

The Qur'an

A new English translation of its Meanings



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Amman, Jordan

(Al-Fâtiḥah)

- [1] In the Name of God, the Compassionate, the Merciful:
- [2] Praise be to God; Lord of all Worlds.
- [3] The Compassionate, the Merciful.
- [4] Master of the Day of Judgement.
- [5] You [alone] we worship, and You [alone] we ask for help.
- [6] Guide us to the straight path:
- [7] the path of those whom You have favoured, not [the path] of those against whom there is wrath, nor of those who are astray.

(Al-Baqarah)

- [1] Alif lām mīm.
- [2] That Book, in it there is no doubt. A guidance for the God-fearing
- [3] who believe in the Unseen, and maintain the prayer; and of what We have provided them expend;
- [4] and who believe in what has been revealed to you; and what was revealed before you; and of the Hereafter, they are certain.
- [5] Those are upon guidance from their Lord; those are the ones that will prosper.
- [6] As for the disbelievers, alike it is for them whether you have warned them or have not warned them, they do not believe.
- [7] God has set a seal on their hearts, and on their hearing; and on their eyes is a covering; and for them there will be a mighty chastisement.
- [8] And some people there are who say, 'We believe in God and the Last Day'; but they are not believers.
- [9] They would deceive God and the believers; and only themselves they deceive; and they are not aware.
- [10] In their hearts is a sickness; and God has increased their sickness; and there awaits them a painful chastisement because they used to lie.
- [11] When it is said to them, 'Do not corruption in the land', they say, 'We are only putting things right'.
- [12] Truly, they are the agents of corruption, but they perceive not.
- [13] When it is said to them, 'Believe as the people believe', they say, 'Shall we believe as fools believe?' Truly, they are the foolish ones, but they know not.
- [14] When they meet those who believe, they say, 'We believe'; but when they go apart to their devils they say, 'We are with you; we were only mocking'.
- [15] God [Himself] mocks them, leaving them in their insolence, bewildered.
- [16] Those are they who have bought error for guidance; so their commerce has not profited them; nor are they guided.
- [17] Their likeness is as the likeness of one who kindled a fire, and when it illumined all about him God took away their light and left them in darkness, unable to see,
- [18] deaf, dumb, blind, they shall not return.
- [19] Or as a cloudburst out of the heaven in which is darkness, and thunder, and lightning - they put their fingers in their ears against the thunderclaps, cautious of death; and God encompasses the disbelievers.
- [20] The lightning well-nigh snatches away their sight; whensoever it gives them light, they walk in it; and when the darkness is over them, they stop; had God willed, He would have taken away their hearing and their sight; Truly, God has power over all things.
- [21] O people, worship your Lord Who created you and those that were before you, so that you may be fearful.
- [22] He Who assigned to you the earth for a couch and heaven for an edifice; and sent down from the heaven water, wherewith He brought forth fruits for your provision; so set not up compeers to God, while you know.
- [23] And if you are in doubt concerning what We have revealed to Our servant, then bring a sūra like it; and call your witnesses besides God if you are truthful.
- [24] And if you do not and you will not, then fear the Fire, whose fuel is men, and stones, prepared for disbelievers.
- [25] And give good tidings to those who believe and perform righteous deeds that theirs shall be Gardens underneath which rivers run; whensoever they are provided with fruits therefrom, they shall say, 'This is what we were provided with before'; they shall be given it in perfect semblance; and there for them shall be

spouses purified; therein they shall abide.

[26] God is not ashamed to strike a similitude even of a gnat, or anything above it; as for the believers, they know it is the truth from their Lord; but as for disbelievers, they say, 'What did God desire by this for a similitude?' Thereby, He leads many astray and thereby He guides many; and thereby He leads none astray except the wicked.

[27] Those such as break the covenant of God after its solemn binding, and such as cut what God has commanded should be joined; and such as do corruption in the land - they shall be the losers.

[28] How do you disbelieve in God, when you were dead, and He gave you life; then He shall make you dead, then He shall give you life, then to Him you shall be returned!

[29] He it is Who created for you all that is in the earth; then He turned to heaven and levelled them seven heavens and He has knowledge of all things.

[30] And when your Lord said to the angels, 'I am appointing on earth a vicegerent', they said, 'What, will You appoint therein one who will do corruption therein and shed blood, while we glorify You with praise and sanctify You?'; He said, 'Assuredly, I know what you know not'.

[31] And He taught Adam the names, all of them; then He presented them to the angels and said, 'Now tell Me the names of these if you speak truly'.

[32] They said, 'Glory be to You! We know not except what You have taught us. Surely You are the Knower, Wise'.

