repetitions. The skins of those who fear their Lord tremble at it and then their skins and hearts yield softly to the remembrance of Allah. That is Allah's guidance by which He guides whoever He wills. And no one can guide those whom Allah misguides.

(24) Is someone who tries to shield himself with his face from the worst of the torment on the Day of Rising . . . ? The wrongdoers will be told, 'Taste what you have earned.'

(25) Those before them also denied the truth and the punishment came upon them from where they did not expect.

(26) So Allah made them taste disgrace in the life of this world and the punishment of the Next World is far worse if they only knew.

(27) We have given all kinds of examples to people in this Qur'an, so that hopefully they will pay heed –

(28) an Arabic Qur'an with no distortion in it, so that hopefully they will have taqwa.

(29) Allah has made a metaphor for them of a man owned by several partners in dispute with one another and another man wholly owned by a single man. Are they the same? Praise be to Allah! The fact is that most of them do not know.

(30) You will die and they too will die.

(31) Then on the Day of Rising you will argue in the presence of your Lord.

(32) Who could do greater wrong than those who lie about Allah and deny the truth when it comes to them? Do the kuffar not have a dwelling place in Hell?

(33) He who brings the truth and those who confirm it – those are the people who have taqwa.

(34) They will have anything they wish for with their Lord. That is the recompense of the good-doers.

(35) So that Allah may erase from them the worst of what they did and pay them their wages for the best of what they did.

(36) Is Allah not enough for His slave? Yet they try to scare you with others apart from Him. If Allah misguides someone, he has no guide

(37) and if Allah guides someone, he cannot be misguided. Is Allah not Almighty, Exactor of Revenge?

(38) If you ask them, 'Who created the heavens and the earth?' they will say, 'Allah.' Say: 'So what do you think? If Allah desires harm for me, can those you call upon besides Allah remove His harm? Or if He desires mercy for me, can they withhold His mercy?' Say: 'Allah is enough for me. All those who truly trust put their trust in Him.'

(39) Say: 'My people, do as you think best; that is what I am doing. You will soon know

(40) who will receive a punishment which disgraces him and will unleash against himself an everlasting punishment.'

(41) We have sent down to you the Book for mankind with truth. So whoever is guided is guided to his own good and whoever is misguided, it is to his detriment. You are not set over them as a guardian.

(42) Allah takes back people's souls when their death arrives and those who have not yet died, while they are asleep. He keeps hold of those whose death has been decreed and sends the others back for a specified term. There are certainly Signs in that for people who reflect.

(43) Or have they adopted intercessors besides Allah? Say: 'Even though they do not control a thing and have no awareness?'

(44) Say: 'Intercession is entirely Allah's affair. The kingdom of the heavens and earth is His. Then you will be returned to Him.'

(45) When Allah is mentioned on His own, the hearts of those who do not believe in the akhira shrink back shuddering, but when others apart from Him are mentioned, they jump for joy.

(46) Say: 'O Allah, Originator of the heavens and the earth. Knower of the Unseen and the Visible. You will

judge between Your slaves regarding what they differed about.'

(47) If those who did wrong owned everything on earth, and the same again with it, they would offer it as a ransom to save themselves from the evil of the punishment on the Day of Rising. What confronts them from Allah will be something they did not reckon with.

(48) What confronts them will be the evil actions which they earned and what they used to mock at will engulf them.

(49) When harm touches man he calls on Us. Then when We grant him a blessing from Us he says, 'I have only been given this because of my knowledge.' In fact it is a trial but most of them do not know it.

(50) Those who came before them also said that, but what they earned did not avail them.

(51) The evil deeds they earned caught up with them. And the evil deeds which the wrongdoers among these people earn will also catch up with them and they can do nothing to prevent it.

(52) Do they not know that Allah expands the provision of anyone He wills and restricts it? There are certainly Signs in that for people who have iman.

(53) Say: 'My slaves, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful.'

(54) Turn in repentance to your Lord and submit to Him before punishment comes upon you, for then you cannot be helped.

(55) Follow the best that has been sent down to you from your Lord before the punishment comes upon you suddenly when you are not expecting it;

(56) lest anyone should say, 'Alas for me for neglecting what Allah was due, and being one of the scoffers!'

(57) or lest they should say, 'If only Allah had guided me, I would have had taqwa,'

(58) or lest he should say, when he sees the punishment, 'If only I could have another chance so that I could be a good-doer!'

(59) 'No, the fact is that My Signs came to you but you denied them and were arrogant and were one of the kafirun.'

(60) On the Day of Rising you will see those who lied against Allah with their faces blackened. Do not the arrogant have a dwelling place in Hell?

(61) Allah will give security those who had taqwa in their victorious Safe Haven. No evil will touch them and they will know no sorrow.

(62) Allah is the Creator of everything and He is Guardian over everything.

(63) The keys of the heavens and earth belong to Him. It is those who reject Allah's Signs who are the losers.

(64) Say: 'Do you order me to worship something other than Allah, you ignorant people?'

(65) It has been revealed to you and those before you: 'If you associate others with Allah, your actions will come to nothing and you will be among the losers.'

(66) No! Worship Allah and be among the thankful.

(67) They do not measure Allah with His true measure. The whole earth will be a mere handful for Him on the Day of Rising, the heavens folded up in His right hand. Glory be to Him! He is exalted above the partners they ascribe!

(68) The Trumpet will be blown and those in the heavens and those in the earth will all lose consciousness, except those Allah wills. Then it will be blown a second time and at once they will be standing upright, looking on.

(69) And the earth will shine with the Pure Light of its Lord; the Book will be put in place; the Prophets and witnesses will be brought; it will be decided between them with the truth; and they will not be wronged.

(70) Every self will be repaid in full for what it did. He knows best what they are doing.

(71) Those who are kafir will be driven to Hell in companies and when they arrive there and its gates are opened its custodians will say to them, 'Did Messengers from yourselves not come to you, reciting your Lord's Signs to you and warning you of the meeting on this Day of yours?' They will say, 'Indeed they did, but the

decree of punishment is justly carried out against the kafirun.'

(72) They will be told, 'Enter the gates of Hell and stay there timelessly, for ever. How evil is the abode of the arrogant!'

(73) And those who have taqwa of their Lord will be driven to the Garden in companies and when they arrive there, finding its gates open, its custodians will say to them, 'Peace be upon you! You have done well so enter it timelessly, for ever.'

(74) They will say, 'Praise be to Allah Who has fulfilled His promise to us and made us the inheritors of this land, letting us settle in the Garden wherever we want. How excellent is the wage of those who work!'

(75) You will see the angels circling round the Throne, glorifying their Lord with praise. It will be decided between them with truth. And it will be said: 'Praise be to Allah, the Lord of all the worlds.'



# Al-Ghaafir

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Ha Mim.

(2) The revelation of the Book is from Allah, the Almighty, the All-Knowing.

(3) The Forgiver of wrong action, the Acceptor of tawba, the Severe in retribution, the Possessor of abundance. There is no god but Him. He is the final destination.

(4) No one disputes Allah's Signs except those who are kafir. Do not let their free movement about the earth deceive you.

(5) The people of Nuh denied the truth before them, and the Confederates after them. Every nation planned to seize its Messenger and used false arguments to rebut the truth. So I seized them, and how was My retribution!

(6) So your Lord's Words about those who are kafir proved true, that they are indeed the Companions of the Fire.

(7) Those who bear the Throne, and all those around it, glorify their Lord with praise and believe in Him and ask forgiveness for those who have iman: 'Our Lord, You encompass everything in mercy and knowledge! Forgive those who turn to You and who follow Your Way and safeguard them from the punishment of the Blazing Fire.

(8) Our Lord, admit them to the Gardens of Eden You have promised them, and all of their parents, wives and children who acted rightly. Truly You are the Almighty, the All-Wise.

(9) And safeguard them from evil acts. Those You safeguard from evil acts are truly the recipients of Your mercy on that Day. That is the Mighty Victory.'

(10) Those who were kafir will be addressed: 'Allah's hatred of you, when you were called to iman but then chose kufr, is even greater than your hatred of yourselves.'

(11) They will say, 'Our Lord, twice You caused us to die and twice You gave us life. We admit our wrong actions. Is there no way out?'

(12) That is because when Allah alone is called upon you are kafir, but if others are associated with Him, you have iman. Judgement belongs to Allah, the All-High, the All-Great.

(13) It is He who shows you His Signs and sends down provision to you out of heaven. But none pay heed save those who make tawba.

(14) So call upon Allah, making your deen sincerely His, even though the kafirun detest it.

(15) He is the Raiser of ranks, the Possessor of the Throne, He sends the Ruh by His command to whichever of His slaves He wills so that he may warn mankind about the Day of Meeting:

(16) the Day when they will issue forth and when not one thing about them will be hidden from Allah. 'To whom does the kingdom belong today? To Allah, the One, the Conqueror!

(17) Every self will be repaid today for what it earned. Today there will be no injustice. Allah is swift at reckoning.'

(18) And warn them of the Day of Immediacy when hearts rise choking to the throat. The wrongdoers will have no close friend nor any intercessor who might be heard.

(19) He knows the eyes' deceit and what people's breasts conceal.

(20) Allah will judge with truth; and those you call upon apart from Him will not judge with anything at all. It is Allah who is the All-Hearing, the All-Seeing.

(21) Have they not travelled in the earth and seen the final fate of those before them? They were greater than them in strength and left far deeper traces on the earth, yet Allah seized them for their wrong actions and they had no one to protect them from Allah.

(22) That was because their Messengers brought them the Clear Signs but they remained kafir. So Allah



seized them. He is Most Strong, Severe in Retribution.

(23) We sent Musa with Our Signs and clear authority

(24) to Pharaoh, Haman and Qarun. But they said, 'A lying magician.'

(25) When he brought them the truth from Us they said, 'Slaughter the sons of those who have iman with him but let their women live.' The stratagems of the kafirun are nothing but errors.

(26) Pharaoh said, 'Let me kill Musa and let him call upon his Lord! I am afraid that he may change your deen and bring about corruption in the land.'

(27) Musa said, 'I seek refuge in my Lord and your Lord from every proud man who does not have iman in the Day of Reckoning.'

(28) A man among Pharaoh's people who had iman, but kept his iman concealed, said, 'Are you going to kill a man for saying "My Lord is Allah" when he has brought you Clear Signs from your Lord? If he is telling a lie, be it on his own head. But if he is telling the truth, then some of what he is promising you will certainly happen to you. Allah does not guide any unbridled inveterate liar.

(29) My people! the kingdom is yours today, as masters in the land, but who will help us against Allah's violent force, if it comes upon us?' Pharaoh said, 'I only show you what I see myself and I only guide you to the path of rectitude.'

(30) The man who had iman said, 'My people! I fear for you a day like that of the Confederates,

(31) the same as happened to the people of Nuh and 'Ad and Thamud and those who followed after them. Allah does not want any injustice for His slaves.

(32) My people! I fear for you the Day of Calling Out,

(33) the Day when you will turn your backs in flight, having no one to protect you from Allah. Whoever Allah misguides will have no guide.

(34) Yusuf brought you the Clear Signs before, but you never stopped doubting what he brought to you to the extent that when he died, you said, "Allah will never send another Messenger after him." That is how Allah

misguides those who are unbridled and full of doubt.'

(35) Those who argue about the Signs of Allah without any authority coming to them do something hateful in the sight of Allah and in the sight of the people who have iman. That is how Allah seals up the heart of every arrogant oppressor.

(36) Pharaoh said, 'Haman, build me a tower so that perhaps I may gain means of access,

(37) access to the heavens, so that I can look on Musa's God. Truly I think he is a liar.' That is how Pharaoh's evil actions were made attractive to him and he debarred others from the Path. Pharaoh's scheming led to nothing but ruin.

(38) The man who had iman said, 'My people! follow me and I will guide you to the path of rectitude.

(39) My people! the life of this world is only fleeting enjoyment. It is the Next World which is the abode of permanence.

(40) Whoever does an evil act will only be repaid with its equivalent. But whoever acts rightly, male or female, being a mumin, such a person will enter the Garden, provided for in it without any reckoning.

(41) My people! how is it that I call you to salvation while you call me to the Fire?

(42) You call me to reject Allah and to associate something with Him about which I have no knowledge, while I call you to the Almighty, the Endlessly Forgiving.

(43) There is no question that what you call me to has no foundation either in this world or the Next World, that our return is to Allah, and that the profligate will be Companions of the Fire.

(44) You will remember what I say to you. I consign my affair completely to Allah. Truly Allah sees His slaves.'

(45) So Allah safeguarded him from the evil things they plotted and a most evil torment engulfed Pharaoh's people –

(46) the Fire, morning and night, to which they are exposed; and on the Day the Hour takes place: 'Admit Pharaoh's people to the harshest punishment!'

(47) When they are squabbling with one another in the Fire, the weak will say to those deemed great, 'We were your followers, so why do you not relieve us of a portion of the Fire?'

(48) Those deemed great will say, 'All of us are in it. Allah has clearly judged between His slaves.'

(49) Those in the Fire will say to the custodians of Hell, 'Call on your Lord to make the punishment less for us for just one day.'

(50) They will ask, 'Did your Messengers not bring you the Clear Signs?' They will answer, 'Yes.' They will say, 'Then you call!' But the calling of the kafirun only goes astray.

(51) We will certainly help Our Messengers and those who have iman both in the life of this world and on the Day the witnesses appear,

(52) the Day when the excuses of the wrongdoers will not help them. The curse will be on them and they will have the most evil Home.

(53) We gave Musa the guidance and bequeathed the Book to the tribe of Israel,

(54) as guidance and a reminder for people of intelligence.

(55) So remain steadfast. Allah's promise is true. Ask forgiveness for your wrong action and glorify your Lord with praise in the evening and the early morning.

(56) Certainly those who argue about the Signs of Allah without any authority having come to them have nothing in their breasts except for pride which they will never be able to vindicate. Therefore seek refuge with Allah. 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 of mankind do not know it.

(58) The blind and the seeing are not the same. Nor are those who have iman and do right actions the same as evildoers. What little heed they pay!

(59) The Hour is coming – there is no doubt about it. But most of mankind have no iman.

(60) Your Lord says, 'Call on Me and I will answer you. Those who are too proud to worship Me will enter Hell abject.'

(61) Allah is He who appointed the night for you so that you might rest in it, and the day for seeing. Allah pours out His favour on mankind but most people do not show thanks.

(62) That is Allah, your Lord, the Creator of everything. There is no god but Him – so how have you been perverted?

(63) That is how those who deny Allah's Signs have been perverted.

(64) It is Allah who made the earth a stable home for you and the sky a dome, and formed you, giving you the best of forms, and provided you with good and wholesome things. That is Allah, your Lord. Blessed be Allah, the Lord of all the worlds.

(65) He is the Living – there is no god but Him – so call on Him, making your deen sincerely His. Praise be to Allah, the Lord of all the worlds.

(66) Say: 'I was forbidden to worship those you call upon besides Allah when the Clear Signs came to me from my Lord and I was commanded to submit to the Lord of all the worlds.'

(67) It is He who created you from earth, then from a drop of sperm, then from a clot of blood, then He brings you out as infants, then so you may achieve full strength, then so you may become old men – though some of you may die before that time – so that you may reach a predetermined age and so that hopefully you will use your intellect.

(68) It is He who gives life and causes to die. When He decides on something, He just says to it, 'Be!' and it is.

(69) Do you not see those who argue about Allah's Signs? How have they been turned around?

(70) Those who deny the Book and that with which We sent Our Messengers will certainly come to know

(71) when they have shackles and chains around their necks and are dragged along the ground

(72) into the boiling water and then are thrown into the Fire!

(73) Then they will be asked, 'Where are those besides Allah you associated with Him?'

(74) and they will reply, 'They have forsaken us. Or rather we were not calling to anything at all before.' That is how Allah misguides the kafirun.

(75) 'That is because you exulted on the earth, without any right to do so; and strutted about.

(76) Enter the gates of Hell, remaining in it timelessly, for ever. How evil is the abode of the arrogant!'

(77) So be steadfast, Allah's promise is true. Whether We show you some of what We have promised them, or take you back to Us, they will in any case be returned to Us.

(78) We sent Messengers before you. Some of them We have told you about and others We have not told you about. No Messenger can bring a Sign except with Allah's permission. But when Allah's command comes the matter will be decided with truth and then and there the liars will be lost.

(79) It is Allah who has given you livestock, some for you to ride and some to eat.

(80) You gain various benefits from them, and on them you can obtain what your hearts desire, and on them and on the ships you are transported.

(81) He shows you His Signs, so which of Allah's Signs do you deny?

(82) Have they not travelled in the land and seen the final fate of those before them? They were more numerous than them and greater in strength and left more and deeper traces on earth, but what they earned was of no use to them.

(83) When their Messengers brought them the Clear Signs, they exulted in the knowledge they had and then were engulfed by the very things they mocked.

(84) When they saw Our violent force, they said, 'We have iman in Allah alone and reject what we associated with Him.'

(85) But when they saw Our violent force their iman was of no use to them. That is the pattern Allah has always followed with His slaves. Then and there the kafirun were lost.



## Fussilat

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Ha Mim.

(2) A revelation from the All-Merciful, the Most Merciful.

(3) A Book whose verses have been demarcated for people who know as an Arabic Qur'an,

(4) bringing good news and giving warning; but most of them have turned away and do not hear.

(5) They say, 'Our hearts are covered up against what you call us to and there is a heaviness in our ears. There is a screen between us and you. So act – we are certainly acting.'

(6) Say: 'I am only a human being like yourselves. It is revealed to me that your god is One God. So be straight with Him and ask His forgiveness.' Woe to those who associate others with Him:

(7) those who do not pay zakat and reject the Next World.

(8) Those who have iman and do right actions will have a wage which never fails.

(9) Say: 'Do you reject Him who created the earth in two days, and make others equal to Him? That is the Lord of all the worlds.'

(10) He placed firmly embedded mountains on it, towering over it, and blessed it and measured out its

nourishment in it, laid out for those who seek it – all in four days.

(11) Then He turned to heaven when it was smoke and said to it and to the earth, 'Come willingly or unwillingly.' They both said, 'We come willingly.'

(12) In two days He determined them as seven heavens and revealed, in every heaven, its own mandate. We adorned the lowest heaven with lamps and guarded it. That is the decree of the Almighty, the All-Knowing.

(13) If they turn away, then say, 'I warn you of a lightning-bolt like the lightning-bolt of 'Ad and of Thamud.'

(14) When the Messengers came to them from in front and from behind, saying, 'Do not worship anyone but Allah.' they said, 'If our Lord had willed, He could have sent angels down, so we reject the Message you have been sent with.'

(15) 'Ad were arrogant in the land, without any right, saying, 'Who has greater strength than us?' Did they not see that Allah, who created them, had greater strength than them? But they renounced Our Signs.

(16) So We sent a howling wind against them on disastrous ill-fated days to make them taste the punishment of degradation in this world. And the punishment of the Next World is even more degrading. And they will not be helped.

(17) As for Thamud, We guided them, but they preferred blindness to guidance. So the lightning-bolt of the punishment of humiliation seized them on account of what they earned.

(18) And We rescued those who had iman and taqwa.

(19) On the Day We crowd the enemies of Allah into the Fire and they are driven in close-packed ranks,

(20) when they reach it, their hearing, sight and skin will testify against them concerning what they did.

(21) They will ask their skins, 'Why did you testify against us?' and they will reply, 'Allah gave us speech as He has given speech to everything. He created you in the first place and you will be returned to Him.

(22) You did not think to shield yourselves from your hearing, sight and skin testifying against you and you thought that Allah would never know much of what you did.

(23) It is that thought you had about your Lord that has destroyed you so now you find yourselves among the lost.'

(24) If they are steadfast, the Fire will still be their residence! If they ask for favour, no favour will be given.

(25) We have assigned close comrades to them who have made what is before them and behind them seem good to them. And the statement about the nations, both of jinn and men, who passed away before them has proved true of them as well. Certainly they were lost.

(26) Those who are kafir say, 'Do not listen to this Qur'an. Drown it out so that hopefully you will gain the upper hand.'

(27) We will make those who are kafir suffer a severe punishment and repay them for the worst of what they did.

(28) That is the repayment of the enemies of Allah – the Fire. They will have it for their Eternal Home as repayment for their renunciation of Our Signs.

(29) Those who are kafir say, 'Our Lord, show us those jinn and men who misguided us and we will place them beneath our feet so that they will be among the lowest of the low.'

(30) The angels descend on those who say, 'Our Lord is Allah,' and then go straight: 'Do not fear and do not grieve but rejoice in the Garden you have been promised.

(31) We are your protectors in the life of this world and the Next World. You will have there all that your selves could wish for. You will have there everything you demand.

(32) Hospitality from One who is Ever-Forgiving, Most Merciful.'

(33) Who could say anything better than someone who summons to Allah and acts rightly and says, 'I am one of the Muslims'?

(34) A good action and a bad action are not the same. Repel the bad with something better and, if there is enmity between you and someone else, he will be like a bosom friend.

(35) None will obtain it but those who are truly steadfast. None will obtain it but those who have great good



fortune.

(36) If an evil urge from Shaytan eggs you on, seek refuge in Allah. He is the All-Hearing, the All-Knowing.

(37) Among His Signs are the night and day and the sun and moon. Do not prostrate to the sun nor to the moon. Prostrate to Allah who created them, if you worship Him.

(38) If they grow arrogant, those who are with your Lord glorify Him night and day and never grow tired.

(39) Among His Signs is that you see the earth laid bare and then when We send down water on it it quivers and swells. He who gives it life is He who gives life to the dead. Certainly He has power over all things.