[33] He said, 'Adam, tell them their names'; And when he had told them their names He said, 'Did I not tell you that I know the Unseen in the heavens and the earth?, And I know what you reveal and what you were hiding.

[34] And when We said to the angels, 'Prostrate yourselves to Adam; so they prostrated themselves, except Iblīs, he refused and disdained; and so he became one of the disbelievers.

[35] And We said, 'Adam, dwell and your wife in the Garden and eat thereof easefully where you desire; but do not come near this tree lest you be evildoers'.

[36] Then Satan caused them to slip therefrom and brought them out of what they were in and We said, 'Go down some of you an enemy to the other; and in the earth a dwelling shall be yours, and enjoyment for a while'.

[37] Thereafter Adam received certain words from his Lord and He relented to him; truly He is the Relenting, the Merciful.

[38] We said, 'Go down from it all together, yet there shall come to you from Me guidance, and whoever follows My guidance, no fear shall befall them, neither shall they grieve.

[39] As for the disbelievers who deny Our signs, those shall be the inhabitants of the Fire, abiding therein'.

[40] O Children of Israel, remember My favour wherewith I favoured you; and fulfil My covenant, and I shall fulfil your covenant; and have awe of Me.

[41] And believe in what I have revealed, confirming that which is with you; and be not the first to disbelieve in it. And do not sell My signs for a small price; and fear Me.

[42] And do not obscure the truth with falsehood; and do not conceal the truth wittingly.

[43] And establish prayer, and pay the alms, and bow with those that bow.

[44] Will you bid others to piety and forget yourselves, while you recite the Book? Do you not understand?

[45] Seek help in patience and prayer. For it is grievous, except to the humble,

[46] who reckon that they shall meet their Lord, and that to Him they are returning.

[47] O Children of Israel, remember My favour wherewith I favoured you, and that I have preferred you above all the worlds;

[48] and fear the day when no soul for another shall give satisfaction, and no intercession shall be accepted from it; nor any compensation be taken, neither shall they be helped.

[49] And when We delivered you from the folk of Pharaoh who were visiting you with evil chastisement, slaughtering your sons, and sparing your women; and for you therein was a tremendous trial from your Lord.

[50] And when We divided for you the sea, and We delivered you, and drowned Pharaoh's folk, while you were beholding.

[51] And when We appointed for Moses forty nights, then you took to yourselves the Calf after him, and you were evildoers.

[52] Then We pardoned you after that so that you might be thankful.

[53] And when We gave to Moses the Scripture and the Criterion, so that you might be guided,

[54] And when Moses said to his people, 'My people, you have done wrong against yourselves by your taking the [golden] calf; now turn to your Creator and slay one another; That, will be better for you in your Creator's sight'; He will turn to you [relenting]; truly He is the Relenting, the Merciful.

[55] And when you said, 'O Moses, we will not believe you till we see God openly'; and the thunderbolt took you, while you were beholding.

[56] Then We raised you up after you were dead, so that you might be thankful.

[57] And We made the cloud overshadow you; and We sent down upon you manna and quails: 'Eat of the good things We have provided for you'; And they did not wrong Us, but themselves they wronged.

[58] And when We said, 'Enter this city, and eat freely therein wherever you will, and enter it at the gate prostrating, and say, 'exoneration', and We shall forgive you your transgressions and We shall give more to those who are virtuous'.

[59] Then the evildoers substituted a saying other than that which had been said to them; so We sent down upon the evildoers wrath from the heaven for their wickedness.

[60] And when Moses sought water for his people, We said, 'Strike with your staff the rock, and there exploded from it twelve fountains, each people came to know their drinking-place, 'Eat and drink of that which God has provided, and do not be degenerate in the earth, seeking corruption'.

[61] And when you said, 'Moses, we will not endure one sort of food; pray to your Lord for us, that He may bring forth for us of what the earth produces - green herbs, cucumbers, garlic, lentils, onions'; He said, 'Would you exchange what is better with what is lowlier?' 'Go down to a city, you shall have what you demanded'; And abasement, and wretchedness were cast upon them, and they incurred God's wrath; that was because they used to disbelieve the signs of God and slay prophets without right; that was because they disobeyed, and they were transgressors

[62] Surely those who believe, and those of Jewry, and the Christians, and the Sabaeans, whoever believes in God and the Last Day, and performs righteous deeds - their wage is with their Lord, and no fear shall befall them, neither shall they grieve.

[63] And when We made a covenant with you, and We raised above you the Mount, 'Take forcefully what We have given you, and remember what is in it so that you might preserve yourselves'.

[64] Then you turned away thereafter, and but for God's bounty and His mercy towards you, you would have been among the losers.

[65] And verily you know that there were those among you who transgressed the Sabbath, and We said to them, 'Be apes, despised!'

[66] And We made it an exemplary punishment for all the former times and for the latter, and an admonition to such as who fear.

[67] And when Moses said to his people, 'God commands you to sacrifice a cow', they said, 'Do you take us in mockery?' He said, 'I take refuge with God lest I should be one of the ignorant'.

[68] They said, 'Pray to your Lord for us, that He may make clear to us what she may be'. He said, 'He says she is a cow neither old, nor virgin, middling between the two; so do what you have been commanded'.

[69] They said, 'Pray to your Lord for us, that He make clear to us what her colour may be'. He said, 'He says she shall be a golden cow, bright in colour, gladdening to beholders'.

[70] They said, 'Pray to your Lord for us, that He make clear to us what she may be; the cows are all alike to us; and if God wills, we shall then be guided'.

[71] He said, 'He says she shall be a cow not broken to plough the earth, or to water the tillage, with no blemish on her'. They said, 'Now you have brought the truth'; and so they sacrificed her, even though they very nearly did not.

[72] And when you killed a living soul, and disputed thereon - and God disclosed what you were hiding,

[73] so We said, 'Smite him with part of it'; God brings to life the dead, and He shows you His signs so that you might understand.

[74] Then your hearts became hardened thereafter, or even yet harder; for there are stones from which rivers come gushing, and others split so that water issues from them; and others come down in fear of God; And God is not heedless of what you do.

[75] Are you then so eager that they should believe you, seeing there is a party of them that heard God's word, and then tampered with it, and that, after they had comprehended it knowingly?

[76] And when they meet those who believe, they say, 'We believe'; but when they go in private one to another, they say: 'Do you speak to them of what God has disclosed to you, so that they may thereby dispute with you before your Lord? Have you no understanding?'

- [77] Know they not that God knows what they keep secret and what they proclaim?
- [78] And there are some of them that are illiterate, not knowing the Scripture, but only desires and mere conjectures.
- [79] So woe to those who write the Scripture with their hands then say, 'This is from God' that they may sell it for a small price. So woe to them for what their hands have written, and woe to them for their earnings.
- [80] And they say, 'the Fire shall not touch us, save a number of days'. Say, 'Have you taken with God a covenant? God will not fail in His covenant, or say you against God what you do not know?
- [81] Not so; whoever earns evil and is encompassed by his transgression - those are the inhabitants of the Fire, therein abiding.
- [82] And those who believe and perform righteous deeds - those are the inhabitants of Paradise, therein abiding.
- [83] And when We made a covenant with the Children of Israel: 'You shall not worship any other than God; and to be good to parents, and the near of kin; and to orphans, and to the needy; and speak well to men; and observe prayer and pay the alms', then you turned away; all but a few of you, rejecting.
- [84] And when We made a covenant with you: 'You shall not shed your own blood, neither expel your own from your habitations'. Then you confirmed it, and you bore witness.
- [85] Then there you are killing one another, and expelling a party of you from their habitations, conspiring against them in sin and enmity, and if they come to you as captives, you ransom them; yet their expulsion was forbidden you. What, do you believe in part of the Book, and disbelieve in part? What shall be the requital of those of you who do that, but degradation in the life of this world; and on the Day of Resurrection to be returned to the most terrible of chastisement? And God is not heedless of what you do.
- [86] Those are the ones who have purchased the life of this world at the price of the Hereafter - for them the punishment shall not be lightened, neither shall they be helped.
- [87] And We gave Moses the Scripture, and after him We sent successive messengers, and We gave Jesus son of Mary the clear proofs, and We confirmed him with the Holy Spirit, and whenever there came to you a messenger, with what your souls did not desire, you became arrogant; and some, you called liars, and some you slay?
- [88] And they say: 'Our hearts are encased'. Nay, but God has cursed them for their unbelief; and little will they believe.
- [89] When there came to them a Book from God, confirming what was with them - and they formerly prayed for victory over the disbelievers; but when there came to them what they recognised, they disbelieved in it; and the curse of God is on the disbelievers.
- [90] Evil is that for which they sell their souls; that they disbelieve in that which God has revealed, grudging that God should reveal of His bounty to whomever He will of His servants; and they were laden with anger upon anger; and for the disbelievers there shall be a humiliating chastisement.
- [91] And when it was said to them, 'Believe in what God has revealed, they said, 'We believe in what was revealed to us', and they disbelieve in what is beyond that; yet it is the truth, confirming what is with them. Say: 'Why then were you slaying the prophets of God formerly, if you were believers?'
- [92] And Moses came to you with clear proofs; then you took to yourselves the calf after him, and you were evildoers.
- [93] And when We made a covenant with you, and raised over you the Mount, 'Take forcefully what We have given you, and listen', they said, 'We hear and disobey'; and they were made to drink the calf in their hearts on account of their unbelief. Say: 'Evil is that which your belief enjoins on you, if you are believers'.
- [94] Say: 'If the Abode of the Hereafter with God is purely yours, and not for other people, then long for death - if you speak truly'.
- [95] But they will never long for it, because of that which their own hands have sent before them. God knows the evildoers.
- [96] And you shall find them the people most covetous of life, and the idolaters; any one of them would love that he might be given life for a thousand years; yet, his being given life shall not budge him from the chastisement. God sees what they do.
- [97] Say: 'Whoever is an enemy to Gabriel - he it was that brought it down upon your heart by the leave of God, confirming what was before it, a guidance, and good tidings for the believers.
- [98] Whoever is an enemy to God and His angels and His messengers, and Gabriel and Michael - then surely God is an enemy to the disbelievers'.
- [99] And We have revealed to you clear proofs; and none disbelieves in them except the wicked.