(40) Those who adulterate Our Signs are not concealed from Us. Who is better – someone who will be thrown into the fire or someone who will arrive in safety on the Day of Rising? Do what you like. He sees whatever you do.

(41) Those who reject the Remembrance when it comes to them – truly it is a Mighty Book;

(42) falsehood cannot reach it from before it or behind it – it is a revelation from One who is All-Wise, Praiseworthy.

(43) Nothing has been said to you that was not said to the Messengers before you. Your Lord is the Possessor of forgiveness but also of painful retribution.

(44) If We had made it a Qur'an in a foreign tongue they would have said, 'Why have its Signs not been made plain? What! A foreign language for an Arab?' Say: 'It is guidance and healing for people who have iman. Those who do not have iman have heaviness in their ears and for them it is blindness. Such people are being called from a very distant place.'

(45) We gave Musa the Book but there was disagreement about it. And had it not been for a prior Word from your Lord, the judgement between them would already have been made. They are indeed in grave doubt about it.

(46) Whoever acts rightly, it is to his own good. Whoever does evil, it is to his detriment. Your Lord does not wrong His slaves.

(47) Knowledge of the Hour is referred to Him. And no fruit emerges from its husk, nor does any female get pregnant or give birth, without His knowledge. On the Day He calls out to them: 'Where are My associates?' they will say, 'We declare to you that none of us is a witness.'

(48) What they called upon before will have forsaken them and they will realise they have no way of escape.

(49) Man never tires of praying for the good and if evil touches him, he despairs and loses hope.

(50) But if We let him taste mercy from Us after he has suffered hardship, then he says, 'This is my due. I do not think that the Hour is going to come. And if am returned to my Lord, I will definitely find the best reward with Him.' But We will inform those who are kafir of what they did and make them suffer a ruthless punishment.

(51) When We grant blessing to a man, he turns away and draws aside but when any evil touches him, he is full of endless prayers!

(52) Say: 'What do you think? If it is from Allah and you reject it, who could be more misguided than someone entrenched in hostility to it?'

(53) We will show them Our Signs on the horizon and within themselves until it is clear to them that it is the truth. Is it not enough for your Lord that He is a witness of everything?

(54) What! Are they in doubt about the meeting with their Lord? What! Does He not encompass all things?



# Ash-Shura

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Ha Mim

(2) 'Ayn Sin Qaf

(3) That is how He sends revelation to you and those before you. Allah is the Almighty, the All-Wise.

(4) Everything in the heavens and everything in the earth belongs to Him. He is the Most High, the Magnificent.

(5) The heavens are all but rent asunder from above when the angels glorify their Lord with praise and ask forgiveness for those who are on the earth. Allah is the Ever-Forgiving, the Most Merciful.

(6) As for those who take others besides Him as protectors, Allah takes care of them. You are not set over them as a guardian.

(7) Accordingly We have revealed to you an Arabic Qur'an so that you may warn the Mother of Cities\* and those around it, and give warning of the Day of Gathering about which there is no doubt: one group in the Garden, the other in the Blazing Fire.

(8) If Allah had willed, He would have made them a single nation. But He admits whoever He wills into His mercy and the wrongdoers have no protector and no helper.

(9) Have they then taken others besides Him as protectors? But Allah is the Protector. He gives life to the dead. He has power over all things.

(10) The judgement concerning anything you differ about is Allah's concern. That is Allah, my Lord – I have put my trust in Him and to Him I turn –

(11) the Bringer into Being of the heavens and the earth: He has given you mates from among yourselves, and given mates to the livestock, in that way multiplying you. Nothing is like Him. He is the All-Hearing, the All-Seeing.

(12) The Keys of the heavens and earth belong to Him. He expands the provision of anyone He wills or restricts it. He has knowledge of all things.

(13) He has laid down the same deen for you as He enjoined on Nuh: that which We have revealed to you and which We enjoined on Ibrahim, Musa and 'Isa: 'Establish the deen and do not make divisions in it.' What you call the idolaters to follow is very hard for them. Allah chooses for Himself anyone He wills and guides to Himself those who turn to Him.

(14) They only split up after knowledge came to them, tyrannising one another. And were it not for a prior decree from your Lord for a specified term, the judgement between them would already have been made. Those who inherited the Book after them are indeed in grave doubt about it.

(15) So call and go straight as you have been ordered to. Do not follow their whims and desires but say, 'I have iman in a Book sent down by Allah and I am ordered to be just between you. Allah is our Lord and your Lord. We have our actions and you have your actions. There is no debate between us and you. Allah will gather us all together. He is our final destination.'

(16) The argument of those who argue about Allah, once He has been acknowledged, has no basis whatsoever with their Lord. There is anger upon them and they will have a harsh punishment.

(17) It is Allah who has sent down the Book with truth and with the Just Balance. What will make you realise? Perhaps the Hour is close.

(18) Those who do not have iman in it try to hasten it. But those who have iman in it are afraid of it. They know it is the truth. Those who doubt the Hour are greatly misguided.

(19) Allah is very gentle with His slaves. He provides for anyone He wills. He is the Most Strong, the Almighty.

(20) If anyone desires to cultivate the Next World, We will increase him in his cultivation. If anyone desires to cultivate this world, We will give him some of it but he will have no share in the Next World.

(21) Or do they have partners who have laid down a deen for them for which Allah has not given any authority? Were it not for the prior Word of Decision, the judgement between them would already have been made. The wrongdoers will have a painful punishment.

(22) You will see the wrongdoers afraid of what they have earned, when it is about to land right on top of them, whereas those who have iman and do right actions will be in the lush Meadows of the Gardens. They will have whatever they wish for with their Lord. That is the great favour.

(23) That is the good news which Allah gives to His slaves who have iman and do right actions. Say: 'I do not ask you for any wage for this – except for you to love your near of kin. If anyone does a good action, We will increase the good of it for him. Allah is Ever-Forgiving, Ever-Thankful.'

(24) Or do they ask, 'Has he invented a lie about Allah?' If Allah willed, He could seal up your heart. By His Words Allah wipes out the false and confirms the truth. He knows what the heart contains.

(25) It is He who accepts tawba from His slaves and pardons evil acts and knows what they do.

(26) He responds to those who have iman and do right actions and gives them increase from His favour. But the kafirun will have a harsh punishment.

(27) Were Allah to expand the provision of His slaves, they would act as tyrants on the earth. But He sends down whatever He wills in a measured way. He is aware of and He sees His slaves.

(28) It is He who sends down abundant rain, after they have lost all hope, and unfolds His mercy. He is the Protector, the Praiseworthy.

(29) Among His Signs is the creation of the heavens and earth and all the creatures He has spread about in them. And He has the power to gather them together whenever He wills.

(30) Any disaster that strikes you is through what your own hands have earned and He pardons much.

(31) You will not be able to thwart Him on the earth and you have no protector or helper besides Allah.

(32) Among His Signs are the tall ships sailing like mountains through the sea.

(33) If He wills He makes the wind stop blowing and then they lie motionless on its back. There are certainly

Signs in that for everyone who is steadfast and thankful.

(34) Or He wrecks them for what they have earned though He pardons much.

(35) Those who argue about Our Signs should know that they have no way of escape.

(36) Whatever you have been given is only the enjoyment of the life of this world. What is with Allah is better and longer lasting for those who have iman and trust in their Lord:

(37) those who avoid major wrong actions and indecencies and who, when they are angered, then forgive;

(38) those who respond to their Lord and establish salat, and manage their affairs by mutual consultation and give of what We have provided for them;

(39) those who, when they are wronged, defend themselves.

(40) The repayment of a bad action is one equivalent to it. But if someone pardons and puts things right, his reward is with Allah. Certainly He does not love wrongdoers.

(41) But if people do defend themselves when they are wronged, nothing can be held against them for doing that.

(42) There are only grounds against those who wrong people and act as tyrants in the earth without any right to do so. Such people will have a painful punishment.

(43) But if someone is steadfast and forgives, that is the most resolute course to follow.

(44) Whoever Allah misguides has no one to protect them after that. You will see the wrongdoers saying, when they see the punishment, 'Is there no way back?'

(45) You will see them as they are exposed to it, abject in their abasement, glancing around them furtively. Those who have iman will say, 'Truly the losers are those who lose themselves and their families on the Day of Rising.' The wrongdoers are in an everlasting punishment.

(46) They have no one to protect or help them apart from Allah. There is no way out for anyone Allah misguides.

(47) Respond to your Lord before a Day comes from Allah which cannot be turned back. On that Day you will have no hiding-place and no means of denial.

(48) But if they turn away, We have not sent you to be their guardian. You are only responsible for transmission. When We let a man taste mercy from Us he exults in it. But if something bad strikes him for what he has done he is ungrateful.

(49) The kingdom of the heavens and earth belongs to Allah. He creates whatever He wills. He gives daughters to whoever He wishes; and He gives sons to whoever He wishes;

(50) or He gives them both sons and daughters; and He makes whoever He wishes barren. Truly He is All-Knowing, All-Powerful.

(51) It does not befit Allah to address any human being except by inspiration, or from behind a veil, or He sends a messenger who then reveals by His permission whatever He wills. He is indeed Most High, All-Wise.

(52) Accordingly We have revealed to you a Ruh by Our command. You had no idea of what the Book was, nor faith. Nonetheless We have made it a Light by which We guide those of Our slaves We will. Truly you are guiding to a Straight Path:

(53) the Path of Allah to Whom everything in the heavens and everything on the earth belongs. Indeed all matters return eventually to Allah.



# Az-Zukhruf

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Ha Mim.

(2) By the Book which makes things clear.

(3) We have made it an Arabic Qur'an so that hopefully you will use your intellect.

(4) It is in the Source Book with Us, high-exalted, full of wisdom.

(5) Shall We then deprive you of the Reminder for being a profligate people?

(6) How many Prophets We sent to the previous peoples!

(7) But no Prophet came to them without their mocking him;

(8) and so We destroyed people with greater power than they have and the pattern of the previous peoples has gone before.

(9) If you were to ask them, 'Who created the heavens and the earth?' they would reply, 'The Almighty, the All-Knowing created them.'

(10) It is He who made the earth a cradle for you and made pathways for you in it so that hopefully you would be guided.

(11) It is He who sends down water in due measure from the sky by which We bring a dead land back to life. That is how you too will be brought forth.

(12) It is He who created all the species and gave you ships and livestock for you to ride,

(13) so that you might sit firmly on their backs and remember your Lord's blessing while you are seated on



them, saying, 'Glory be to Him who has subjected this to us. We could never have done it by ourselves.

(14) Indeed we are returning to our Lord!'

(15) They have assigned to Him a portion of His creatures! Truly man is openly ungrateful.

(16) Has He then taken daughters from what He has created and chosen sons for you?

(17) When any of them is given the good news of the very thing which he himself has ascribed to the All-Merciful his face darkens and he is furious.

(18) 'What! Someone brought up among pretty trinkets who cannot produce a cogent argument!'

(19) They have designated the angels as female, those who are in the presence of the All-Merciful! Were they present to witness their creation? Their testimony will be recorded and they will be asked about it!

(20) They say, 'If the All-Merciful had so willed, we would not have worshipped them.' They have no knowledge of that. They are only conjecturing.

(21) Or did We give them a Book before, which they are holding to?

(22) No, in fact they say, 'We found our fathers following a religion and we are simply guided in their footsteps.'

(23) Similarly We never sent any warner before you to any city without the affluent among them saying, 'We found our fathers following a religion and we are simply following in their footsteps.'

(24) Say: 'What if I have come with better guidance than what you found your fathers following?' They say, 'We reject what you have been sent with.'

(25) So We took revenge on them. And see the final fate of the deniers!

(26) When Ibrahim said to his father and his people, 'I am free of everything you worship,

(27) except for Him who brought me into being, Who will certainly guide me,'

(28) he made it an on-going word among his descendants so that perhaps they might turn back.

(29) I let those people and their forefathers enjoy themselves until the truth came to them and a Messenger to make it clear.

(30) But when the truth came to them they said, 'This is magic and we reject it.'

(31) They say, 'Why was this Qur'an not sent down to one of the great men of the two cities?'

(32) Is it, then, they who allocate the mercy of your Lord? We have allocated their livelihood among them in the life of the dunya and raised some of them above others in rank so that some of them are subservient to others. But the mercy of your Lord is better than anything they amass.

(33) Were it not that mankind might all become one community, We would have given those who reject the All-Merciful silver roofs to their houses and silver stairways to ascend

(34) and silver doors to their houses and silver couches on which to recline,

(35) and gold ornaments. All that is merely the trappings of the life of this world. But the Next World with your Lord is for those who have taqwa.

(36) If someone shuts his eyes to the remembrance of the All-Merciful, We assign him a shaytan who becomes his bosom friend –

(37) they debar them from the path, yet they still think they are guided –

(38) so that, when he reaches Us, he says, 'If only there was the distance of the two Easts between you and me!' What an evil companion!

(39) It will not benefit you today, since you did wrong, that you share equally in the punishment.

(40) Can you make the dead hear or guide the blind and those who are patently misguided?

(41) Either We will extricate you and take revenge on them

(42) or let you see what We have promised them. They are completely in Our power.

(43) So hold fast to what has been revealed to you. You are on a straight path.

(44) It is certainly a reminder to you and to your people and you will be questioned.

(45) Ask those We sent before you as Our Messengers: Have We ever designated any gods to be worshipped besides the All-Merciful?

(46) We sent Musa with Our Signs to Pharaoh and his nobles. He said, 'I am the Messenger of the Lord of the worlds.'

(47) But when he came to them with Our Signs, they merely laughed at them.

(48) We showed them no Sign which was not greater than the one before it. We seized them with punishment so that hopefully they would turn back.

(49) They said, 'Magician, invoke your Lord for us by the contract He has made with you and we shall certainly follow the guidance.'

(50) But when We removed the punishment from them, they immediately broke their word.

(51) Pharaoh called to his people, saying, 'My people, does the kingdom of Egypt not belong to me? Do not all these rivers flow under my control? Do you not then see?'

(52) Am I not better than this man who is contemptible and can scarcely make anything clear?

(53) Why have gold bracelets not been put upon his arms and why is there not a train of angels accompanying him?'

(54) In that way he swayed his people and they succumbed to him. They were a people of deviators.

(55) Then when they had provoked Our wrath, We took revenge on them and drowned every one of them.

(56) We made them a thing of the past, an example for later peoples.

(57) When an example is made of the son of Maryam your people laugh uproariously.

(58) They retort. 'Who is better then. our gods or him?' They only say this to you for argument's sake. They

are indeed a disputatious people.

(59) He is only a slave on whom We bestowed Our blessing and whom We made an example for the tribe of Israel.

(60) If We wished We could appoint angels in exchange for you to succeed you on the earth.

(61) He is a Sign of the Hour. Have no doubt about it. But follow me. This is a straight path.

(62) Do not let Shaytan bar your way. He truly is an outright enemy to you.

(63) And when 'Isa came with the Clear Signs, he said, 'I have come to you with Wisdom and to clarify for you some of the things about which you have differed. Therefore have taqwa of Allah and obey me.

(64) Allah is my Lord and your Lord so worship Him. This is a straight path.'

(65) The various factions among them differed. Woe then to those who did wrong on account of the punishment of a painful Day!

(66) What are they waiting for, but the Hour to come upon them suddenly when they are not expecting it?

(67) On that Day the closest friends will be enemies to one another – except for those who have taqwa.

(68) 'My slaves, you will feel no fear today; you will know no sorrow.'

(69) As for those who had iman in Our Signs and became Muslims:

(70) 'Enter the Garden, you and your wives, delighting in your joy.'

(71) Platters and cups of gold will be passed around among them and they will have there all that their hearts desire and their eyes find delight in. You will remain in it timelessly, for ever.

(72) That is the Garden you will inherit for what you did.

(73) There will be many fruits in it for you to eat.

(74) The evildoers will remain timelessly, for ever, in the punishment of Hell.

(75) It will not be eased for them. They will be crushed there by despair.

(76) We have not wronged them; it was they who were wrongdoers.

(77) They will call out, 'Malik, let your Lord put an end to us!' He will say, 'You will stay the way you are.'

(78) We brought you the truth but most of you hated the truth.

(79) Or have they hatched a plot? It is We who are the Hatcher!

(80) Or do they imagine that We do not hear their secrets and their private talk? On the contrary Our messengers are right there with them writing it down!

(81) Say: 'If the All-Merciful had a son, I would be the first to worship him.'

(82) Glory be to the Lord of the heavens and the earth, the Lord of the Throne, beyond what they describe.

(83) So leave them to plunge and play around until they meet their Day which they are promised.

(84) It is He who is God in heaven and God on earth. He is the All-Wise, the All-Knowing.

(85) Blessed be Him to whom belongs the sovereignty of the heavens and the earth and everything in between them. The knowledge of the Hour is with Him. You will be returned to Him.

(86) Those you call upon apart from Him possess no power of intercession – only those who bore witness to the truth and have full knowledge.

(87) If you asked them who created them, they would say, 'Allah!' So how have they been perverted?

(88) And as for his words, 'My Lord, these are people who have no iman!'

(89) turn from them and say, 'Peace! You will soon come to know.'



# Ad-Dukhaan

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Ha Mim.

(2) By the Book which makes things clear.

(3) We sent it down on a blessed night; We are constantly giving warning.

(4) During it every wise decree is specified

(5) by a command from Our presence. We are constantly sending out

(6) as a mercy from your Lord. He is the All-Hearing, the All-Knowing:

(7) the Lord of the heavens and the earth and everything in between them, if you are people with certainty.

(8) There is no god but Him – He gives life and causes to die – your Lord and the Lord of your forefathers, the previous peoples.

(9) Yet they play around in doubt.

(10) So be on the watch for a day when heaven brings forth a distinctive smoke,

(11) which enshrouds mankind. ‘This is a painful punishment!

(12) Our Lord, remove the punishment from us. We are really muminun.’

(13) How can they expect a Reminder when a clear Messenger has already come to them?

(14) But then they turned away from him and said, ‘He is an instructed madman!’

- (15) We remove the punishment a little, and you revert!
- (16) On the day We launch the Great Assault We will certainly take Our revenge.
- (17) Before them We put Pharaoh's people to the test when a noble Messenger came to them, saying
- (18) 'Hand over to me the slaves of Allah. I am a trustworthy Messenger to you.'
- (19) And: 'Do not exalt yourselves above Allah. I come to you with clear authority.
- (20) I have sought refuge with my Lord and your Lord against your stoning me.
- (21) If you do not have iman in me, then at least leave me alone.'
- (22) He called out to his Lord, 'These are evildoing people.'
- (23) 'Set out with My slaves by night. You will certainly be pursued.
- (24) Leave the sea divided as it is. They are an army who will be drowned.'
- (25) How many gardens and fountains they left behind,
- (26) and ripe crops and noble residences.
- (27) What comfort and ease they had delighted in!
- (28) So it was. Yet We bequeathed these things to another people.
- (29) Neither heaven nor earth shed any tears for them and they were granted no reprieve.
- (30) We rescued the tribe of Israel from the humiliating punishment,
- (31) from Pharaoh – he was haughty, one of the profligate.
- (32) We chose them knowingly above all other people
- (33) and We gave them Signs containing a clear trial.

- (34) These people say,
- (35) 'There is nothing more than our first death. We will not be raised up a second time.
- (36) Bring us our fathers if you are telling the truth.'
- (37) Are they better or the people of Tubba' and those before them whom We destroyed? They were certainly evildoers.
- (38) We did not create the heavens and the earth and everything between them as a game.
- (39) We did not create them except with truth but most of them do not know it.
- (40) The Day of Decision will be their appointment all together:
- (41) the Day when friends will be of no use at all to one another, and they will not be helped –
- (42) except for those Allah has mercy on. He is the Almighty, the Most Merciful.
- (43) The Tree of az-Zaqqum
- (44) is the food of the wicked,
- (45) seething in the belly like molten brass,
- (46) as boiling water bubbles and seethes.
- (47) 'Seize him and drag him bodily into the middle of the Blazing Fire.
- (48) Then pour the punishment of boiling water on his head.'
- (49) 'Taste that! You are the mighty one, the noble one!
- (50) This is the very thing you used to doubt.'
- (51) The people who have taqwa will be in a safe place



(52) amid gardens and fountains,

(53) wearing fine silk and rich brocade, face to face with one another.

(54) So it will be. We will marry them to dark-eyed maidens.

(55) They will call there for fruit of every kind, in complete security.

(56) They will not taste any death there – except for the first one. He will safeguard them from the punishment of the Blazing Fire.

(57) A favour from your Lord. That is the Great Victory.

(58) We have made it easy in your own tongue so that hopefully they will pay heed.

(59) So watch and wait. They too are waiting.



# Al-Jaathiya

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Ha Mim.

(2) The revelation of the Book is from Allah, the Almighty, the All-Wise.

(3) In the heavens and earth there are certainly Signs for the muminun.

(4) And in your creation and all the creatures He has spread about there are Signs for people with certainty.

(5) And in the alternation of night and day and the provision Allah sends down from the sky, bringing the earth to life by it after it has died, and the varying direction of the winds, there are Signs for people who use their intellect.

(6) Those are Allah's Signs We recite to you with truth. In what discourse, then, after Allah and His Signs, will they have iman?

(7) Woe to every wicked liar

(8) who hears the Signs of Allah recited to him and then persists in his arrogance just as if he had never heard them. Give him the news of a painful punishment.

(9) When he does learn something of Our Signs, he makes a mockery of them. Such people will have a humiliating punishment.

(10) Hell is right at their heels. Nothing they have earned will be of any use to them, nor will those they took as protectors besides Allah. They will have a terrible punishment.

(11) This is guidance. And those who reject the Signs of their Lord will have a punishment of agonising pain.

(12) It is Allah who has made the sea subservient to you so that the ships sail on it at His command, enabling you to seek His bounty, so that hopefully you will be thankful.

(13) And He has made everything in the heavens and everything on the earth subservient to you. It is all from Him. There are certainly Signs in that for people who reflect.

(14) Tell those who have iman that they should forgive those who feel no fear about the Days of Allah, when He will repay people according to what they earned.

(15) Whoever acts rightly, it is to his own good. Whoever does evil, it is to his detriment. Then you will be returned to your Lord.

(16) We gave the Book and Judgement and Prophethood to the tribe of Israel and provided them with good things and favoured them over all other people.

(17) We made the Commandments very clear to them and they only differed after knowledge came to them, tyrannising one another. Your Lord will decide between them on the Day of Rising regarding the things they differed about.

(18) Then We placed you on the right road of Our Command, so follow it. Do not follow the whims and desires of those who do not know.

(19) They will not help you in any way against Allah. The wrongdoers are protectors of one another but Allah is the Protector of those who have taqwa.

(20) This is clear insight for mankind and guidance and mercy for people with certainty.

(21) Or do those who perpetrate evil deeds suppose that We will make them like those who have iman and do right actions, so that their lives and deaths will be the same? How bad their judgement is!

(22) Allah created the heavens and earth with truth so that every self might be repaid for what it earned and they will not be wronged.

(23) Have you seen him who takes his whims and desires to be his god – whom Allah has misguided knowingly, sealing up his hearing and his heart and placing a blindfold over his eyes? Who then will guide him

after Allah? So will you not pay heed?

(24) They say, 'There is nothing but our existence in this world. We die and we live and nothing destroys us except for time.' They have no knowledge of that. They are only conjecturing.

(25) When Our Clear Signs are recited to them their only argument is to say, 'Bring us our fathers if you are telling the truth.'

(26) Say: 'Allah gives you life, then causes you to die, and then will gather you together for the Day of Rising about which there is no doubt. But most people do not know it.'

(27) The kingdom of the heavens and earth belongs to Allah and, on the Day that the Hour arrives, that Day the liars will be lost.

(28) You will see every nation on its knees, every nation summoned to its Book: 'Today you will be repaid for what you did.'

(29) This is Our Book speaking against you with the truth. We have been recording everything you did.'

(30) As for those who had iman and did right actions, their Lord will admit them into His mercy. That is the Clear Victory.

(31) But as for those who were kafir: 'Were My Signs not recited to you and yet you proved arrogant; you were a people of evildoers?'

(32) When you were told, "Allah's promise is true and so is the Hour, of which there is no doubt," you said, "We have no idea what the Hour is. We have only been conjecturing. We are by no means certain."

(33) The evil deeds they did will appear before them and the things they mocked at will engulf them.

(34) They will be told, 'Today We have forgotten you as you forgot the meeting of this your Day. Your refuge is the Fire and you have no helpers.'

(35) That is because you made a mockery of Allah's Signs and the life of the dunya deluded you.' Therefore, today they will not get out of it. They will not be able to appease Allah.

(36) All praise belongs to Allah, the Lord of the heavens and the Lord of the earth, Lord of all the worlds.

(37) All greatness belongs to Him in the heavens and earth He is the Almighty, the All-Wise.



## Al-Ahqaf

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Ha Mim.

(2) The revelation of the Book is from Allah, the Almighty, the All-Wise.

(3) We have not created the heavens and earth and everything between them except with truth and for a set term. But those who are kafir turn away from what they have been warned about.

(4) Say: 'Have you thought about those you call upon apart from Allah? Show me what they have created on the earth. Or do they have a partnership in the heavens? Produce a Book for me before this one or a shred of knowledge if you are telling the truth.'

(5) Who could be further astray than those who call on other things besides Allah, which will not respond to them until the Day of Rising and which are unaware of their prayers?

(6) When mankind is gathered together, they will be their enemies and will reject their worship.

(7) When Our Clear Signs are recited to them, those who reject say to the truth when it comes to them, 'This is downright magic.'

(8) Or do they say, 'He has invented it'? Say: 'If I have invented it, then you possess no power to help me against Allah in any way. He knows best what you hold forth about. He is witness enough between me and you. He is the Ever-Forgiving, the Most Merciful.'

(9) Say: 'I am nothing new among the Messengers. I have no idea what will be done with me or you. I only follow what has been revealed to me. I am only a clear warner.'

(10) Say: 'What do you think? If it is from Allah and you reject it, when a witness from the tribe of Israel testifies to its similarity and has iman while you are arrogant . . . ! Allah certainly does not guide wrongdoing people.'

(11) Those who are kafir say of those who have iman, 'If there was any good in it, they would not have beaten us to it.' And since they have not been guided by it, they are bound to say, 'This is an antiquated falsehood.'

(12) But before it there was the Book of Musa as a model and a mercy. And this is a corroborating Book in the Arabic tongue so that you may warn those who do wrong, and as good news for the good-doers.

(13) Those who say, 'Our Lord is Allah,' and then go straight will feel no fear and will know no sorrow.

(14) Such people are the Companions of the Garden, remaining in it timelessly, for ever, as repayment for what they did.

(15) We have instructed man to be good to his parents. His mother bore him with difficulty and with difficulty gave birth to him; and his bearing and weaning take thirty months. Then when he achieves his full strength and reaches forty, he says, 'My Lord, keep me thankful for the blessing You bestowed on me and on my parents, and keep me acting rightly, pleasing You. And make my descendants righteous. I have made tawba to You and I am truly one of the Muslims.'

(16) Those are people whose best deeds will be accepted and whose wrong deeds will be overlooked. They are among the Companions of the Garden, in fulfilment of the true promise made to them.

(17) But what of him who says to his parents, 'Fie on you! Do you promise me that I will be resurrected when generations before me have passed away?' They both call on Allah for help: 'Woe to you! Have iman! Allah's promise is true.' But he says, 'This is nothing but the myths of previous peoples.'

(18) Those are people of whom the statement about the nations, both of jinn and men, who passed away before them, has also proved true; truly they were the lost.

(19) Everyone will be ranked according to what they did. We will pay them in full for their actions and they will not be wronged.

(20) On the Day when those who were kafir are exposed to the Fire: 'You dissipated the good things you had in your worldly life and enjoyed yourself in it. So today you are being repaid with the punishment of humiliation for being arrogant in the earth without any right and for being deviators.'

(21) Remember the brother of 'Ad when he warned his people by the sand-dunes – and warners passed away before and after him – 'Worship no one but Allah. I fear for you the punishment of a terrible Day.'

(22) They said, 'Have you come to us to divert us from our gods? Bring us what you have promised us if you are telling the truth.'

(23) He said, 'All knowledge is with Allah. I only transmit to you what I have been sent with. But I see that you are a people who are ignorant.'

(24) When they saw it as a storm cloud advancing on their valleys they said, 'This is a storm cloud which will give us rain.' No, rather it is what you desired to hasten – a wind containing painful punishment,

(25) destroying everything at its Lord's command! When morning came you could see nothing but their dwellings. That is how We repay the people of the evildoers.

(26) We established them far more firmly than We have established you and gave them hearing, sight and hearts. But their hearing, sight and hearts were of no use to them at all when they renounced Allah's Signs and what they mocked at engulfed them.

(27) We destroyed the cities round about you and have variegated the Signs so that hopefully they will turn back.

(28) Why have those they took as gods besides Allah, to bring them near to Him, not come to their aid? No, in fact they have forsaken them! That was a fiction, something they invented.

(29) And We diverted a group of jinn towards you to listen to the Qur'an. When they were in earshot of it they said, 'Be quiet and listen.' When it was over they went back to their people, warning them.

(30) They said, 'Our people, we have heard a Book which was sent down after Musa, confirming what came before it, guiding to the truth and to a straight path.

(31) Our people, respond to Allah's caller and believe in Him. He will forgive you some of your wrong actions and save you from a painful punishment.

(32) Those who do not respond to Allah's caller cannot thwart Allah on earth and have no protectors apart from Him. Such people are clearly misguided.'

(33) Do they not see that Allah – He who created the heavens and the earth and was not wearied by creating them – has the power to bring the dead to life? Yes indeed! He has power over all things.

(34) On the Day when those who were kafir are exposed to the Fire, they will be asked, 'Is this not the truth?' They will say, 'Yes, by our Lord.' He will say, 'Then taste the punishment for having been kafir.'

(35) So be steadfast as the Messengers with firm resolve were also steadfast. And do not seek to hasten it for them. On the Day they see what they were promised, it will be as if they had only tarried for just one hour of a single day. It has been transmitted! Will any be destroyed except for deviant people?





# Muhammad

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) As for those who are kafir and bar others from the Way of Allah, Allah will make their actions go astray.

(2) But as for those who have iman and do right actions and have iman in what has been sent down to Muhammad – and it is the truth from their Lord – He will erase their bad actions from them and better their condition.

(3) That is because those who are kafir follow falsehood whereas those who have iman follow the truth from their Lord. In that way Allah makes comparisons for mankind.

(4) Therefore when you meet those who are kafir strike their necks. Then when you have decimated them, tie their bonds tightly and set them free or ransom them, until the war is finally over. That is how it is to be. If Allah willed, He could avenge Himself on them. But it is so that He can test some of you by means of others. As for those who fight in the Way of Allah, He will not let their actions go astray.

(5) He will guide them and better their condition

(6) and He will admit them into the Garden which He has made known to them.

(7) You who have iman! if you help Allah, He will help you and make your feet firm.

(8) But those who are kafir will have utter ruin and He will make their actions go astray.

(9) That is because they hate what Allah has sent down, so He has made their actions come to nothing.

(10) Have they not travelled about the earth and seen the final fate of those before them? Allah destroyed them utterly. And those who are kafir will suffer the same fate.

(11) That is because Allah is the Protector of those who have iman and because those who are kafir have no

protector.

(12) Allah will admit those who have iman to Gardens with rivers flowing under them. Those who are kafir have their enjoyment, eating as cattle eat, but the Fire will be their final residence.

(13) How many cities We have destroyed, greater in strength than your city which has driven you out, and there was no one to help them.

(14) Is someone on a clear path from his Lord like those whose bad actions have been made to seem good to them and who follow their own desires?

(15) An image of the Garden which is promised to those who have taqwa: in it there are rivers of water which will never spoil and rivers of milk whose taste will never change and rivers of wine, delightful to all who drink it, and rivers of honey of undiluted purity; in it they will have fruit of every kind and forgiveness from their Lord. Is that like those who will be in the Fire timelessly, for ever, with boiling water to drink which lacerates their bowels?

(16) Among them are those who listen to you and then, when they leave your presence, say to those who have been given knowledge, 'What was that he just said?' They are those whose hearts Allah has sealed up and who follow their own desires.

(17) He increases in guidance those who are already guided and gives them their taqwa.

(18) What are they awaiting but for the Hour to come upon them suddenly? Its Signs have already come. What good will their Reminder be to them when it does arrive?

(19) Know then that there is no god except Allah and ask forgiveness for your wrongdoing, and for the men and women who have iman. Allah knows both your activity and your repose.

(20) Those who have iman say, 'If only a sura could be sent down.' But when a straightforward sura is sent down and fighting is mentioned in it, you see those with sickness in their hearts looking at you with the look of someone about to faint from fear of death. More fitting for them

(21) would be obedience and honourable words. Once the matter is resolved upon, being true to Allah would be better for them.

(22) Is it not likely that, if you did turn away, you would cause corruption in the earth and sever your ties of kinship?

(23) Such are the people Allah has cursed, making them deaf and blinding their eyes.

(24) Will they not then ponder the Qur'an or are there locks upon their hearts?

(25) Those who have turned back in their tracks after the guidance became clear to them, it was Shaytan who talked them into it and filled them with false hopes.

(26) That is because they said to those who hate what Allah has sent down, 'We will obey you in part of the affair.' But Allah knows their secrets.

(27) How will it be when the angels take them in death, beating their faces and their backs?

(28) That is because they followed what angers Allah and hated what is pleasing to Him. So He made their actions come to nothing.

(29) Or did those with sickness in their hearts imagine that Allah would not expose their malevolence?

(30) If We wished, We would show them to you and you would know them by their mark and know them by their ambivalent speech. Allah knows your actions.

(31) We will test you until We know the true fighters among you and those who are steadfast and test what is reported of you.

(32) Those who are kafir and obstruct the Way of Allah, and are entrenched in hostility towards the Messenger after the guidance has become clear to them, do not harm Allah in any way and He makes their actions come to nothing.

(33) You who have iman! obey Allah and obey the Messenger. Do not make your actions of no worth.

(34) Those who are kafir and obstruct the Way of Allah, and then die kafir, Allah will not forgive them.

(35) Do not become faint-hearted and call for peace when you are uppermost and Allah is with you – He would never cheat you of your deeds.

(36) The life of this world is merely a game and a diversion. If you have iman and taqwa, He will pay you your wages and not ask you for all your wealth.

(37) If He did ask you for it and put you under pressure, you would be tight-fisted and it would bring out your malevolence.

(38) Here you are then: people who are called upon to spend in the Way of Allah and then some of you are tight-fisted! But whoever is tight-fisted is only tight-fisted to himself. Allah is Rich and you are poor. If you turn away, He will replace you with a people other than yourselves and they will not be like you.



## Al-Fath

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) Truly We have granted you a clear victory,

(2) so that Allah may forgive you your earlier errors and any later ones and complete His blessing upon you, and guide you on a Straight Path.

(3) and so that Allah may help you with a mighty help.

(4) It is He who sent down serenity into the hearts of the muminun thereby increasing their iman with more iman – the legions of the heavens and the earth belong to Allah. Allah is All-Knowing, All-Wise –

(5) so that He may admit the men and women of the muminun into Gardens with rivers flowing under them,

remaining in them timelessly, for ever, and erase their bad actions from them; and in Allah's sight that is a mighty victory.

(6) And so that He might punish the men and women of the hypocrites and the men and women of the idolaters – those who think bad thoughts about Allah. They will suffer an evil turn of fate. Allah is angry with them, and has cursed them and prepared Hell for them. What an evil destination!

(7) The legions of the heavens and the earth belong to Allah. Allah is Almighty, All-Wise.

(8) We have sent you bearing witness, bringing good news and giving warning

(9) so that you might all have iman in Allah and His Messenger and honour Him and respect Him and glorify Him in the morning and the evening.

(10) Those who pledge you their allegiance pledge allegiance to Allah. Allah's hand is over their hands. He who breaks his pledge only breaks it against himself. But as for him who fulfils the contract he has made with Allah, We will pay him an immense reward.

(11) Those Arabs who remained behind will say to you, 'Our wealth and families kept us occupied, so ask forgiveness for us.' They say with their tongues what is not in their hearts. Say: 'Who can control Allah for you in any way whether He wants harm for you or wants benefit for you?' Allah is aware of what you do.

(12) No, you thought that the Messenger and the muminun were not going to return to their families, and that seemed pleasing to your hearts and you thought evil thoughts and you were a blighted people.

(13) Whoever does not have iman in Allah and His Messenger – We have prepared a Blazing Fire for the kafirun.

(14) The kingdom of the heavens and the earth belongs to Allah. He forgives those He wills and punishes those He wills. Allah is Ever-Forgiving, Most Merciful.

(15) When you go out to get the booty, those who remained behind will say, 'Allow us to follow you,' desiring to alter Allah's words. Say: 'You may not follow us. That is what Allah said before.' They will say, 'It is only because you envy us.' No indeed! How little they have understood!

(16) Say to the Arabs who remained behind: 'You will be called up against a people who possess great force

whom you must fight unless they submit. If you obey, Allah will give you an excellent reward. But if you turn your backs as you did before, He will punish you with a painful punishment.'

(17) There is no constraint on the blind, nor on the lame, nor on the sick. We will admit all who obey Allah and His Messenger into Gardens with rivers flowing under them. But We will punish with a painful punishment anyone who turns his back.

(18) Allah was pleased with the muminun when they pledged allegiance to you under the tree. He knew what was in their hearts, and sent down serenity to them and has rewarded them with an imminent victory,

(19) and with much booty which they will take. Allah is Almighty, All-Wise.

(20) Allah has promised you much booty which you will take, and has hastened this for you and held people's hands back from you, so that it might be a Sign to the muminun, and so that He might guide you to a straight path.

(21) And other booty you do not yet have the power to take – Allah has already encompassed it. Allah has power over all things.

(22) If those who are kafir should fight you, they would turn their backs and then find no one to protect or help them.

(23) That is Allah's pattern which has passed away before. You will not find any changing in the pattern of Allah.

(24) It is He who held their hands back from you, and your hands from them in the valley of Makka, after giving you the upper hand over them. Allah sees what you do.

(25) They are those who were kafir and debarred you from the Masjid al-Haram and prevented the sacrifice from reaching its proper place, and had it not been for some men and women who are muminun, whom you did not know and might trample underfoot, and so unknowingly incur blame on their account – so that Allah might admit into His mercy those He wills – and had those among them who are kafir been clearly distinguishable, We would have punished them with a painful punishment.

(26) Those who are kafir filled their hearts with fanatical rage – the fanatical rage of the Time of Ignorance and

Allah sent down serenity to His Messenger and to the muminun, and bound them to the expression of taqwa which they had most right to and were most entitled to. Allah has knowledge of all things.

(27) Allah has confirmed His Messenger's vision with truth: 'You will enter the Masjid al-Haram in safety, Allah willing, shaving your heads and cutting your hair without any fear.' He knew what you did not know and ordained, in place of this, an imminent victory.

(28) It is He who sent His Messenger with the Guidance and the Deen of Truth to exalt it over every other deen and Allah suffices as a witness.

(29) Muhammad is the Messenger of Allah, and those who are with him are fierce to the kafirun, merciful to one another. You see them bowing and prostrating, seeking Allah's good favour and His pleasure. Their mark is on their faces, the traces of prostration. That is their likeness in the Torah. And their likeness in the Injil is that of a seed which puts up a shoot and makes it strong so that it thickens and grows up straight upon its stalk, filling the sowers with delight – so that by them He may infuriate the kuffar. Allah has promised those of them who have iman and do right actions forgiveness and an immense reward.



## Al-Hujuraat

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) You who have iman! do not put yourselves forward in front of Allah and of His Messenger; and have taqwa of Allah. Allah is All-Hearing, All-Knowing.

(2) You who have iman! do not raise your voices above the voice of the Prophet and do not be as loud when

speaking to him as you are when speaking to one another, lest your actions should come to nothing without your realising it.

(3) Those who lower their voices when they are with the Messenger of Allah are people whose hearts Allah has tested for taqwa. They will have forgiveness and an immense reward.

(4) As for those who call out to you from outside your private quarters, most of them do not use their intellect.

(5) If they had only been patient until you came out to them, it would have been better for them. But Allah is Ever-Forgiving, Most Merciful.

(6) You who have iman! if a deviator brings you a report, scrutinize it carefully in case you attack people in ignorance and so come to greatly regret what you have done.

(7) Know that the Messenger of Allah is among you. If he were to obey you in many things, you would suffer for it. However, Allah has given you love of iman and made it pleasing to your hearts, and has made kufr, deviance and disobedience hateful to you. People such as these are rightly guided.

(8) It is a great favour from Allah and a blessing. Allah is All-Knowing, All-Wise.

(9) If two parties of the muminun fight, make peace between them. But if one of them attacks the other unjustly, fight the attackers until they revert to Allah's command. If they revert, make peace between them with justice, and be even-handed. Allah loves those who are even-handed.

(10) The muminun are brothers, so make peace between your brothers and have taqwa of Allah so that hopefully you will gain mercy.

(11) You who have iman! people should not ridicule others who may be better than themselves; nor should any women ridicule other women who may be better than themselves. And do not find fault with one another or insult each other with derogatory nicknames. How evil it is to have a name for evil conduct after coming to iman! Those people who do not turn from it are wrongdoers.

(12) You who have iman! avoid most suspicion. Indeed some suspicion is a crime. And do not spy and do not backbite one another. Would any of you like to eat his brother's dead flesh? No, you would hate it. And have taqwa of Allah. Allah is Ever-Returning, Most Merciful.



(13) Mankind! We created you from a male and female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in Allah's sight is the one with the most taqwa. Allah is All-Knowing, All-Aware.

(14) The desert Arabs say, 'We have iman.' Say: 'You do not have iman. Say rather, "We have become Muslim," for iman has not yet entered into your hearts. If you obey Allah and His Messenger, He will not undervalue your actions in any way. Allah is Ever-Forgiving, Most Merciful.'

(15) The muminun are only those who have had iman in Allah and His Messenger and then have had no doubt and have done jihad with their wealth and themselves in the Way of Allah. They are the ones who are true to their word.

(16) Say: 'Do you presume to teach Allah your deen when Allah knows everything in the heavens and everything in the earth? Allah has knowledge of all things.'

(17) They think they have done you a favour by becoming Muslims! Say: 'Do not consider your Islam a favour to me. No indeed! It is Allah who has favoured you by guiding you to iman if you are telling the truth.'

(18) Allah knows the unseen things of the heavens and the earth. Allah sees what you do.



# Qaaf

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Qaf By the Glorious Qur'an!

(2) Nonetheless they are amazed that a warner should have come to them from among themselves and those who are kafir say, 'What an extraordinary thing!

(3) When we are dead and turned to dust . . . ? That would be a most unlikely return!

(4) We know exactly how the earth eats them away. We possess an all-preserving Book.

(5) But they denied the truth when it came to them. They are, therefore, in a very muddled state.

(6) Have they not looked at the sky above them: how We structured it and made it beautiful and how there are no fissures in it?

(7) And the earth: how We stretched it out and cast firmly embedded mountains onto it and caused luxuriant plants of every kind to grow in it,

(8) an instruction and a reminder for every penitent human being.

(9) And We sent down blessed water from the sky and made gardens grow by it and grain for harvesting

(10) and soaring date-palms with layered spathes,

(11) as provision for Our slaves; by it We brought a dead land to life. That is how the Emergence will take place.

(12) Before them the people of Nuh also denied the truth and the Companions of Rass and Thamud,

(13) and 'Ad and Pharaoh and the brothers of Lut

(14) and the Companions of the Thicket and the people of Tubba'. Each one denied the Messengers and My promise proved true.

(15) Were We exhausted by the first creation? Yet they are dubious about the new creation.

(16) We created man and We know what his own self whispers to him. We are nearer to him than his jugular vein.

(17) And the two recording angels are recording, sitting on the right and on the left.

(18) He does not utter a single word, without a watcher by him, pen in hand!

(19) The throes of death come revealing the truth. That is what you were trying to evade!

(20) The Trumpet will be blown. That is the Day of the Threat.

(21) Every self will come together with a driver and a witness:

(22) 'You were heedless of this so We have stripped you of your covering and today your sight is sharp.'

(23) His inseparable comrade will say, 'This is what I have ready for you.'

(24) 'Hurl into Hell every obdurate kafir,

(25) impeder of good, doubt-causing aggressor,

(26) who set up another god together with Allah. Hurl him into the terrible punishment.'

(27) His inseparable comrade will say, 'Our Lord, I did not make him overstep the limits. He was, in any case, far astray.'

(28) He will say, 'Do not argue in My presence when I gave you advance warning of the Threat.

(29) My Word, once given, is not subject to change and I do not wrong My slaves.'

(30) On the Day He says to Hell, 'Are you full?' it will ask, 'Are there no more to come?'

(31) And the Garden will be brought up close to those with taqwa, not far away:

(32) 'This is what you were promised. It is for every careful penitent:

(33) those who fear the All-Merciful in the Unseen and come with a contrite heart.

(34) Enter it in peace. This is the Day of Timeless Eternity.'

(35) They will have there everything they want and with Us there is still more.

(36) How many generations before them We destroyed who had greater force than them and scoured many lands! Did they find any way of escape?

(37) There is a reminder in that for anyone who has a heart, or who listens well, having seen the evidence.

(38) We created the heavens and the earth, and everything between them, in six days and We were not affected by fatigue.

(39) So be patient in the face of what they say and glorify your Lord with praise before the rising of the sun and before it sets.

(40) And glorify Him during the night and after you have prostrated.

(41) Listen out for the Day when the Summoner shall call out from a nearby place.

(42) The Day they hear the Blast in truth, that is the Day of Emergence.

(43) It is We who give life and cause to die and We are their final destination.

(44) The Day the earth splits open all around them as they come rushing forth, that is a gathering, easy for Us to accomplish.

(45) We know best what they say. You are not a dictator over them. So remind, with the Qur'an, whoever fears My Threat.



## Adh-Dhaariyat

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) By the scatterers scattering,
- (2) and those bearing weighty loads,
- (3) and those speeding along with ease,
- (4) and those apportioning the command:
- (5) what you are promised is certainly true –
- (6) the Judgement will certainly take place!
- (7) By Heaven with its oscillating orbits,
- (8) you certainly have differing beliefs.
- (9) Averted from it is he who is averted.
- (10) Death to the conjecturers:
- (11) those who flounder in a glut of ignorance,
- (12) asking, 'When is the Day of Judgement?'

(13) On the Day they are tormented by the Fire:

(14) 'Taste your torment! This is what you were trying to hasten!'

(15) The people with taqwa will be among Gardens and Fountains,

(16) receiving what their Lord has given them. Certainly before that they were good-doers.

(17) The part of the night they spent asleep was small

(18) and they would seek forgiveness before the dawn.

(19) And beggars and the destitute received a due share of their wealth.

(20) There are certainly Signs in the earth for people with certainty;

(21) and in yourselves as well. Do you not then see?

(22) Your provision is in heaven – and what you are promised.

(23) By the Lord of heaven and earth, it is certainly the truth, just as you have speech.

(24) Has the story reached you of the honoured guests of Ibrahim?

(25) When they entered his dwelling and said, 'Peace!' he said, 'Peace, to people we do not know.'

(26) So he slipped off to his household and brought a fattened calf.

(27) He offered it to them and then exclaimed, 'Do you not then eat?'

(28) He felt afraid of them but they said, 'Do not be afraid!' and gave him the good news of a son imbued with knowledge.

(29) His wife came up with a shriek and struck her face and said, 'What, and me a barren old woman!'

(30) They said, 'That is what your Lord says. He is the All-Wise, the All-Knowing.'

- (31) He inquired, 'What, then, is your business, messengers?'
- (32) They said, 'We have been sent to a people of evildoers
- (33) to unleash upon them lumps of clay
- (34) earmarked by your Lord for the profligate.'
- (35) We brought out all the muminun who were there
- (36) but found in it only one house of Muslims.
- (37) And We left a Sign in it for those who fear the painful punishment.
- (38) And also in Musa when We sent him to Pharaoh with clear authority.
- (39) But he turned away with his forces, saying, 'A magician or a madman!'
- (40) So We seized him and his armies and hurled them into the sea, and he was to blame.
- (41) And also in 'Ad when We unleashed against them the barren wind,
- (42) which left nothing it touched without turning it to dust.
- (43) And also in Thamud, when they were told: 'Enjoy yourselves a while!'
- (44) But they spurned their Lord's command, so the Blast seized them as they looked.
- (45) They could not stand upright and they were not helped.
- (46) And the people of Nuh before, they were a people of deviators.
- (47) As for heaven – We built it with great power and gave it its vast expanse.
- (48) And the earth – We spread it like a carpet and how well We smoothed it out!
- (49) And We created all things in pairs so that hopefully you would pay heed.

(50) So flee to Allah. Truly I bring you a clear warning from Him.

(51) Do not set up another god together with Allah. Truly I bring you a clear warning from Him.

(52) Equally, no Messenger came to those before them without their saying, 'A magician or a madman!'

(53) Did they bequeathe this to one another? Indeed they are an unbridled people.

(54) So turn away from them, for you are not to blame.

(55) And remind them, for truly the muminun benefit from being reminded.

(56) I only created jinn and man to worship Me.

(57) I do not require any provision from them and I do not require them to nourish Me.

(58) Truly Allah, He is the Provider, the Possessor of Strength, the Sure.

(59) Those who do wrong will have their due, the same as that of their friends. So they should not hurry Me!

(60) Woe then to those who are kafir on account of the Day they have been promised!





# At-Tur

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) By the Mount;

(2) and an Inscribed Book

(3) on an Unfurled Scroll,

(4) by the Visited House,

(5) by the Raised Canopy,

(6) by the Overflowing Ocean:

(7) your Lord's punishment will certainly take place.

(8) No one can ward it off.

(9) On the Day when heaven sways to and fro

(10) and the mountains shift about,

(11) woe that Day to the deniers,

(12) who play at frivolous games:

(13) the Day they are shoved roughly into the Fire of Hell:

(14) 'This is the Fire which you denied!

(15) So is this magic? Or is it that you do not see?

(16) Roast in it! And bear it patiently or do not bear it patiently. It makes no difference either way. You are simply being repaid for what you did.'

(17) The people who have taqwa will be in Gardens of Delight,

(18) savouring what their Lord has given them. Their Lord will safeguard them from the punishment of the Blazing Fire:

(19) 'Eat and drink with relish for what you did.'

(20) They will recline on couches ranged in rows and We will marry them to dark-eyed maidens.

(21) And We will unite those who had iman with their offspring, who followed them in iman, and We will not undervalue their own actions in any way. Every man is in pledge for what he earned.

(22) We will supply them with any kind of fruit and meat that they desire.

(23) They will pass round there a drinking cup to one another with no foolish talk and no wrong action in it.

(24) Circulating among them there will be youths like hidden pearls.

(25) Some of them will come up to others and they will question one another.

(26) They will say, 'Beforehand we used to live in fear among our families.

(27) But Allah was gracious to us and safeguarded us from the punishment of the searing wind.

(28) Beforehand we certainly used to call on Him because He is the All-Good, the Most Merciful.'

(29) Remind them then! For, by the blessing of your Lord, you are neither a soothsayer nor a madman.

(30) Or do they say, 'He is a poet and We are waiting for something bad to happen to him'?

(31) Say: 'Wait then! I am waiting with you.'

(32) Is it their intellects that direct them to say this or is it that they are an unbridled people?

- (33) Or do they say, 'He has simply made it up'? No, the truth is they have no iman.
- (34) Let them produce a discourse like it if they are telling the truth.
- (35) Or were they created out of nothing, or are they the creators?
- (36) Or did they create the heavens and the earth? No, in truth they have no certainty.
- (37) Or do they possess the treasures of your Lord or do they have control of them?
- (38) Or do they have a ladder on which they listen? Then let their listener bring clear evidence.
- (39) Or does He have daughters whereas you have sons?
- (40) Or do you ask them for a wage so they are weighed down with debt?
- (41) Or is the Unseen in their hands so they can write out what is to happen?
- (42) Or do they desire to dupe you? But the duped ones are those who are kafir.
- (43) Or do they have some god other than Allah? Glory be to Allah above any idol they propose!
- (44) If they saw a lump of heaven falling down, they would just say, 'Banked-up clouds!'
- (45) Leave them then until they meet their Day when they will be struck down by the Blast:
- (46) the Day their ploys will not profit them at all and they will not be helped.
- (47) And those who do wrong will have a punishment besides that but most of them do not know it.
- (48) So wait steadfastly for the judgement of your Lord – you are certainly before Our eyes. And glorify and praise your Lord when you get up.
- (49) And glorify Him in the night and when the stars fade out.

# An-Najm

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) By the star when it descends,
- (2) your companion is not misguided or misled;
- (3) nor does he speak from whim.
- (4) It is nothing but Revelation revealed,
- (5) taught him by one immensely strong,
- (6) possessing power and splendour. He stood there stationary –
- (7) there on the highest horizon.
- (8) Then he drew near and hung suspended.
- (9) He was two bow-lengths away or even closer.
- (10) Then He revealed to His slave what He revealed.
- (11) His heart did not lie about what he saw.
- (12) What! Do you dispute with him about what he saw?
- (13) He saw him again another time
- (14) by the Lote-tree of the Final Limit,

(15) beside which is the Garden of Refuge,

(16) when that which covered the Lote-tree covered it.

(17) His eye did not waver nor did he look away.

(18) He saw some of the Greatest Signs of his Lord.

(19) Have you really considered al-Lat and al-'Uzza

(20) and Manat, the third, the other one?

(21) Do you have males and He females?

(22) That is a most unfair division!

(23) They are nothing but names which you yourselves have given, you and your forefathers. Allah has sent down no authority for them. They are following nothing but conjecture and what their own selves desire. And that when guidance has reached them from their Lord!

(24) Shall man then have whatever he covets?

(25) The last and the first belong to Allah.

(26) And how many angels there are in the heavens whose intercession is of no benefit at all until Allah has authorised those He wills and is pleased with them!

(27) Those who do not have iman in the Next World give the angels female names.

(28) They have no knowledge of this. They are only following conjecture. Conjecture is of no avail whatever against the truth.

(29) So turn away from him who turns away from Our remembrance and desires nothing but the life of this world.

(30) That is as far as their knowledge extends. Your Lord knows best those who are misguided from His Way and He knows best those who are guided.

(31) Everything in the heavens and everything in the earth belongs to Allah so that He can repay those who do evil for what they did and repay those who do good with the Very Best.

(32) To whoever avoids the major wrong actions and indecencies – except for minor lapses – truly your Lord is vast in forgiveness. He has most knowledge of you when He first produced you from the earth, and when you were embryos in your mothers' wombs. So do not claim purity for yourselves. He knows best those who have taqwa.

(33) Have you seen him who turns away

(34) and gives little, and that grudgingly?

(35) Does he have knowledge of the Unseen, enabling him to see?

(36) Or has he not been informed what is in the texts of Musa

(37) and of Ibrahim, who paid his dues in full:

(38) that no burden-bearer can bear another's burden;

(39) that man will have nothing but what he strives for;

(40) that his striving will most certainly be seen;

(41) that he will then receive repayment of the fullest kind;

(42) that the ultimate end is with your Lord;

(43) that it is He Who brings about both laughter and tears;

(44) that it is He Who brings about both death and life;

(45) that He created the two sexes – male and female –

(46) out of a sperm-drop when it spurted forth;

(47) that He is responsible for the second existence;

(48) that it is He Who enriches and Who satisfies;

(49) that it is He Who is the Lord of Sirius;

(50) that He destroyed 'Ad, the earlier people,

(51) and Thamud as well, sparing none of them,

(52) and the people of Nuh before – they were most unjust and exorbitant –

(53) and the Overturned City which He turned upside down

(54) so that what enveloped it enveloped it.

(55) Which one of your Lord's blessings do you then dispute?

(56) This is a warning like the warnings of old.

(57) The Imminent is imminent!

(58) No one besides Allah can unveil it.

(59) Are you then amazed at this discourse

(60) and laugh and do not cry,

(61) treating life as a game?

(62) Prostrate before Allah and worship Him!



# Al-Qamar

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) The Hour has drawn near and the moon has split.

(2) If they see a Sign they turn away, saying 'There is no end to this witchcraft!'

(3) They have denied the truth and followed their whims and desires, but everything has its time.

(4) News has come to them which contains a threat:

(5) consummate wisdom – but warnings are profitless.

(6) Turn away from them then. On the Day the Summoner summons them to something unspeakably terrible,

(7) they will emerge from their graves with downcast eyes, like swarming locusts,

(8) necks outstretched, eyes transfixed, rushing headlong to the Summoner. The kuffar will say, 'This is a pitiless day!'

(9) Before them the people of Nuh denied the truth. They denied Our slave, saying, 'He is madman,' and he was driven away with jeers.

(10) He called upon his Lord: 'I am overwhelmed, so help me!'

(11) So We opened the gates of heaven with torrential water

(12) and made the earth burst forth with gushing springs. And the waters met together in a way which was decreed.

(13) We bore him on a planked and well-caulked ship,



- (14) which ran before Our eyes – a reward for him who had been rejected.
- (15) We left it as a Sign. But is there any rememberer there?
- (16) How terrible were My punishment and warnings!
- (17) We have made the Qur'an easy to remember. But is there any rememberer there?
- (18) 'Ad denied the truth. How terrible were My punishment and warnings!
- (19) We unleashed a howling wind against them on a day of unremitting horror.
- (20) It plucked up men like uprooted stumps.
- (21) How terrible were My punishment and warnings!
- (22) We have made the Qur'an easy to remember. But is there any rememberer there?
- (23) Thamud denied the warnings.
- (24) They said, 'Are we to follow a human being, one of us? Then we would truly be misguided, quite insane!
- (25) Has the Reminder been given to him of all of us? No indeed! He is an impudent liar.'
- (26) 'They will know tomorrow who the impudent liar is.
- (27) We will send the she-camel as a trial for them. Just keep a watchful eye on them and be steadfast.
- (28) Inform them that the water is to be shared out between them, each drinking by turn.'
- (29) They called on their companion and he set to it and hamstringed her.
- (30) How terrible were My punishment and warnings!
- (31) We sent a single Blast against them and they were just like a thatcher's reeds.
- (32) We have made the Qur'an easy to remember. But is there any rememberer there?

(33) The people of Lut denied the warnings.

(34) We unleashed a sudden squall of stones against all of them, except the family of Lut, who We rescued before dawn.

(35) It was a blessing direct from Our presence. That is how We recompense those who give thanks.

(36) He warned them of Our onslaught but they dismissed the warnings.

(37) They even wanted to seduce his guests! So We put out their eyes: 'Taste My punishment and warnings!'

(38) Early morning brought them enduring punishment:

(39) 'Taste My punishment and warnings!'

(40) We have made the Qur'an easy to remember But is there any rememberer there?

(41) Warnings came to Pharaoh's people.

(42) They dismissed every one of Our Signs and so We seized them with the seizing of One who is Almighty, All-Powerful.

(43) Are your kuffar better than those peoples'? Or have you been given exemption in the Books?

(44) Or do they say, 'We are an assembly who will win'?

(45) The assembly will be routed and will turn their backs in flight.

(46) In fact the Hour is their promised appointment and the Hour is more disastrous and bitter!

(47) The evildoers are indeed misguided and insane

(48) on the Day that they are dragged face-first into the Fire: 'Taste the scorching touch of Saqar!'

(49) We have created all things in due measure.

(50) Our command is only one word, like the blinking of an eye.

(51) We destroyed those of your kind in the past. But is there any rememberer there?

(52) Everything they did is in the Books.

(53) Everything is recorded, big or small.

(54) The people who have taqwa will be amid Gardens and Rivers,

(55) on seats of honour in the presence of an All-Powerful King.



## Ar-Rahmaan

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) The All-Merciful

(2) taught the Qur'an.

(3) He created man

(4) and taught him clear expression.

(5) The sun and the moon both run with precision.

(6) The shrubs and the trees all bow down in prostration.

- (7) He erected heaven and established the balance,  
(8) so that you would not transgress the balance.  
(9) Give just weight – do not skimp in the balance.  
(10) He laid out the earth for all living creatures.  
(11) In it are fruits and date-palms with covered spathes,  
(12) and grains on leafy stems and fragrant herbs.  
(13) So which of your Lord's blessings do you both then deny?  
(14) He created man from dry earth like baked clay;  
(15) and He created the jinn from a fusion of fire.  
(16) So which of your Lord's blessings do you both then deny?  
(17) The Lord of the two Easts and the Lord of the two Wests.  
(18) So which of your Lord's blessings do you both then deny?  
(19) He has let loose the two seas, converging together,  
(20) with a barrier between them they do not break through.  
(21) So which of your Lord's blessings do you both then deny?  
(22) From out of them come glistening pearls and coral.  
(23) So which of your Lord's blessings do you both then deny?  
(24) His, too, are the ships sailing like mountain peaks on the sea.  
(25) So which of your Lord's blessings do you both then deny?

- (26) Everyone on it will pass away;
- (27) but the Face of your Lord will remain, Master of Majesty and Generosity.
- (28) So which of your Lord's blessings do you both then deny?
- (29) Everyone in the heavens and earth requests His aid. Every day He is engaged in some affair.
- (30) So which of your Lord's blessings do you both then deny?
- (31) Soon We will settle your affairs, you two weighty throngs.
- (32) So which of your Lord's blessings do you both then deny?
- (33) Company of jinn and men, if you are able to pierce through the confines of the heavens and earth, pierce through them. You will not pierce through except with a clear authority.
- (34) So which of your Lord's blessings do you both then deny?
- (35) He will pursue you with a piercing flame and fiery smoke, and you will not be helped.
- (36) So which of your Lord's blessings do you both then deny?
- (37) When heaven is split apart and goes red like dregs of oil.
- (38) So which of your Lord's blessings do you both then deny?
- (39) That Day no man or jinn will be asked about his sin.
- (40) So which of your Lord's blessings do you both then deny?
- (41) The evildoers will be recognised by their mark and seized by their forelocks and their feet.
- (42) So which of your Lord's blessings do you both then deny?
- (43) This is Hell which the evildoers deny.

(44) They will go back and forth between fire and scalding water.
(45) So which of your Lord's blessings do you both then deny?
(46) For those who fear the Station of their Lord there are two Gardens.
(47) So which of your Lord's blessings do you both then deny?
(48) Shaded by spreading branches.
(49) So which of your Lord's blessings do you both then deny?
(50) In them are two clear flowing springs.
(51) So which of your Lord's blessings do you both then deny?
(52) In them are two kinds of every fruit.
(53) So which of your Lord's blessings do you both then deny?
(54) They will be reclining on couches lined with rich brocade, the fruits of the Gardens hanging close to hand.
(55) So which of your Lord's blessings do you both then deny?
(56) In them are maidens with eyes for them alone, untouched before them by either man or jinn.
(57) So which of your Lord's blessings do you both then deny?
(58) Like precious gems of ruby and pearl.
(59) So which of your Lord's blessings do you both then deny?
(60) Will the reward for doing good be anything other than good?
(61) So which of your Lord's blessings do you both then deny?
(62) As well as those two there will be two other Gardens.

(63) So which of your Lord's blessings do you both then deny?

(64) Of deep viridian green.

(65) So which of your Lord's blessings do you both then deny?

(66) In them are two gushing springs.

(67) So which of your Lord's blessings do you both then deny?

(68) In them are fruits and date-palms and pomegranates.

(69) So which of your Lord's blessings do you both then deny?

(70) In them are sweet, lovely maidens.

(71) So which of your Lord's blessings do you both then deny?

(72) Dark-eyed, secluded in cool pavilions.

(73) So which of your Lord's blessings do you both then deny?

(74) Untouched before them by either man or jinn.

(75) So which of your Lord's blessings do you both then deny?

(76) Reclining on green quilts and exquisite rugs.

(77) So which of your Lord's blessings do you both then deny?

(78) Blessed be the name of your Lord, Master of Majesty and Generosity.



# Al-Waaqia

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) When the Great Event occurs,

(2) none will deny its occurrence;

(3) bringing low, raising high.

(4) When the earth is convulsed

(5) and the mountains are crushed

(6) and become scattered dust in the air.

(7) And you will be classed into three:

(8) the Companions of the Right: what of the Companions of the Right?

(9) the Companions of the Left: what of the Companions of the Left?

(10) and the Forerunners, the Forerunners.

(11) Those are the Ones Brought Near

(12) in Gardens of Delight.

(13) A large group of the earlier people

(14) but few of the later ones.

(15) On sumptuous woven couches,



(16) reclining on them face to face.

(17) There will circulate among them, ageless youths,

(18) carrying goblets and decanters and a cup from a flowing spring –

(19) it does not give them any headache nor does it leave them stupefied.

(20) And any fruit they specify

(21) and any bird-meat they desire.

(22) And dark-eyed maidens

(23) like hidden pearls.

(24) As recompense for what they did.

(25) They will hear no prattling in it nor any word of wrong.

(26) All that is said is, 'Peace! Peace!'

(27) And the Companions of the Right: what of the Companions of the Right?

(28) Amid thornless lote-trees

(29) and fruit-laden acacias

(30) and wide-spreading shade

(31) and outpouring water

(32) and fruits in abundance

(33) never failing, unrestricted.

(34) And on elevated couches

(35) We have brought maidens into being  
(36) and made them purest virgins,  
(37) devoted, passionate, of like age,  
(38) for the Companions of the Right.  
(39) A large group of the earlier people  
(40) and a large group of the later ones.  
(41) And the Companions of the Left: what of the Companions of the Left?  
(42) Amid searing blasts and scalding water  
(43) and the murk of thick black smoke,  
(44) providing no coolness and no pleasure.  
(45) Before that they were living in luxury,  
(46) persisting in immense wrongdoing  
(47) and saying, 'When we are dead and turned to dust and bones, shall we then be raised again  
(48) or our forefathers, the earlier peoples?'  
(49) Say: 'The earlier and the later peoples will certainly all be gathered  
(50) to the appointment of a specified Day.  
(51) Then you, you misguided, you deniers  
(52) will eat from the tree of Zaqqum,  
(53) filling your stomachs with it

- (54) and drink scalding water on top of it,
- (55) slurping like thirst-crazed camels.
- (56) This will be their hospitality on the Day of Judgment!
- (57) We created you so why do you not confirm the truth?
- (58) Have you thought about the sperm that you ejaculate?
- (59) Is it you who create it or are We the Creator?
- (60) We have decreed death for you and We will not be forestalled
- (61) in replacing you with others the same as you and re-forming you in a way you know nothing about.
- (62) You have known the first formation, so will you not pay heed?
- (63) Have you thought about what you cultivate?
- (64) Is it you who make it germinate or are We the Germinator?
- (65) If We wished We could have made it broken stubble. You would then be left devoid of crops, distraught:
- (66) 'We are ruined,
- (67) in fact we are destitute!'
- (68) Have you thought about the water that you drink?
- (69) Is it you who sent it down from the clouds or are We the Sender?
- (70) If We wished We could have made it bitter, so will you not give thanks?
- (71) Have you thought about the fire that you light?
- (72) Is it you who make the trees that fuel it grow or are We the Grower?

(73) We have made it to be a reminder and a comfort for travellers in the wild.

(74) So glorify the name of your Lord, the Magnificent!

(75) And I swear by the falling of the stars –

(76) and that is a mighty oath if you only knew –

(77) it truly is a Noble Qur'an

(78) in a well protected Book.

(79) No one may touch it except the purified.

(80) Revelation sent down from the Lord of all the worlds.

(81) Do you nonetheless regard this discourse with scorn

(82) and think your provision depends on your denial of the truth?

(83) Why then, when death reaches his throat

(84) and you are at that moment looking on –

(85) and We are nearer him than you but you cannot see –

(86) why then, if you are not subject to Our command,

(87) do you not send it back if you are telling the truth?

(88) But the truth is that if he is one of Those Brought Near,

(89) there is solace and sweetness and a Garden of Delight.

(90) And if he is one of the Companions of the Right,

(91) 'Peace be upon you!' from the Companions of the Right

(92) And if he is one of the misguided deniers,

(93) there is hospitality of scalding water

(94) and roasting in the Blazing Fire.

(95) This is indeed the Truth of Certainty.

(96) So glorify the Name of your Lord, the Magnificent!



## Al-Hadid

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) Everything in the heavens and the earth glorifies Allah. He is the Almighty, the All-Wise.

(2) The kingdom of the heavens and the earth belongs to Him. He gives life and causes to die. He has power over all things.

(3) He is the First and the Last, the Outward and the Inward. He has knowledge of all things.

(4) It is He Who created the heavens and the earth in six days, then established Himself firmly on the Throne. He knows what goes into the earth and what comes out of it, what comes down from heaven and what goes up into it. He is with you wherever you are – Allah sees what you do.

(5) The kingdom of the heavens and the earth belongs to Him. All things return to Allah.

(6) He makes night merge into day and day merge into night. He knows what the heart contains.

(7) Have iman in Allah and His Messenger and give of that to which He has made you successors. Those of you who have iman and give will have an immense reward.

(8) And what is the matter with you with you that you do not have iman in Allah, when the Messenger calls you to have iman in your Lord, and He has made a covenant with you if you are muminun?

(9) It is He who sends down Clear Signs to His slave to bring you out of the darkness to the light. Allah is All-Gentle with you, Most Merciful.

(10) And how is it with you that you do not give in the Way of Allah, when the inheritance of the heavens and the earth belongs to Allah? Those of you who gave and fought before the Victory are not the same as those who gave and fought afterwards. They are higher in rank. But to each of them Allah has promised the Best. Allah is aware of what you do.

(11) Who will make a good loan to Allah so that He may multiply it for him? He will have a generous reward.

(12) On the Day you see the men and women of the muminun, with their light streaming out in front of them, and to their right: 'Good news for you today of Gardens with rivers flowing under them, remaining in them timelessly, for ever. That is the Great Victory.'

(13) That Day the men and women of the hypocrites will say to those who have iman, 'Wait for us so that we can borrow some of your light.' They will be told, 'Go back and look for light!' And a wall will be erected between them with a gate in it, on the inside of which there will be mercy but before whose exterior lies the punishment.

(14) They will call out to them, 'Were we not with you?' They will reply, 'Indeed you were. But you made trouble for yourselves and hung back and and doubted and false hopes deluded you until Allah's command arrived. The Deluder deluded you about Allah.'

(15) So today no ransom will be accepted from you or from those who were kafir. Your refuge is the Fire. It is

your master. What an evil destination!’

(16) Has the time not arrived for the hearts of those who have iman to yield to the remembrance of Allah and to the truth He has sent down, so they are not like those who were given the Book before for whom the time seemed over long so that their hearts became hard? Many of them are deviators.

(17) Know that Allah brings the earth to life after it was dead. We have made the Signs clear to you so that hopefully you will use your intellect.

(18) The men and women who give sadaqa and make a good loan to Allah will have it increased for them and they will have a generous reward.

(19) Those who have iman in Allah and His Messengers – such people are the truly sincere – and the martyrs who are with their Lord will receive their wages and their light. But those who are kafir and deny Our Signs, will be Companions of the Blazing Fire.

(20) Know that the life of this world is merely a game and a diversion and ostentation and a cause of boasting among yourselves and trying to outdo one another in wealth and children: like the plant-growth after rain which delights the cultivators, but then it withers and you see it turning yellow, and then it becomes broken stubble. In the Next World there is terrible punishment but also forgiveness from Allah and His good pleasure. The life of this world is nothing but the enjoyment of delusion.

(21) Race each other to forgiveness from your Lord and to a Garden, whose breadth is like that of heaven and earth combined, made ready for those who have iman in Allah and His Messengers. That is Allah’s favour which He gives to those He wills. Allah’s favour is indeed immense.

(22) Nothing occurs, either in the earth or in yourselves, without its being in a Book before We make it happen. That is something easy for Allah.

(23) That is so that you will not be grieved about the things that pass you by or exult about the things that come to you. Allah does not love any vain or boastful man:

(24) those who are tight-fisted and tell others to be tight-fisted. If anyone turns away, Allah is the Rich Beyond Need, the Praiseworthy.

(25) We sent Our Messengers with the Clear Signs and sent down the Book and the Balance with them so that mankind might establish justice. And We sent down iron in which there lies great force and which has many uses for mankind, so that Allah might know those who help Him and His Messengers in the Unseen. Allah is All-Strong, Almighty.

(26) We sent Nuh and Ibrahim and placed Prophethood and the Book among their descendants. Some of them are guided but many of them are deviators.

(27) Then We sent Our Messengers following in their footsteps and sent 'Isa son of Maryam after them, giving him the Gospel. We put compassion and mercy in the hearts of those who followed him. They invented monasticism – We did not prescribe it for them – purely out of desire to gain the pleasure of Allah, but even so they did not observe it as it should have been observed. To those of them who had iman We gave their reward but many of them are deviators.

(28) You who have iman! have taqwa of Allah and iman in His Messenger. He will give you a double portion of His mercy and grant you a Light by which to walk and forgive you. Allah is Ever-Forgiving, Most Merciful.

(29) So that the People of the Book may know that they have no power at all over any of Allah's favour and that all favour is in the Hand of Allah. He gives it to anyone He wills. Allah's favour is indeed immense.



## Al-Mujaadila

Madinan

In the name of Allah, All-Merciful, Most Merciful



(1) Allah has heard the words of the woman who disputes with you about her husband and lays her complaint before Allah. Allah hears the two of you talking together. Allah is All-Hearing, All-Seeing.

(2) Those of you who divorce your wives by equating them with your mothers, they are not your mothers. Your mothers are only those who gave birth to you. What you are saying is wrong and a slanderous lie. But Allah is Ever-Pardoning, Ever-Forgiving.

(3) Those who divorce their wives by equating them with their mothers, and then wish to go back on what they said, must set free a slave before the two of them may touch one another. This is what you are enjoined to do. Allah is aware of what you do.

(4) Anyone who cannot find the means must fast for two consecutive months before the two of them may touch one another again. And anyone who is unable to do that must feed sixty poor people. That is to affirm your iman in Allah and His Messenger. These are Allah's limits. The kafirun will have a painful punishment.

(5) Those who oppose Allah and His Messenger will be subdued and overcome as those before them were also subdued and overcome. We have sent down Clear Signs. The kafirun will have a humiliating punishment.

(6) On the Day Allah raises up all of them together, He will inform them of what they did. Allah has recorded it while they have forgotten it. Allah is a Witness of all things.

(7) Do you not see that Allah knows what is in the heavens and on the earth? Three men cannot confer together secretly without Him being the fourth of them, or five without Him being the sixth of them, or fewer than that or more without Him being with them wherever they are. Then He will inform them on the Day of Rising of what they did. Allah has knowledge of all things.

(8) Do you not see those who were forbidden to confer together secretly returning to the very thing they were forbidden to do, and conferring together secretly in wrongdoing and enmity and disobedience to the Messenger? And when they come to you they greet you with words Allah has never used in greeting you, and say to themselves 'Why does Allah not punish us for what we say?' Hell will be enough for them! They will roast in it. What an evil destination!

(9) You who have iman! when you confer together secretly, do not do so in wrongdoing and enmity and disobedience to the Messenger; rather confer together in goodness and taqwa of Allah. Have taqwa of Allah –

Him to Whom you will be gathered.

(10) Conferring in secret is from Shaytan, to cause grief to those who have iman; but it cannot harm them at all, unless by Allah's permission. So let the muminun put their trust in Allah.

(11) You who have iman! when you are told: 'Make room in the gathering,' then make room and Allah will make room for you! And when it is said, 'Get up', get up. Allah will raise in rank those of you who have iman and those who have been given knowledge. Allah is aware of what you do.

(12) You who have iman! when you consult the Messenger privately precede your private consultation by giving sadaqa – that is better for you and purer. But if you cannot find the means, Allah is Ever-Forgiving, Most Merciful.

(13) Are you afraid to give gifts of sadaqa before your private consultation? If you do not and Allah turns to you, at least establish salat and pay zakat, and obey Allah and His Messenger. Allah is aware of what you do.

(14) Do you not see those who have turned to people with whom Allah is angry? They belong neither to you nor to them. And they swear to falsehood and do so knowingly.

(15) Allah has prepared a terrible punishment for them. How evil is what they have been doing!

(16) They made their oaths into a cloak and barred the Way of Allah, so they will have a humiliating punishment.

(17) Neither their wealth nor their children will help them at all against Allah. Such people are the Companions of the Fire, remaining in it timelessly, for ever.

(18) On the Day Allah raises up all of them together they will swear to Him just as they have sworn to you and imagine they have something to stand upon. No indeed! It is they who are the liars.

(19) Shaytan has gained mastery over them and made them forget the remembrance of Allah. Such people are the party of Shaytan. No indeed! It is the party of Shaytan who are the losers.

(20) Those who oppose Allah and His Messenger, such people will be among the most abased.

(21) Allah has written, 'I will be victorious, I and My Messengers.' Allah is Most Strong, Almighty.

(22) You will not find people who have iman in Allah and the Last Day having love for anyone who opposes Allah and His Messenger, though they be their fathers, their sons, their brothers or their clan. Allah has inscribed iman upon such people's hearts and will reinforce them with a Ruh from Him and admit them into Gardens with rivers flowing under them, remaining in them timelessly, for ever. Allah is pleased with them and they are pleased with Him. Such people are the party of Allah. Truly it is the party of Allah who are successful.



# Al-Hashr

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) Everything in the heavens and everything in the earth glorifies Allah. He is the Almighty, the All-Wise.

(2) It is He who expelled those who were kafir among the People of the Book from their homes to the first gathering-place.\* You did not think that they would leave and they thought that their fortresses would protect them from Allah. Then Allah came upon them from where they least expected it and cast terror into their hearts. Their houses were pulled down by their own hands and by the hands of the muminun. People of insight, take note!

(3) If Allah had not prescribed banishment for them, He would have punished them in the dunya. But in the akhira they will have the punishment of the Fire.

(4) That is because they were entrenched in hostility towards Allah and His Messenger. If anyone is hostile towards Allah, Allah is Severe in Retribution.

(5) Whatever palm-trees you cut down, or left standing upright on their roots, it was done by Allah's permission in order to disgrace the deviators.

(6) Whatever booty from them Allah has given to His Messenger – and you spurred on neither horse nor camel in its acquisition, but Allah gives power to His Messengers over anyone He wills, Allah has power over all things –

(7) whatever booty Allah gives to His Messenger from city dwellers belongs to Allah and to the Messenger and to near relatives and orphans and the very poor and travellers, so that it does not become something which merely revolves between the rich among you. Whatever the Messenger gives you you should accept and whatever he forbids you you should forgo. Have taqwa of Allah – Allah is severe in retribution.

(8) It is for the poor of the Muhajirun who were driven from their homes and wealth desiring the favour and the

pleasure of Allah and supporting Allah and His Messenger. Such people are the truly sincere.

(9) Those who were already settled in the abode, and in iman, before they came, love those who have made hijra to them and do not find in their hearts any need for what they have been given and prefer them to themselves even if they themselves are needy. It is the people who are safe-guarded from the avarice of their own selves who are successful.

(10) Those who have come after them say, 'Our Lord, forgive us and our brothers who preceded us in iman and do not put any rancour in our hearts towards those who have iman. Our Lord, You are All-Gentle, Most Merciful.'

(11) Did you not see the hypocrites saying to their brothers, those among the People of the Book who are kafir, 'If you are driven out we will leave with you, we will never obey anyone to your detriment. And if you are fought against we will help you'? Allah bears witness that they are truly liars.

(12) If they are driven out they will not leave with them. If they are fought against they will not help them. And if they did help them they would turn their backs, and then they would not be helped.

(13) You are a greater cause of terror in their breasts than Allah! That is because they are people who do not understand.

(14) They will not fight against you all together as a group except in fortified towns or behind high walls. Their hostility towards each other is intense. They are full of bravado in each other's company. You consider them united but their hearts are scattered wide. That is because they are people who do not use their intellect.

(15) They are the same as those a short time before them who tasted the evil consequences of what they did. They will have a painful punishment.

(16) They are like Shaytan when he says to a human being, 'Be kafir,' and then when he becomes kafir, says, 'I wash my hands of you. Truly I fear Allah, the Lord of all the worlds.'

(17) The final fate of both of them is that they will be timelessly, for ever in the Fire. That is the repayment of the wrongdoers.

(18) You who have iman! have taqwa of Allah and let each self look to what it has sent forward for Tomorrow.

Have taqwa of Allah. Allah is aware of what you do.

(19) Do not be like those who forgot Allah so He made them forget themselves. Such people are the deviators.

(20) The Companions of the Fire and the Companions of the Garden are not the same. It is the Companions of the Garden who are the victors.

(21) If We had sent down this Qur'an onto a mountain, you would have seen it humbled, crushed to pieces out of fear of Allah. We make such examples for people so that hopefully they will reflect.

(22) He is Allah – there is no god but Him. He is the Knower of the Unseen and the Visible. He is the All-Merciful, the Most Merciful.

(23) He is Allah – there is no god but Him. He is the King, the Most Pure, the Perfect Peace, the Trustworthy, the Safeguarder, the Almighty, the Compeller, the Supremely Great. Glory be to Allah above all they associate with Him.

(24) He is Allah – the Creator, the Maker, the Giver of Form. To Him belong the Most Beautiful Names. Everything in the heavens and earth glorifies Him. He is the Almighty, the All-Wise.



## Al-Mumtahana

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) You who have iman! do not take My enemy and your enemy as friends, showing love for them when they have rejected the truth that has come to you, driving out the Messenger and yourselves simply because you have iman in Allah your Lord. If you go out to do jihad in My Way and seeking My pleasure, keeping secret the love you have for them, I know best what you conceal and what you make known. Any of you who do that have strayed from the right way.

(2) If they come upon you, they will be your enemies and stretch out their hands and tongues against you with evil intent, and they would dearly love you to become kafir.

(3) Neither your blood relations nor your children will be of any use to you. On the Day of Rising He will differentiate between you. Allah sees what you do.

(4) You have an excellent example in Ibrahim and those with him, when they said to their people, 'We wash our hands of you and all that you worship apart from Allah, and we reject you. Between us and you there will be enmity and hatred for ever unless and until you have iman in Allah alone.' Except for Ibrahim's words to his father: 'I will ask forgiveness for you but I have no power to help you in any way against Allah.' 'Our Lord, we have put our trust in You. and have made tawba to You. You are our final destination.

(5) Our Lord, do not make us a target for those who are kafir and forgive us. Our Lord, You are the Almighty, the All-Wise.'

(6) There is an excellent example in them for you to follow, that is for those whose hope is in Allah and the Last Day. But if anyone turns away, Allah is the Rich Beyond Need, the Praiseworthy.

(7) It may well be that Allah will restore the love between you and those of them who are now your enemies. Allah is All-Powerful. Allah is Ever-Forgiving, Most Merciful.

(8) Allah does not forbid you from being good to those who have not fought you in the deen or driven you from your homes, or from being just towards them. Allah loves those who are just.

(9) Allah merely forbids you from taking as friends those who have fought you in the deen and driven you from your homes and who supported your expulsion. Any who take them as friends are wrongdoers.

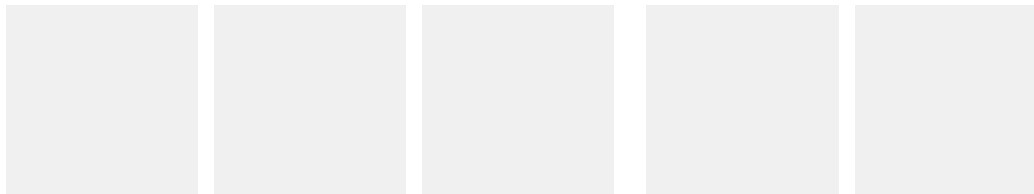
(10) You who have iman! when women who have iman come to you as muhajirun, submit them to a test. Allah has best knowledge of their iman. If you know they are mumun, do not return them to the kuffar. They are

not halal for the kuffar nor are the kuffar halal for them. Give the kuffar whatever dowry they paid. And there is nothing wrong in your marrying them provided you pay them their due. Do not hold to any marriage ties with women who are kafir. Ask for what you paid and let them ask for what they paid. That is Allah's judgement. Allah will judge between them. Allah is All-Knowing, All-Wise.

(11) If any of your wives rejoin the kuffar, you should have compensation. So repay to those whose wives have gone the dowry they paid out. Have taqwa of Allah – Him in Whom you have iman.

(12) O Prophet! When women who have iman come to you pledging allegiance to you on the grounds that they will not associate anything with Allah or steal or fornicate or kill their children or give a false ascription of paternity – making up lies about their bodies – or disobey you in respect of anything right, then accept their pledge and ask forgiveness for them. Allah is Ever-Forgiving, Most Merciful.

(13) You who have iman! do not make friends of people with whom Allah is angry, who have despaired of the Next World as the kafirun have despaired of the inhabitants of the graves.





## As-Saff

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) Everything in the heavens and everything in the earth glorifies Allah. He is the Almighty, the All-Wise.

(2) You who have iman! why do you say what you do not do?

(3) It is deeply abhorrent to Allah that you should say what you do not do.

(4) Allah loves those who fight in His Way in ranks like well-built walls.

(5) Remember when Musa said to his people, 'My people, why do you mistreat me when you know that I am the Messenger of Allah to you?' So when they deviated, Allah made their hearts deviate. Allah does not guide people who are deviators.

(6) And when 'Isa son of Maryam said, 'Tribe of Israel, I am the Messenger of Allah to you, confirming the Torah which came before me and giving you the good news of a Messenger after me whose name is Ahmad.' When he brought them the Clear Signs, they said, 'This is downright magic.'

(7) Who could do greater wrong than someone who invents a lie against Allah when he has been called to Islam? Allah does not guide wrongdoing people.

(8) They desire to extinguish Allah's Light with their mouths but Allah will perfect His Light, though the kafirun hate it.

(9) It is He who sent His Messenger with guidance and the Deen of Truth to exalt it over every other deen, though the idolaters hate it.

(10) You who have iman! shall I direct you to a transaction which will save you from a painful punishment?

(11) It is to have iman in Allah and His Messenger and do jihad in the Way of Allah with your wealth and your

selves. That is better for you if you only knew.

(12) He will forgive you your wrong actions and admit you into Gardens with rivers flowing under them, and fine dwellings in the Gardens of Eden. That is the Great Victory.

(13) And other things you love: support from Allah and imminent victory. Give good news to the muminun!

(14) You who have iman! be helpers of Allah as 'Isa son of Maryam said to the Disciples, 'Who will be my helpers to Allah?' The Disciples said, 'We will be the helpers of Allah.' One faction of the tribe of Israel had iman and the other were kafir. So We supported those who had iman against their enemy and they became victorious.



## Al-Jumu'a

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) Everything in the heavens and everything in the earth glorifies Allah, the King, the All-Pure, the Almighty, the All-Wise.

(2) It is He who raised up among the unlettered people a Messenger from them to recite His Signs to them and purify them and teach them the Book and Wisdom, even though before that they were clearly misguided.

(3) And others of them who have not yet joined them. He is the Almighty, the All-Wise.

(4) That is Allah's favour which He gives to whoever He wills. Allah's favour is indeed immense.

(5) The metaphor of those who were charged with the Torah but then have not upheld it, is that of a donkey loaded with weighty tomes. How evil is the metaphor of those who deny Allah's Signs! Allah does not guide wrongdoing people.

(6) Say: 'You Jews, if you claim to be the friends of Allah to the exclusion of all other people, then wish for death if you are telling the truth.'

(7) But they will never ever wish for it because of what they have done. Allah knows the wrongdoers.

(8) Say: 'Death, from which you are fleeing, will certainly catch up with you. Then you will be returned to the Knower of the Unseen and the Visible and He will inform you about what you did.'

(9) You who have iman! when you are called to salat on the Day of Jumu'a, hasten to the remembrance of Allah and abandon trade. That is better for you if you only knew.

(10) Then when the salat is finished spread through the earth and seek Allah's bounty and remember Allah much so that hopefully you will be successful.

(11) But when they see a chance of trade or entertainment they scatter off to it and leave you standing there. Say: 'What is with Allah is better than trade or entertainment. Allah is the Best of Providers.'



## Al-Munaafiqoon

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) When the hypocrites come to you they say, 'We bear witness that you are indeed the Messenger of Allah.' Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are certainly liars.

(2) They have made their oaths into a cloak and barred the Way of Allah. What they have done is truly evil.

(3) That is because they have had iman and then returned to kufr. So their hearts have been sealed up and they cannot understand.

(4) When you see them, their outward form appeals to you, and if they speak you listen to what they say. But they are like propped-up planks of wood. They imagine every cry to be against them. They are the enemy, so beware of them. Allah fight them! How they are perverted!

(5) When they are told, 'Come, and the Messenger of Allah will ask forgiveness for you,' they turn their heads and you see them turn away in haughty arrogance.

(6) In their case it makes no difference whether you ask forgiveness for them or do not ask forgiveness for them. Allah will never forgive them. Allah does not guide deviant people.

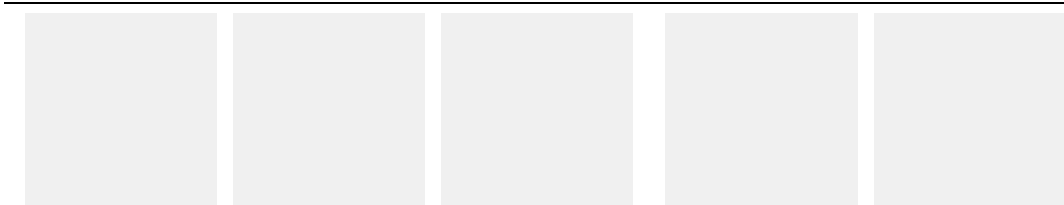
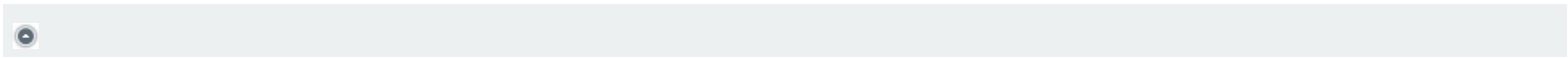
(7) They are the people who say, 'Do not spend on those who are with the Messenger of Allah, so that they may go away.' The treasures of the heavens and earth belong to Allah. But the hypocrites do not understand this.

(8) They say, 'If we return to Madina, the mightier will drive out the inferior.' But all might belongs to Allah and to His Messenger and the muminun. But the hypocrites do not know this.

(9) You who have iman! do not let your wealth or children divert you from the remembrance of Allah. Whoever does that is lost.

(10) Give from what We have provided for you before death comes to one of you and he says, 'My Lord, if only you would give me a little more time so that I can give sadaqa and be one of the righteous!'

(11) Allah will not give anyone more time, once their time has come. Allah is aware of what you do.



# At-Taghaabun

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) Everything in the heavens and everything on earth glorifies Allah. Sovereignty and praise belong to Him. He has power over all things.

(2) It is He who created you. Yet among you are those who are kafir and those who have iman. Allah sees what you do.

(3) He created the heavens and the earth with truth and formed you, giving you the best of forms. And He is your final destination.

(4) He knows everything in the heavens and earth. He knows what you keep secret and what you divulge. Allah knows what the heart contains.

(5) Has the news not reached you of those who were kafir before and tasted the evil consequences of what they did? They will have a painful punishment.

(6) That is because their Messengers brought them the Clear Signs but they said, 'Are human beings going to guide us?' So they were kafir and turned away. But Allah is completely independent of them. Allah is Rich Beyond Need, Praiseworthy.

(7) Those who are kafir claim that they will never be raised again. Say: 'Oh yes, by my Lord, you certainly will be raised again! And then you will be informed about what you did. That is easy for Allah.'

(8) So have iman in Allah and His Messenger and in the Light We have sent down. Allah is aware of what you do.

(9) On the Day He gathers you for the Day of Gathering – that is the Day of Profit and Loss. As for those who have iman in Allah and act rightly, We will erase their bad actions from them and admit them into Gardens

with rivers flowing under them, remaining in them timelessly, for ever and ever. That is the Great Victory!

(10) But as for those who are kafir and deny Our Signs they are the Companions of the Fire, remaining in it timelessly, for ever. What an evil destination!

(11) No misfortune occurs except by Allah's permission. Whoever has iman in Allah – He will guide his heart. Allah has knowledge of all things.

(12) Obey Allah and obey the Messenger. But if you turn your backs, the Messenger is only responsible for clear transmission.

(13) Allah – there is no god but Him. So let the muminun put their trust in Allah.

(14) You who have iman! some of your wives and children are an enemy to you, so be wary of them. But if you pardon and exonerate and forgive, Allah is Ever-Forgiving, Most Merciful.

(15) Your wealth and children are a trial. But with Allah there is an immense reward.

(16) So have taqwa of Allah, as much as you are able to, and listen and obey and spend for your own benefit. It is the people who are safe-guarded from the avarice of their own selves who are successful.

(17) If you make a generous loan to Allah He will multiply it for you and forgive you. Allah is All-Thankful, Most Forbearing.

(18) The Knower of the Unseen and the Visible, the Almighty, the All-Wise.



# At-Talaaq

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) O Prophet! When any of you divorce women, divorce them during their period of purity and calculate their 'idda carefully. And have taqwa of Allah, your Lord. Do not evict them from their homes, nor should they leave, unless they commit an outright indecency. Those are Allah's limits, and anyone who oversteps Allah's limits has wronged himself. You never know, it may well be that after that Allah will cause a new situation to develop.

(2) Then when they have reached the end of their 'idda either retain them with correctness and courtesy or part from them with correctness and courtesy. Call two upright men from among yourselves as witnesses and they should carry out the witnessing for Allah. This is admonishment for all who have iman in Allah and the Last Day. Whoever has taqwa of Allah – He will give him a way out

(3) and provide for him from where he does not expect. Whoever puts his trust in Allah – He will be enough for him. Allah always achieves His aim. Allah has appointed a measure for all things.

(4) In the case of those of your wives who are past the age of menstruation, if you have any doubt, their 'idda should be three months, and that also applies to those who have not yet menstruated. The time for women who are pregnant is when they give birth. Whoever has taqwa of Allah – He will make matters easy for him.

(5) That is Allah's command which He has sent down to you. Whoever has taqwa of Allah – He will erase his bad actions from him and greatly increase his reward.

(6) Let them live where you live, according to your means. Do not put pressure on them, so as to harass them. If they are pregnant, maintain them until they give birth. If they are suckling for you, give them their wages and consult together with correctness and courtesy. But if you make things difficult for one another, another woman should do the suckling for you.

(7) He who has plenty should spend out from his plenty, but he whose provision is restricted should spend



from what Allah has given him. Allah does not demand from any self more than He has given it. Allah will appoint after difficulty, ease.

(8) How many cities spurned their Lord's command and His Messengers! And so We called them harshly to account and punished them with a terrible punishment.

(9) They tasted the evil consequences of what they did and the end of their affair was total loss.

(10) Allah has prepared a terrible punishment for them. So have taqwa of Allah, people of intelligence – those who have iman – Allah has sent down a reminder to you,

(11) a Messenger reciting Allah's Clear Signs to you to bring those who have iman and do right actions out of the darkness into the Light. Whoever has iman in Allah and acts rightly, We will admit him into Gardens with rivers flowing under them remaining in them timelessly, for ever and ever. Allah has provided for him excellently!

(12) It is Allah who created the seven heavens and of the earth the same number, the Command descending down through all of them, so that you might know that Allah has power over all things and that Allah encompasses all things in His knowledge.



## At-Tahrim

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) O Prophet! Why do you make haram what Allah has made halal for you, seeking to please your wives? Allah is Ever-Forgiving, Most Merciful.

(2) Allah has made the expiation of your oaths obligatory for you. Allah is your Master – He is the All-Knowing, the All-Wise.

(3) The Prophet confided a certain matter to one of his wives, then when she divulged it Allah disclosed that to him, and he communicated part of it and withheld part of it. When he told her of it, she said, 'Who told you of this?' He said, 'The All-Knowing and All-Aware informed me of it.'

(4) If the two of you would only turn to Allah, for your hearts clearly deviated . . . But if you support one another against him, Allah is his Protector and so are Jibril and every right-acting man of the mumimun and, furthermore, the angels too will come to his support.

(5) It may be that if he does divorce you, his Lord will give him in exchange better wives than you: Muslim women, believing women, obedient women, penitent women, women who worship, women who fast much – previously married women as well as virgins.

(6) You who have iman! safeguard yourselves and your families from a Fire whose fuel is people and stones. Harsh, terrible angels are in charge of it who do not disobey Allah in respect of any order He gives them and carry out what they are ordered to do.

(7) 'You who are kafir! do not try to excuse yourselves today. You are merely being repaid for what you did.'

(8) You who have iman! repent sincerely to Allah. It may be that your Lord will erase your bad actions from you and admit you into Gardens with rivers flowing under them on the Day when Allah will not disgrace the Prophet and those who had iman along with him. Their light will stream out ahead of them and on their right.

They will say, 'Our Lord, perfect our light for us and forgive us! You have power over all things.'

(9) O Prophet! do jihad against the kafirun and hypocrites and be harsh with them. Their refuge is Hell. What an evil destination!

(10) Allah has made an example for those who are kafir: the wife of Nuh and the wife of Lut. They were married to two of Our slaves who were righteous but they betrayed them and were not helped at all against Allah. They were told, 'Enter the Fire along with all who enter it.'

(11) Allah has made an example for those who have iman: the wife of Pharaoh when she said, 'My Lord, build a house in the Garden for me in Your presence and rescue me from Pharaoh and his deeds and rescue me from this wrongdoing people.'

(12) And Maryam, the daughter of 'Imran, who guarded her chastity – We breathed Our Ruh into her and she confirmed the Words of her Lord and His Books and was one of the obedient.



# Al-Mulk

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Blessed be He who has the Kingdom in His Hand! He has power over all things.

(2) He who created death and life to test which of you is best in action. He is the Almighty, the Ever-Forgiving.

(3) He who created the seven heavens in layers. You will not find any flaw in the creation of the All-Merciful. Look again – do you see any gaps?

(4) Then look again and again. Your sight will return to you dazzled and exhausted!

(5) We have adorned the lowest heaven with lamps and made some of them stones for the shaytans for whom We have prepared the punishment of the Blaze.

(6) Those who reject their Lord will have the punishment of Hell. What an evil destination!

(7) When they are flung into it they will hear it gasping harshly as it seethes.

(8) It all but bursts with rage. Each time a group is flung into it its custodians will question them: 'Did no warner come to you?'

(9) They will say, 'Yes indeed, a warner did come to us but we denied him and said, "Allah has sent nothing down. You are just greatly misguided."'

(10) They will say, 'If only we had really listened and used our intellect, we would not have been Companions of the Blaze.'

(11) Then they will acknowledge their wrong actions. Away with the Companions of the Blaze!

(12) Those who fear their Lord in the Unseen will have forgiveness and an immense reward.

(13) Whether you keep your words secret or say them out loud He knows what the heart contains.

(14) Does He who created not then know? He is the All-Pervading, the All-Aware.

(15) It is He who made the earth submissive to you, so walk its broad trails and eat what it provides. The Resurrection is to Him.

(16) Do you feel secure against Him Who is in heaven causing the earth to swallow you up when suddenly it rocks from side to side?

(17) Or do you feel secure against Him Who is in heaven releasing against you a sudden squall of stones, so that you will know how true My warning was?

(18) Those before them also denied but then how great was My denial!

(19) Have they not looked at the birds above them, with wings outspread and folded back? Nothing holds them up but the All-Merciful. He sees all things.

(20) Who is there who could be a force for you, to come to your support, apart from the All-Merciful? The kafirun are only living in delusion.

(21) Who is there who could provide for you if He withholds His provision? Yet still they obstinately persist in insolence and evasion.

(22) Who is better guided: he who goes grovelling on his face or he who walks upright on a straight path?

(23) Say: 'It is He who brought you into being and gave you hearing, sight and hearts. What little thanks you show!'

(24) Say: 'It is He who scattered you about the earth and you will be gathered to Him.'

(25) They say, 'When will this promise come about if you are telling the truth?'

(26) Say: 'The knowledge is with Allah alone and I am only a clear warner.'

(27) When they see it right up close, the faces of those who are kafir will be appalled and they will be told,

'This is what you were calling for.'

(28) Say: 'What do you think? If Allah destroys me and those with me, or if He has mercy on us, who can shelter the kafirun from a painful punishment?'

(29) Say: 'He is the All-Merciful. We have iman in Him and trust in Him. You will soon know who is clearly misguided.'

(30) Say: 'What do you think? If, one morning, your water disappears into the earth who will bring you running water?'



## Al-Qalam

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Nun. By the Pen and what they write down!

(2) By the blessing of your Lord, you are not mad.

(3) You will have a wage which never-fails.

(4) Indeed you are truly vast in character.

(5) So you will see and they will see

(6) which of you is mad.

(7) Your Lord knows best who is misguided from His Way and He knows best those who are guided.

(8) So do not obey those who deny the truth.

(9) They wish that you would conciliate them, then they too would be conciliating.

(10) But do not obey any vile swearer of oaths,

(11) any backbiter, slandermonger,

(12) impeder of good, evil aggressor,

(13) gross, coarse and furthermore, despicable,

(14) simply because he possesses wealth and sons.

(15) When Our Signs are recited to him, he says, 'Just myths of previous peoples!'

(16) We will brand him on the snout!

(17) We have tried them as We tried the owners of the garden when they swore that they would harvest in the morning

(18) but did not say the redeeming words, 'If Allah wills'.

(19) So a visitation from your Lord came upon it while they slept

(20) and in the morning it was like burnt land stripped bare.

(21) In the morning they called out to one another,

(22) 'Leave early for your land if you want to pick the fruit.'

(23) So they set off, quietly saying to one another,

(24) 'Do not let any poor man into it today while you are there.'

(25) They left early, intent on carrying out their scheme.

(26) But when they saw it, they said, 'We must have lost our way.

(27) No, the truth is we are destitute!'

(28) The best of them said, 'Did I not say to you, "Why do you not glorify Allah?"'

(29) They said, 'Glory be to our Lord! Truly we have been wrongdoers.'

(30) They turned to face each other in mutual accusation.

(31) They said, 'Woe to us! We were indeed inordinate.

(32) Maybe our Lord will give us something better than it in exchange. We entreat our Lord.'

(33) Such is the punishment. And the punishment of the Next World is much greater if they only knew.

(34) The people who have taqwa will have Gardens of Delight with their Lord.

(35) Would We make the Muslims the same as the evildoers?

(36) What is the matter with you? On what basis do you judge?

(37) Or do you have a Book which you study,

(38) so that you may have anything in it you choose?

(39) Or do you have oaths which bind Us, extending to the Day of Rising, that you will have whatever you decide?

(40) Ask them which of them stands as guarantor for that!

(41) Or do they have Divine partners? Then let them produce their partners if they are telling the truth!



(42) On the Day when legs are bared and they are called on to prostrate, they will not be able to do so.

(43) Their eyes will be downcast, darkened by debasement; for they were called on to prostrate when they were in full possession of their faculties.

(44) So leave anyone who denies this discourse to Me! We will lead them, step by step, into destruction from where they do not know.

(45) I will allow them more time. My subterfuge is sure.

(46) Or do you ask them for a wage so they are weighed down with debt?

(47) Or is the Unseen in their hands, so they can write out what is to happen?

(48) So wait steadfastly for the judgement of your Lord. Do not be like the Companion of the Fish when he called out in absolute despair.

(49) Had a blessing from his Lord not overtaken him, he would have been thrown up on the naked shore, for he was at fault.

(50) But his Lord chose him and made him one of the righteous.

(51) Those who are kafir all but strike you down with their evil looks when they hear the Reminder and say, 'He is quite mad.'

(52) But it is nothing less than a Reminder to all the worlds.



In the name of Allah, All-Merciful, Most Merciful

(1) The Undeniable!

(2) What is the Undeniable?

(3) What will convey to you what the Undeniable is?

(4) Thamud and 'Ad denied the Crushing Blow.

(5) Thamud were destroyed by the Deafening Blast.

(6) 'Ad were destroyed by a savage howling wind.

(7) Allah subjected them to it for seven whole nights and eight whole days without a break. You could see the people flattened in their homes just like the hollow stumps of uprooted palms.

(8) Do you see any remnant of them left?

(9) Pharaoh and those before him and the Overturned Cities made a great mistake.

(10) They disobeyed the Messenger of their Lord so He seized them in an ever-tightening grip.

(11) When the waters rose We carried you in the ship

(12) to make it a reminder for you and something to be retained by retentive ears.

(13) So when the Trumpet is blown with a single blast,

(14) and the earth and the mountains are lifted and crushed with a single blow,

(15) On that Day, the Occurrence will occur

(16) and Heaven will be split apart, for that Day it will be very frail.

(17) The angels will be gathered round its edge. On that Day, eight will bear the Throne of their Lord above their heads.

(18) On that Day you will be exposed – no concealed act you did will stay concealed.

(19) As for him who is given his Book in his right hand, he will say, 'Here, come and read my Book!

(20) I counted on meeting my Reckoning.'

(21) He will have a very pleasant life

(22) in an elevated Garden,

(23) its ripe fruit hanging close to hand.

(24) 'Eat and drink with relish for what you did before in days gone by!'

(25) But as for him who is given his Book in his left hand, he will say, 'If only I had not been given my Book

(26) and had not known about my Reckoning!

(27) If only death had really been the end!

(28) My wealth has been of no use to me.

(29) My power has vanished.'

(30) 'Seize him and truss him up.

(31) Then roast him in the Blazing Fire.

(32) Then bind him in a chain which is seventy cubits long.

(33) He used not to have iman in Allah the Magnificent,

(34) nor did he urge the feeding of the poor.

(35) Therefore here today he has no friend  
(36) nor any food except exuding pus  
(37) which no one will eat except those who were in error.'  
(38) I swear both by what you see  
(39) and what you do not see,  
(40) that this is the word of a noble Messenger.  
(41) It is not the word of a poet – how little iman you have!  
(42) Nor the word of a fortune-teller – how little heed you pay!  
(43) It is a revelation from the Lord of all the worlds.  
(44) If he had made up any sayings and ascribed them to Us,  
(45) We would have seized him by force,  
(46) and then We would have cut off his life-blood  
(47) and not one of you could have protected him.  
(48) It is a reminder to the people with taqwa.  
(49) We know that some of you will deny it.  
(50) It is a cause of great distress to those who are kafir.  
(51) And it is undeniably the Truth of Certainty.  
(52) Glorify then the name of your Lord, the Magnificent.



# Al-Ma'aarij

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) An inquirer asked about an impending punishment.

(2) It is for the kafirun and cannot be averted

(3) from Allah – the Lord of the Ascending Steps.

(4) The angels and the Spirit ascend to Him in a day whose length is fifty thousand years.

(5) Therefore be patient with a patience which is beautiful.

(6) They see it as something distant,

(7) but We see it as very close.

(8) On the Day the sky is like molten brass

(9) and the mountains like tufts of coloured wool.

(10) no good friend will ask about his friend

(11) even though they can see each other. An evildoer will wish he could ransom himself from the punishment of that Day, by means of his sons,

(12) or his wife or his brother

(13) or his family who sheltered him

(14) or everyone else on earth, if that only meant that he could save himself.

(15) But no! It is a Raging Blaze

(16) stripping away the limbs and scalp,

(17) which calls for all who drew back and turned away,

(18) and amassed and hoarded up.

(19) Truly man was created headstrong –

(20) desperate when bad things happen,

(21) begrudging when good things come –

(22) except for those who do salat

(23) and are constant in it;

(24) those in whose wealth there is a known share

(25) for beggars and the destitute;

(26) those who affirm the Day of Judgement,

(27) those who are fearful of the punishment of their Lord

(28) (no one is safe from the punishment of his Lord);

(29) those who guard their private parts

(30) except from their wives and any slaves they own, in which case they incur no blame,

- (31) but if anyone desires any more than that, they have overstepped the limits;
- (32) those who honour their trusts and contracts;
- (33) those who stand by their testimony;
- (34) those who safeguard their salat;
- (35) such people will be in Gardens, highly honoured.
- (36) What is the matter with those who are kafir? They run about in front of you, with outstretched necks and staring eyes,
- (37) on the right and on the left in scattered groups!
- (38) Does each one of them aspire to be admitted into a Garden of Delight?
- (39) Certainly not! We created them from what they know full well.
- (40) No! I swear by the Lord of the Easts and Wests that We have the power
- (41) to replace them with something better than them. We will not be outstripped.
- (42) So leave them to plunge and play around until they meet their Day which they are promised.
- (43) The Day they will emerge swiftly from their graves as if rushing to rally to the flag,
- (44) eyes downcast, darkened by debasement, that will be the Day which they were promised.



In the name of Allah, All-Merciful, Most Merciful

- (1) We sent Nuh to his people: 'Warn your people before a painful punishment comes to them.'
- (2) He said, 'My people, I am a clear warner to you.
- (3) Worship Allah, have taqwa of Him and obey me.
- (4) He will forgive you your wrong actions and defer you until a specified time. When Allah's time comes it cannot be deferred, if you only knew.'
- (5) He said, 'My Lord, I have called my people night and day
- (6) but my calling has only made them more evasive.
- (7) Indeed, every time I called them to Your forgiveness, they put their fingers in their ears, wrapped themselves up in their clothes and were overweeningly arrogant.
- (8) Then I called them openly.
- (9) Then I addressed them publicly and addressed them privately.
- (10) I said, "Ask forgiveness of your Lord. Truly He is Endlessly Forgiving.
- (11) He will send heaven down on you in abundant rain
- (12) and reinforce you with more wealth and sons, and grant you gardens and grant you waterways.
- (13) What is the matter with you that you do not hope for honour from Allah,
- (14) when He created you by successive stages?
- (15) Do you not see how He created seven heavens in layers,



(16) and placed the moon as a light in them and made the sun a blazing lamp?

(17) Allah caused you to grow from the earth

(18) then will return you to it and bring you out again.

(19) Allah has spread the earth out as a carpet for you

(20) so that you could use its wide valleys as roadways.”

(21) Nuh said, ‘My Lord, they have disobeyed me and followed those whose wealth and children have only increased them in loss.

(22) They have hatched a mighty plot

(23) saying, “Do not abandon your gods. Do not abandon Wadd or Suwa’ or Yaghuth or Ya’uq or Nasr.”\*

(24) They have misguided many people. Do not increase the wrongdoers in anything but misguidance!’

(25) Because of their errors they were drowned and put into the Fire. They found no one to help them besides Allah.

(26) Nuh said, ‘My Lord! do not leave a single one of the kafirun on earth!

(27) If You leave any they will misguide Your slaves and spawn nothing but more dissolute kafirun.

(28) My Lord! forgive me and my parents and all who enter my house as muminun, and all the men and women of the muminun. But do not increase the wrongdoers except in ruin!’



In the name of Allah, All-Merciful, Most Merciful

(1) Say: 'It has been revealed to me that a band of the jinn listened and said, "We have heard a most amazing Recitation.

(2) It leads to right guidance so we have iman in it and will not associate anyone with our Lord.

(3) He – exalted be the Majesty of our Lord ! – has neither wife nor son.

(4) The fools among us have uttered a vile slander against Allah.

(5) We did not think it possible for either man or jinn to tell a lie against Allah.

(6) Certain men from among mankind used to seek refuge with certain men from among the jinn but they increased them in wickedness.

(7) They thought – as you also think – that Allah would never raise up anyone.

(8) We tried, as usual, to travel to heaven in search of news but found it filled with fierce guards and meteors.

(9) We used to sit there on special seats to listen in. But anyone listening now finds a fiery meteor in wait for him.

(10) We have no idea whether evil is intended for those on the earth, or whether their Lord intends them to be rightly guided.

(11) Among us there are some who are righteous and some who are other than that. We follow many different paths.

(12) We realised we would never thwart Allah on earth and would never thwart Him by flight,

(13) and when we heard the guidance, we had iman in it. Anyone who has iman in his Lord need fear neither

belittlement nor tyranny.

(14) Some of us are Muslims and some are deviators. Those who have become Muslim are those who sought right guidance;

(15) the deviators will be firewood for Hellfire.”

(16) If only they were to go straight on the Path, We would give them abundant water to drink

(17) so that We could test them by it. Whoever turns aside from the remembrance of his Lord, He will introduce him to an arduous punishment.

(18) All mosques belong to Allah so do not call on anyone else besides Allah.

(19) When the slave of Allah stands calling on Him, they almost swarm all over him.

(20) Say: ‘I call only upon my Lord and do not associate anyone else with Him.’

(21) Say: ‘I possess no power to do you harm or to guide you right.’

(22) Say: ‘No one can protect me from Allah and I will never find any refuge apart from Him –

(23) only in transmitting from Allah and His Messages. As for him who disobeys Allah and His Messenger, he will have the Fire of Hell, remaining in it timelessly, for ever and ever.’

(24) So that when they see what they were promised, they will know who has less support and smaller numbers.

(25) Say: ‘I do not know whether what you are promised is close or whether my Lord will appoint a longer time before it.’

(26) He is the Knower of the Unseen, and does not divulge His Unseen to anyone –

(27) except a Messenger with whom He is well pleased, and then He posts sentinels before him and behind him,

(28) so that He may know that they have indeed transmitted the Messages of their Lord. He encompasses what is in their hands and has counted the exact number of everything.



## Al-Muzzammil

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) You who are enwrapped in your clothing!

(2) stay up at night, except a little,

(3) half of it, or a little less,

(4) or a little more, and recite the Qur'an distinctly.

(5) We will impose a weighty Word upon you.

(6) Certainly rising at night has a stronger effect and is more conducive to concentration.

(7) In the daytime much of your time is taken up by business matters.

(8) Remember the Name of your Lord, and devote yourself to Him completely.

(9) Lord of the East and West – there is no god but Him – so take Him as your Guardian.

(10) Be steadfast in the face of what they say and cut yourself off from them – but courteously.

(11) Leave the deniers, who live a life of ease, to Me, alone, and tolerate them a little longer.

(12) With Us there are shackles and a Blazing Fire

(13) and food that chokes and a painful punishment,

(14) on the Day the earth and mountains shake and the mountains become like shifting dunes.

(15) We have sent you a Messenger to bear witness against you just as We sent Pharaoh a Messenger.

(16) But Pharaoh disobeyed the Messenger, so We seized him with terrible severity.

(17) How will you safeguard yourselves, if you are kafir, against a Day which will turn children grey,

(18) by which heaven will be split apart? His promise will be fulfilled.

(19) This truly is a reminder, so let anyone who wills take the Way towards his Lord.

(20) Your Lord knows that you stay up nearly two-thirds of the night – or half of it, or a third of it – and a group of those with you. Allah determines the night and day. He knows you will not keep count of it, so He has turned towards you. Recite as much of the Qur'an as is easy for you. He knows that some of you are ill and that others are travelling in the land seeking Allah's bounty, and that others are fighting in the Way of Allah. So recite as much of it as is easy for you. And establish salat and pay zakat and lend a generous loan to Allah. Whatever good you send ahead for yourselves you will find it with Allah as something better and as a greater reward. And seek forgiveness from Allah. Allah is Ever-Forgiving, Most Merciful.



# Al-Muddaththir

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) You who are enveloped in your cloak!

(2) Arise and warn.

(3) Magnify your Lord.

(4) Purify your clothes.

(5) Shun all filth.

(6) Do not give out of a desire for gain.

(7) Be steadfast for your Lord.

(8) For when the Trumpet is blown,

(9) that Day will be a difficult day,

(10) not easy for the kafirun.

(11) Leave the person I created on his own to Me alone,

(12) him to whom I have given great wealth

(13) and sons who stay with him,

(14) and whose way I have smoothed.

(15) Then he wants Me to add yet more!

(16) No indeed! He is obdurate about Our Signs.

(17) I will force him to climb a fiery slope.

(18) He reflected and considered.

(19) Curse him, how he considered!

(20) Again curse him, how he considered!

(21) Then he looked.

(22) Then he frowned and glowered.

(23) Then he drew back and was proud.

(24) He said, 'This is nothing but magic from the past.

(25) This is nothing but the words of a human being.'

(26) I will roast him in Saqar.

(27) What will convey to you what Saqar is?

(28) It does not spare and does not ease up,

(29) ceaselessly scorching the flesh.

(30) There are nineteen in charge of it.

(31) We have only appointed angels as masters of the Fire and We have only specified their number as a trial for those who are kafir; so that those who were given the Book might gain in certainty, and those who have iman might increase in their iman, and both those who were given the Book and the muminun might have no doubt; and so that those with sickness in their hearts and the kuffar might say, 'What did Allah intend by this

example?’ In this way Allah misguides those He wills and guides those He wills. No one knows the legions of your Lord but Him. This is nothing but a reminder to all human beings.

(32) No indeed! By the moon

(33) and the night when it withdraws

(34) and the dawn when it grows bright,

(35) it truly is one of the greatest of all things,

(36) a warning to human beings:

(37) for any of you who want to go forward or hang back.

(38) Every self is held in pledge against what it earned,

(39) except for the companions of the Right.

(40) In Gardens they will ask

(41) ask the evildoers:

(42) ‘What caused you to enter Saqar?’

(43) They will say, ‘We were not among those who did salat

(44) and we did not feed the poor.

(45) We plunged with those who plunged

(46) and denied the Day of Judgment

(47) until the Certain came to us.’

(48) The intercession of the interceders will not help them.



(49) What is the matter with them that they run from the Reminder

(50) like panicked donkeys

(51) fleeing from a lion?

(52) In fact each one of them wants to be given an unfurled scroll.

(53) No indeed! The truth is they do not fear the Next World.

(54) No indeed! It is truly a reminder

(55) to which anyone who wills may pay heed.

(56) But they will only pay heed if Allah wills. He is entitled to be feared and entitled to forgive.



# Al-Qiyaama

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) No! I swear by the Day of Rising!
- (2) No! I swear by the self-reproaching self.
- (3) Does man imagine We will not reassemble his bones?
- (4) On the contrary! We are well able to reshape his fingers.
- (5) Yet man still wants to deny what is ahead of him,
- (6) asking, 'So when is the Day of Rising?'
- (7) But when the eyesight is dazzled,
- (8) and the moon is eclipsed,
- (9) and the sun and moon are fused together,
- (10) on that Day man will say, 'Where can I run?'
- (11) No indeed! There will be no safe place.
- (12) That Day the only resting place will be your Lord.
- (13) That Day man will be told what he did and failed to do.
- (14) In fact, man will be clear proof against himself

(15) in spite of any excuses he might offer.

(16) Do not move your tongue trying to hasten it.

(17) Its collection and recitation are Our affair.

(18) So when We recite it, follow its recitation.

(19) Then its explanation is Our concern.

(20) No indeed! But you love this fleeting world

(21) and you disregard the Next World.

(22) Faces that Day will be radiant,

(23) gazing at their Lord.

(24) And faces that Day will be glowering,

(25) realising that a back-breaking blow has fallen.

(26) No indeed! When it reaches the gullet

(27) and he hears the words, 'Who can heal him now?'

(28) and he knows it is indeed the final parting,

(29) and one leg is entwined with the other:

(30) that Day he will be driven to your Lord.

(31) He neither affirmed the truth nor did he do salat,

(32) but rather denied the truth and turned away.

(33) and then went off to his family, swaggering.

(34) It is coming closer to you and closer.

(35) Then closer to you and closer still.

(36) Does man reckon he will be left to go on unchecked?

(37) Was he not a drop of ejaculated sperm,

(38) then a blood-clot which He created and shaped,

(39) making from it both sexes, male and female?

(40) Is He who does this not able to bring the dead to life?



## Al-Insaan

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) Has man ever known a point of time when he was not something remembered?

(2) We created man from a mingled drop to test him, and We made him hearing and seeing.

(3) We guided him on the Way, whether he is thankful or unthankful.

(4) We have made ready for the kafirun shackles and chains and a Searing Blaze.

- (5) The truly good will drink from a cup mixed with the coolness of camphor,  
(6) a spring from which Allah's slaves will drink, making it gush forth at will abundantly.  
(7) They fulfil their vows and fear a Day whose evil will spread far and wide.  
(8) They give food, despite their love for it, to the poor and orphans and captives:  
(9) 'We feed you only out of desire for the Face of Allah. We do not want any repayment from you or any thanks.  
(10) Truly We fear from our Lord a glowering, calamitous Day.'  
(11) So Allah has safeguarded them from the evil of that Day and has made them meet with radiance and pure joy.  
(12) and will reward them for their steadfastness with a Garden and with silk.  
(13) Reclining in it on couches, they will experience there neither burning sun nor bitter cold.  
(14) Its shading branches will droop down over them, its ripe fruit hanging ready to be picked.  
(15) Vessels of silver and goblets of pure crystal will be passed round among them,  
(16) crystalline silver – they have measured them very exactly.  
(17) They will be given there a cup to drink mixed with the warmth of ginger.  
(18) In it there is a flowing spring called Salsabil.  
(19) Ageless youths will circulate among them, serving them. Seeing them, you would think them scattered pearls.  
(20) Seeing them, you see delight and a great kingdom.  
(21) They will wear green garments of fine silk and rich brocade. They will be adorned with silver bracelets.

And their Lord will give them a pure draught to drink.

(22) 'This is your reward. Your striving is fully acknowledged.'

(23) It is We who have sent the Qur'an down to you little by little.

(24) Therefore wait patiently for the judgement of your Lord. Do not obey any evildoer or thankless man among them.

(25) Remember the Name of your Lord in the morning and the evening.

(26) Prostrate to Him during the night and glorify Him throughout the long night.

(27) These people love this fleeting world and have put the thought of a Momentous Day behind their backs.

(28) We created them and made their joints strong, and if We wish We can replace them with others like them.

(29) This truly is a Reminder, so whoever wills should take the Way towards his Lord.

(30) But you will not will unless Allah wills. Allah is All-Knowing, All-Wise.

(31) He admits whoever He wills into His mercy. But He has prepared a painful punishment for the wrongdoers



# Al-Mursalaat

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) By those sent forth in succession,
- (2) by the violently gusting blasts,
- (3) by the scatterers scattering,
- (4) by the winnowers winnowing,
- (5) by those hurling a reminder,
- (6) excusing or warning,
- (7) what you are promised will certainly happen.
- (8) When the stars are extinguished,
- (9) when heaven is split open,
- (10) when the mountains are pulverised,
- (11) when the Messengers' time is appointed –
- (12) until what day is that deferred?
- (13) Until the Day of Decision.
- (14) And what will teach you what the Day of Decision is?

(15) On that Day, woe to the deniers!

(16) Did We not destroy the earlier peoples,

(17) then succeed them with later ones?

(18) That is how We deal with evildoers.

(19) On that Day, woe to the deniers!

(20) Did We not create you from a base fluid,

(21) then place it in a secure repository

(22) for a recognised term?

(23) It is We who determine. What an excellent Determiner!

(24) On that Day, woe to the deniers!

(25) Did We not make the earth a receptacle

(26) for the living and the dead?

(27) Did We not place firmly embedded mountains in it, soaring high into the air, and give you sweet fresh water to drink?

(28) On that Day, woe to the deniers!

(29) Proceed to that which you denied!

(30) Proceed to a shadow which forks into three

(31) but gives no shade or protection from the flames,

(32) shooting up great sparks the size of castles,



(33) like a herd of yellow camels.

(34) On that Day, woe to the deniers!

(35) This is the Day they will not say a single word,

(36) nor will they be allowed to offer any excuses.

(37) On that Day, woe to the deniers!

(38) 'This is the Day of Decision. We have gathered you and the earlier peoples.

(39) So if you have a ploy, use it against Me now!'

(40) On that Day, woe to the deniers!

(41) The people with taqwa will be amid shade and fountains

(42) and have any fruits that they desire:

(43) 'Eat and drink with relish for what you did.

(44) This is the way We reward good-doers.'

(45) On that Day, woe to the deniers!

(46) 'Eat and enjoy yourselves for a little while. You are evildoers.'

(47) On that Day, woe to the deniers!

(48) When they are told to bow, they do not bow.

(49) On that Day, woe to the deniers!

(50) In what discourse after this, then, will they have iman?



## An-Naba

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) About what are they asking one another?

(2) About the momentous news:

(3) the thing about which they differ.

(4) No indeed! They will soon know!

(5) Again, no indeed! They will soon know!

(6) Have We not made the earth a flat carpet

(7) and the mountains its pegs?

(8) We have created you in pairs.

(9) We made your sleep a break.

(10) We made the night a cloak.

(11) We made the day for earning a living.

(12) We built seven firm layers above you.

(13) We installed a blazing lamp.

(14) We sent down cascading water from the clouds

(15) so that by it We might bring forth grains and plants

(16) and luxuriant gardens.

(17) The Day of Decision is a fixed appointment:

(18) the Day the Trumpet is blown and you come in droves,

(19) and heaven is opened and becomes doorways,

(20) and the mountains are shifted and become a mirage.

(21) Hell lies in wait –

(22) a homecoming for the profligate

(23) remaining in it for countless aeons,

(24) not tasting any coolness there or any drink,

(25) except for boiling water and scalding pus –

(26) a fitting recompense.

(27) They did not expect to have a reckoning

(28) and utterly denied Our Signs.

(29) We have recorded all things in writing.

(30) So taste! We will increase you only in punishment.

(31) For those who have taqwa there is triumph:

(32) Gardens and grape vines,

(33) and nubile maidens of similar age,

(34) and an overflowing cup,

(35) where they will hear no prattle and no denial,

(36) a recompense from your Lord, a commensurate gift.

(37) Lord of the heavens and earth and everything between them, the All-Merciful. They will not have the power to speak to Him.

(38) On the Day when the Spirit and the angels stand in ranks, no one will speak, except for him who is authorised by the All-Merciful and says what is right.

(39) That will be the True Day. So whoever wills should take the way back to his Lord.

(40) We have warned you of an imminent punishment on the Day when a man will see what he has done, and the kafir will say, 'Oh, if only I were dust!'



# An-Naazi'aat

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) By those who pluck out harshly,
- (2) and those who draw out gently,
- (3) and those who glide serenely,
- (4) and those who outrun easily,
- (5) and those who direct affairs.
- (6) On the Day the first blast shudders,
- (7) and the second blast follows it,
- (8) hearts that Day will be pounding
- (9) and eyes will be cast down.
- (10) They will say, 'Are we to be restored to how we were?
- (11) when we have become perished, worm-eaten bones?'
- (12) They say, 'That will clearly be a losing restoration!'
- (13) There will be but one Great Blast,
- (14) and at once they will be on the surface, wide awake!

- (15) Has the story of Musa reached you:
- (16) when his Lord called out to him in the holy valley of Tuwa?
- (17) 'Go to Pharaoh – he has overstepped the limits –
- (18) and say: "Do you resolve to purify yourself.
- (19) I will guide you to your Lord so that you may fear Him?"
- (20) Then he showed him the Great Sign.
- (21) But he denied it and disobeyed,
- (22) and then he hastily backed away.
- (23) But then he rallied and called out,
- (24) saying, 'I am your Lord Most High!'
- (25) So Allah made an example of him seizing him with punishment in the next World and this world.
- (26) There is certainly instruction in that for those who fear.
- (27) Are you stronger in structure or is heaven? He built it.
- (28) He raised its vault high and made it level.
- (29) He darkened its night and brought forth its morning light.
- (30) After that He smoothed out the earth
- (31) and brought forth from it its water and its pastureland
- (32) and made the mountains firm,
- (33) for you and for your livestock to enjoy.

(34) When the Great Calamity comes:

(35) that Day man will remember what he has striven for

(36) and the Blazing Fire will be displayed for all who can see.

(37) As for him who overstepped the bounds

(38) and preferred the life of this world,

(39) the Blazing Fire will be his refuge.

(40) But as for him who feared the Station of his Lord and forbade the lower self its appetites,

(41) the Garden will be his refuge.

(42) They ask you about the Hour: 'When will it come?'

(43) What are you doing mentioning it?

(44) Its coming is your Lord's affair.

(45) You are only the warner of those who fear it.

(46) On the Day they see it, it will be as if they had only lingered for the evening or the morning of a single day.



Abasa

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) He frowned and turned away

(2) because the blind man came to him.

(3) But how do you know? Perhaps he would be purified

(4) or reminded, and the reminder benefit him.

(5) As for him who thinks himself self-sufficient,

(6) you give him your complete attention,

(7) but it is not up to you whether or not he is purified.

(8) But as for him who comes to you eagerly

(9) showing fearfulness,

(10) from him you are distracted.

(11) No indeed! Truly it is a reminder,

(12) and whoever wills pays heed to it.

(13) Inscribed on Honoured Pages,

(14) exalted, purified

(15) by the hands of scribes,

(16) noble, virtuous.



(17) Curse man for his ingratitude!

(18) From what thing did He create him?

(19) From a drop of sperm He created him and proportioned him.

(20) Then He eases the way for him.

(21) Then He causes him to die and buries him.

(22) Then, when He wills, He raises him from the dead.

(23) No indeed! He has not done what He ordered him.

(24) Man has only to look at his food.

(25) We pour down plentiful water,

(26) then split the earth into furrows.

(27) Then We make grain grow in it,

(28) and grapes and herbs

(29) and olives and dates

(30) and luxuriant gardens

(31) and orchards and meadows,

(32) for you and your livestock to enjoy.

(33) When the Deafening Blast comes,

(34) the Day a man will flee from his brother

(35) and his mother and his father,

(36) and his wife and his children:

(37) on that Day every man among them will have concerns enough of his own.

(38) That Day some faces will be radiant,

(39) laughing, rejoicing.

(40) That Day some faces will be dust-covered,

(41) overcast with gloom.

(42) Those are the dissolute kafirun.



# At-Takwir

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) When the sun is compacted in blackness,
- (2) when the stars fall in rapid succession,
- (3) when the mountains are set in motion,
- (4) when the camels in foal are neglected,
- (5) when the wild beasts are all herded together,
- (6) when the oceans surge into each other,
- (7) when the selves are arranged into classes,
- (8) when the baby girl buried alive is asked
- (9) for what crime she was killed,
- (10) when the Pages are opened up,
- (11) when the Heaven is peeled away,
- (12) when the Fire is set ablaze,
- (13) when the Garden is brought up close:
- (14) then each self will know what it has done.

(15) No! I swear by the planets with their retrograde motion,  
(16) swiftly moving, self-concealing,  
(17) and by the night when it draws in,  
(18) and by the dawn when it exhales,  
(19) truly it is the speech of a noble Messenger,  
(20) possessing great strength, securely placed with the Lord of the Throne,  
(21) obeyed there, trustworthy.  
(22) Your companion is not mad.  
(23) He saw him on the clear horizon.  
(24) Nor is he miserly with the Unseen.  
(25) Nor is it the word of an accursed Shaytan.  
(26) So where, then, are you going?  
(27) It is nothing but a Reminder to all the worlds,  
(28) to whoever among you wishes to go straight.  
(29) But you will not will unless Allah wills, the Lord of all the Worlds.



# Al-Infitaar

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) When the sky is split apart,
- (2) when the stars are strewn about,
- (3) when the seas flood and overflow,
- (4) when the graves are emptied out,
- (5) each self will know what it has sent ahead and left behind.
- (6) O man! what has deluded you in respect of your Noble Lord?
- (7) He Who created you and formed you and proportioned you
- (8) and assembled you in whatever way He willed.
- (9) Yes indeed! But still you deny the Judgement.
- (10) Standing over you are guardians,
- (11) noble, recording,
- (12) who know what you do.
- (13) The truly good will be in perfect Bliss.
- (14) The dissolute will be in a Blazing Fire.

(15) They will roast in it on the Day of Judgment

(16) and will never get away from it.

(17) What will convey to you what the Day of Judgment is?

(18) Again! What will convey to you what the Day of Judgment is?

(19) It is the Day when a self will have no power to help any other self in any way. The command that Day will be Allah's alone.



## Al-Mutaffifin

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Woe to the stinters!

(2) Those who, when they take a measure from people, exact full measure,

(3) but when they give them a measure or weight, hand over less than is due.

(4) Do such people not realise that they will be raised up

- (5) on a Terrible Day,
- (6) the Day mankind will stand before the Lord of all the worlds?
- (7) No indeed! The book of the dissolute is in Sijjin.
- (8) And what will convey to you what Sijjin is?
- (9) A clearly written Book.
- (10) Woe that Day to the deniers:
- (11) those who deny the Day of Reckoning.
- (12) No one denies it except for every evil aggressor.
- (13) When Our Signs are recited to him, he says, 'Just myths and legends of the previous peoples!'
- (14) No indeed! Rather what they have earned has rusted up their hearts.
- (15) No indeed! Rather that Day they will be veiled from their Lord.
- (16) Then they will roast in the Blazing Fire.
- (17) Then they will be told, 'This is what you denied.'
- (18) No indeed! The book of the truly good is in 'Illiyun.
- (19) And what will convey to you what 'Illiyun is?
- (20) A clearly written book.
- (21) Those brought near will witness it.
- (22) The truly good will be in perfect Bliss
- (23) on couches gazing in wonder.

(24) You will recognise in their faces the radiance of delight.

(25) They are given the choicest sealed wine to drink,

(26) whose seal is musk – let people with aspiration aspire to that! –

(27) mixed with Tasnim:

(28) a fountain at which Those Brought Near will drink.

(29) Those who did evil used to laugh at those who had iman.

(30) When they passed by them, they would wink at one another.

(31) When they returned to their families, they would make a joke of them.

(32) When they saw them, they would say, 'Those people are misguided.'

(33) But they were not sent as guardians over them.

(34) So today those who have iman are laughing at the kuffar,

(35) on couches, gazing in wonder.

(36) Have the kuffar been rewarded for what they did?





# Al-Inshiqaaq

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) When the sky bursts open,
- (2) hearkening to its Lord as it is bound to do!
- (3) When the earth is flattened out
- (4) and disgorges what is inside it and empties out,
- (5) hearkening to its Lord as it is bound to do!
- (6) O Man! You are toiling laboriously towards your Lord but meet Him you will!
- (7) As for him who is given his Book in his right hand,
- (8) he will be given an easy reckoning
- (9) and return to his family joyfully.
- (10) But as for him who is given his Book behind his back,
- (11) he will cry out for destruction
- (12) but will be roasted in a Searing Blaze.
- (13) He used to be joyful in his family.
- (14) He thought that he was never going to return.

(15) But in fact his Lord was always watching him!

(16) No, I swear by the evening glow,

(17) and the night and all its shrouds,

(18) and the moon when it is full,

(19) you will mount up stage by stage!

(20) What is the matter with them that they have no iman

(21) and, when the Qur'an is recited to them, do not prostrate?

(22) In fact those who are kafir say that it is lies.

(23) But Allah knows best what they are storing in their hearts.

(24) Give them the news of a painful punishment –

(25) except those who have iman and do right actions: they will have a wage which never fails.



# Al-Burooj

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) By Heaven with its Houses of the Zodiac,

(2) and the Promised Day,

(3) and the witness and the witnessed,

(4) cursed be the Companions of the Pit –

(5) the fire well stocked with fuel –

(6) when they were seated right beside it

(7) witnessing what they did to the muminun.

(8) The only reason they punished them was because they had iman in Allah, the Almighty, the All-Praiseworthy –

(9) Him to whom the Kingdom of the heavens and the earth belongs. Allah is Witness of all things.

(10) Those who persecute men and women of the muminun, and then do not make tawba, will have the punishment of Hell, will have the punishment of the Burning.

(11) But those who have iman and do right actions will have Gardens with rivers flowing under them. That is the Great Victory.

(12) Your Lord's Assault is very fierce indeed.

(13) He originates and regenerates.

(14) He is the Ever-Forgiving, the All-Loving,

(15) the Possessor of the Throne, the All-Glorious,

(16) the Doer of whatever He desires.

(17) Has the story reached you of the legions

(18) of Pharaoh and Thamud?

(19) Yet those who are kafir insist on their denial

(20) while Allah is encircling them from behind.

(21) It is indeed a Glorious Qur'an

(22) preserved on a Tablet.



## At-Taariq

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) By Heaven and the Night-Comer!

(2) And what will convey to you what the Night-Comer is?

(3) The Piercing Star!

(4) There is no self which has no guardian over it.

(5) Man has only to look at what he was created from.

(6) He was created from a spurting fluid,

(7) emerging from between the back-bone and the breast-bone.

(8) He certainly has the power to return him to life.

(9) on the Day when the secrets are sought out

(10) and man will have no strength or helper.

(11) By Heaven with its cyclical systems

(12) and the earth with its splitting seeds,

(13) it is truly a Decisive Word.

(14) It is no joke.

(15) They are hatching a plot.

(16) I too am hatching a plot.

(17) So bear with the kafirun – bear with them for a while.



# Al-A'laa

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Glorify the Name of your Lord, the Most High:

(2) He who created and moulded;

(3) He who determined and guided;

(4) He who brings forth green pasture,

(5) then makes it blackened stubble.

(6) We will cause you to recite so that you do not forget –

(7) except what Allah wills. He knows what is voiced out loud and what is hidden.

(8) We will ease you to the Easy Way.

(9) Remind, then, if the reminder benefits.

(10) He who has fear will be reminded;

(11) but the most miserable will shun it,

(12) those who will roast in the Greatest Fire

(13) and then neither die nor live in it.

(14) He who has purified himself will have success,

(15) He who invokes the Name of his Lord and prays.

(16) Yet still you prefer the life of the dunya

(17) when the akhira is better and longer lasting.

(18) This is certainly in the earlier texts,

(19) the texts of Ibrahim and Musa.



# Al-Ghaashiya

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Has news of the Overwhelmer reached you?

(2) Some faces on that Day will be downcast,

(3) labouring, toiling endlessly,

(4) roasting in a red-hot Fire,

(5) drinking from a boiling spring.

(6) They have no food but a bitter thorny bush

(7) which neither nourishes nor satisfies.

(8) Some faces on that Day will be radiant,

(9) well-pleased with their efforts

(10) in an elevated Garden

(11) where no prattle is ever heard.

(12) In it is a gushing spring

(13) and raised-up couches,

(14) and set-out goblets,



(15) and lined-up cushions,

(16) and spread-out rugs.

(17) Have they not looked at the camel – how it was created?

(18) and at the sky – how it was raised up?

(19) and at the mountains – how they were embedded?

(20) and at the earth – how it was smoothed out?

(21) So remind them! You are only a reminder.

(22) You are not in control of them.

(23) But as for anyone who turns away and is kafir,

(24) Allah will punish him with the Greatest Punishment.

(25) Certainly it is to Us they will return.

(26) Then their Reckoning is Our concern.



Al-Fajr

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) By the dawn

(2) and ten nights,

(3) and the even and odd,

(4) and the night when it travels on,

(5) is there not in that an oath for the intelligent?

(6) Do you not see what your Lord did with 'Ad –

(7) Iram of the Columns

(8) whose like was not created in any land –

(9) and Thamud who carved out rocks in the valley-side,

(10) and Pharaoh of the Stakes,

(11) all of whom were tyrants in their lands

(12) and caused much corruption in them?

(13) So your Lord unleashed on them a scourging punishment;

(14) your Lord is always lying in wait.

(15) As for man, when his Lord tests him by honouring him and favouring him, he says, 'My Lord has honoured me!'

(16) But then when He tests him by restricting his provision, he says, 'My Lord has humiliated me!'

(17) No indeed! You do not honour orphans

(18) nor do you urge the feeding of the poor;

(19) you devour inheritance with voracious appetites

(20) and you have an insatiable love of wealth.

(21) No indeed! When the earth is crushed and ground to dust

(22) and your Lord arrives with the angels rank upon rank

(23) and that Day Hell is produced, that Day man will remember; but how will the remembrance help him?

(24) He will say, 'Oh! If only I had prepared in advance for this life of mine!'

(25) That Day no one will punish as He punishes

(26) and no one will shackle as He shackles.

(27) 'O self at rest and at peace,

(28) return to your Lord, well-pleasing and well-pleased!

(29) Enter among My slaves!

(30) Enter My Garden.'



# Al-Balad

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) I swear by this city –

(2) and you are resident in this city –

(3) and by a father and what he fathered,

(4) We created man in trouble.

(5) Does he imagine that no one has power over him?

(6) He says, 'I have consumed vast quantities of wealth.'

(7) Does he imagine that no one has seen him?

(8) Have We not given him two eyes,

(9) and a tongue and two lips

(10) and shown him the two highways?

(11) But he has not braved the steep ascent.

(12) What will convey to you what the steep ascent is?

(13) It is freeing a slave

(14) or feeding on a day of hunger

(15) an orphaned relative

(16) or a poor man in the dust;

(17) then to be one of those who have iman and urge each other to steadfastness and urge each other to compassion.

(18) Those are the Companions of the Right.

(19) Those who reject Our signs, they are the Companions of the Left.

(20) Above them is a sealed vault of Fire.



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## Ash-Shams

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) By the sun and its morning brightness,

(2) and the moon when it follows it,

(3) and the day when it displays it,

(4) and the night when it conceals it

(5) and the sky and what erected it

(6) and the earth and what extended it.

(7) and the self and what proportioned it

(8) and inspired it with depravity or taqwa,

(9) he who purifies it has succeeded,

(10) he who covers it up has failed.

(11) Thamud denied in their excessive tyranny –

(12) when the worst of them rushed ahead,

(13) and the Messenger of Allah had said to them, 'This is the she-camel of Allah, so let her drink!'

(14) But they denied him and they hamstrung her, so their Lord crushed them for their sin and flattened them.

(15) And He does not fear the consequences.



# Al-Lail

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) By the night when it conceals

(2) and the day when it reveals

(3) and the creation of male and female,

(4) there is a vast difference in your striving.

(5) As for him who gives out and has taqwa

(6) and confirms the Good,

(7) We will pave his way to Ease.

(8) But as for him who is stingy and self-satisfied,

(9) and denies the Good,

(10) We will pave his way to Difficulty.

(11) His wealth will not help him when he plummets to the depths.

(12) Assuredly guidance is up to Us

(13) and both the Last and First belong to Us.

(14) I have warned you of a Fire which rages,

(15) in which only the most wretched will roast –

(16) those who denied and turned away.

(17) Those with most taqwa will be far removed from it:

(18) those who give their wealth to purify themselves –

(19) not to repay someone else for a favour done –

(20) desiring only the Face of their Lord Most High.

(21) They will certainly be satisfied.





# Ad-Dhuhaa

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) By the morning brightness

(2) and the night when it is still,

(3) your Lord has not abandoned you nor does He hate you.

(4) The Last will be better for you than the First.

(5) Your Lord will soon give to you and you will be satisfied.

(6) Did He not find you orphaned and shelter you?

(7) Did He not find you wandering and guide you?

(8) Did He not find you impoverished and enrich you?

(9) So as for orphans, do not oppress them,

(10) and as for beggars, do not berate them.

(11) And as for the blessing of your Lord, speak out!



# Ash-Sharh

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Did We not expand your breast for you

(2) and remove your load from you

(3) which weighed down your back?

(4) Did We not raise your renown high?

(5) For truly with hardship comes ease;

(6) truly with hardship comes ease.

(7) So when you have finished, work on,

(8) and make your Lord your goal!



## At-Tin

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) By the fig and the olive

(2) and Mount Sinai

(3) and this safe land,

(4) We created man in the finest mould.

(5) Then We reduced him to the lowest of the low,

(6) except for those who have iman and do right actions: they will have a wage which never fails.

(7) What could make you deny the Reckoning after this?

(8) Is Allah not the Justest of Judges?



# Al-Alaq

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Recite: In the Name of your Lord who created,

(2) created man from clots of blood.

(3) Recite: And your Lord is the Most Generous,

(4) He who taught by the pen,

(5) taught man what he did not know.

(6) No indeed! Truly man is unbridled

(7) seeing himself as self-sufficient.

(8) Truly it is to your Lord that you will return.

(9) Have you seen him who prevents

(10) a slave when he goes to pray?

(11) Do you think he is rightly guided

(12) or commands taqwa?

(13) Or do you see how he has denied and turned away?

(14) Does he not know that Allah sees?

(15) No indeed! If he does not desist, We will grab him by the forelock,

(16) a lying, sinful forelock.

(17) Let him call his attendants;

(18) We will call the Guards of Hell!

(19) No indeed! Do not obey him, but prostrate and draw near.



# Al-Qadr

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Truly We sent it down on the Night of Power.

(2) And what will convey to you what the Night of Power is?

(3) The Night of Power is better than a thousand months.

(4) In it the angels and the Ruh descend by their Lord's authority with every ordinance.

(5) It is Peace – until the coming of the dawn.



# Al-Bayyina

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) The People of the Book who are kafir and the mushrikun would not be cut off until the Clear Sign came to them:

(2) a Messenger from Allah reciting purified texts

(3) containing upright precepts.

(4) Those who were given the Book did not divide into sects until after the Clear Sign came to them.

(5) They were only ordered to worship Allah, making their deen sincerely His as people of pure natural belief, and to establish salat and pay zakat – that is the deen of the correct.

(6) The People of the Book who are kafir and the idolaters will be in the Fire of Hell, remaining in it timelessly, for ever. They are the worst of creatures.

(7) But those who have iman and do right actions – they are the best of creatures.

(8) Their reward is with their Lord: Gardens of Eden with rivers flowing under them, remaining in them timelessly, for ever and ever. Allah is pleased with them and they are pleased with Him. That is for those who fear their Lord.



# Az-Zalzala

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) When the earth is convulsed with its quaking

(2) and the earth then disgorges its charges

(3) and man asks, 'What is wrong with it?',

(4) on that Day it will impart all its news

(5) because your Lord has inspired it.

(6) That Day people will emerge segregated to see the results of their actions.

(7) Whoever does an atom's weight of good will see it.

(8) Whoever does an atom's weight of evil will see it.





# Al-Aadiyaat

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) By the charging horses panting hard,
- (2) striking sparks from their flashing hooves,
- (3) raiding at full gallop in the early dawn,
- (4) leaving a trailing dust-cloud in their wake,
- (5) cleaving through the middle of the foe,
- (6) truly man is ungrateful to his Lord
- (7) and indeed he bears witness to that.
- (8) Truly he is fierce in his love of wealth.
- (9) Does he not know that when the graves are emptied out,
- (10) and the heart's contents are brought into the open,
- (11) that Day their Lord will certainly be aware of them.



# Al-Qaari'a

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) The Crashing Blow!

(2) What is the Crashing Blow?

(3) What will convey to you what the Crashing Blow is?

(4) It is the Day when mankind will be like scattered moths

(5) and the mountains like tufts of coloured wool.

(6) As for him whose balance is heavy,

(7) he will have a most pleasant life.

(8) But as for him whose balance is light,

(9) his motherland is Hawiya.

(10) And what will convey to you what that is?

(11) A raging Fire!



# At-Takaathur

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) Fierce competition for this world distracted you
- (2) until you went down to the graves.
- (3) No indeed, you will soon know!
- (4) Again no indeed, you will soon know!
- (5) No indeed, if you only knew with the Knowledge of Certainty,
- (6) you will certainly see the Blazing Fire!
- (7) Then you will certainly see it with the Eye of Certainty.
- (8) Then you will be asked that Day about the pleasures you enjoyed.



# Al-Asr

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) By the Late Afternoon,

(2) truly man is in loss –

(3) except for those who have iman and do right actions and urge each other to the truth and urge each other to steadfastness.



# Al-Humaza

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) Woe to every faultfinding backbiter
- (2) who has amassed wealth and hoarded it!
- (3) He thinks his wealth will make him live for ever.
- (4) No indeed! He will be flung into the Shatterer.
- (5) And what will convey to you what the Shatterer is?
- (6) The kindled Fire of Allah
- (7) reaching right into the heart.
- (8) It is sealed in above them
- (9) in towering columns.



# Al-Fil

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Do you not see what your Lord did with the Companions of the Elephant?

(2) Did He not bring all their schemes to nothing,

(3) unleashing upon them flock after flock of birds,

(4) bombarding them with stones of hard-baked clay,

(5) making them like stripped wheat-stalks eaten bare?



## Quraish

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) In acknowledgment of the established tradition of Quraysh,

(2) their tradition of the winter and summer caravans:

(3) so let them worship the Lord of this House

(4) who has preserved them from hunger and secured them from fear.



# Al-Maa'un

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Have you seen him who denies the deen?

(2) He is the one who harshly rebuffs the orphan

(3) and does not urge the feeding of the poor.

(4) So woe to those who do salat,

(5) and are forgetful of their salat,

(6) those who show off

(7) and deny help to others.





## Al-Kawthar

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Truly We have given you the Great Abundance.

(2) So pray to your Lord and sacrifice.

(3) It is the one who hates you who is cut off without an heir.



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## Al-Kaafiroon

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Say: 'Kafirun!

(2) I do not worship what you worship

(3) and you do not worship what I worship.

(4) Nor will I worship what you worship

(5) nor will you worship what I worship.

(6) You have your deen and I have my deen.'



## An-Nasr

Madinan

In the name of Allah, All-Merciful, Most Merciful

(1) When Allah's help and victory have arrived

(2) and you have seen people entering Allah's deen in droves,

(3) then glorify your Lord's praise and ask His forgiveness. He is the Ever-Returning.



# Al-Masad

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) Ruin to the hands of Abu Lahab and ruin to him!
- (2) His wealth has not helped him nor anything he has earned.
- (3) He will burn in a Flaming Fire.
- (4) And so will his wife, the firewood-carrier,
- (5) with a rope of twisted fibre round her neck.



## Al-Ikhlaas

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) Say: 'He is Allah, Absolute Oneness,
- (2) Allah, the Everlasting Sustainer of all.
- (3) He has not given birth and was not born.
- (4) And no one is comparable to Him.'



## Al-Falaq

Makkan

In the name of Allah, All-Merciful, Most Merciful

- (1) Say: 'I seek refuge with the Lord of Daybreak,
- (2) from the evil of what He has created
- (3) and from the evil of the darkness when it gathers

(4) and from the evil of women who blow on knots

(5) and from the evil of an envier when he envies.'



## An-Naas

Makkan

In the name of Allah, All-Merciful, Most Merciful

(1) Say: 'I seek refuge with the Lord of mankind,

(2) the King of mankind,

(3) the God of mankind,

(4) from the evil of the insidious whisperer

(5) who whispers in people's breasts

(6) and comes from the jinn and from mankind.'