- [100] Why, whenever they make a covenant, does a party of them reject it? Nay, but most of them are disbelievers.
- [101] When there came to them a messenger from God, confirming what was with them, a party of them who were given the Scripture have cast away the Scripture of God behind their backs, as though they did not know.
- [102] And they follow what the devils used to relate Solomon's kingdom: Solomon disbelieved not, but the devils disbelieved, teaching the people sorcery; and that which was revealed to the two angels in Babylon — Hārūt and Mārūt. They taught not any man, without them saying, 'We are but a temptation; do not disbelieve'. From them they learned how they might cause division between a man and his wife, yet they did not hurt any man thereby save by the leave of God; and they learned what hurt them, and did not profit them. And surely they knew well that whoever buys it, he shall have no share in the Hereafter; evil then would have been that they sold themselves for, if they had but known.
- [103] Yet if only they had believed, and been fearful, verily, a reward from God would have been better, if they had but known.
- [104] O you who believe, do not say, 'Observe us'; but say, 'Regard us', and give ear; and for disbelievers awaits a painful chastisement.
- [105] Those disbelievers of the People of the Scripture and the idolaters, do not wish that any good should be revealed to you from your Lord, but God singles out for His mercy, whom He will; God is of bounty abounding.
- [106] And whatever verse We abrogate or postpone, We bring [in place] a better, or the like of it; do you not know that God has power over all things?
- [107] Do you not know that to God belongs the kingdom of the heavens and the earth, and that you have none, besides God, neither protector, nor helper?
- [108] Or do you desire to question your Messenger as Moses was questioned, aforetime? Whoever exchanges belief for unbelief, has surely strayed from the even way.
- [109] Many of the People of the Scripture long that they might make you disbelievers, after you have believed, from the envy of their own souls, after the truth has become clear to them; yet pardon and be forgiving till God brings His command; truly God has power over all things.
- [110] And perform the prayer, and pay the alms; whatever good you shall offer for your own souls, you shall find it with God; assuredly God sees what you do.
- [111] And they say, 'None shall enter Paradise except those who are Jews or Christians'. Such are their desires. Say, 'Produce your proof if you speak truly'.
- [112] Nay, but, whoever submits his purpose to God, being virtuous, his reward is with his Lord, and no fear shall befall them, neither shall they grieve.
- [113] The Jews say, 'The Christians stand on nothing'; and the Christians say, 'The Jews stand on nothing'; yet they recite the Scripture. Thus, the ignorant say the like of what these say; God shall decide between them on the Day of Resurrection regarding their differences.
- [114] And who does greater evil than he who bars God's places of worship, so that His Name be not invoked in them, and strives to ruin them?; such men might never enter them, save in fear; for them in this world is degradation; and in the Hereafter a mighty chastisement.
- [115] To God belong the East and the West; whithersoever you turn, there is the Face of God. Lo! God is Embracing, Knowing.
- [116] And they say, 'God has taken to Himself a son'; Glory be to Him! Nay, to Him belongs all that is in the heavens and the earth; all obey His will.
- [117] Creator of the heavens and the earth; and when He decrees a thing, He but says to it 'Be', and it is.
- [118] And they, who do not know, say, 'Why does God not speak to us?; Why does a sign not come to us?' So, spoke those before them, the like of what they say; their hearts are much alike. Yet We have made clear the signs to a people who are certain.
- [119] We have sent you with the truth, a bearer of good tidings, and warner. You shall not be asked about the inhabitants of Hell-fire.
- [120] Never will the Jews be pleased with you, neither the Christians, not until you follow their creed, Say: 'God's guidance is the true guidance'. And if you were to follow their whims, after the knowledge that has come to you, you shall have against God neither friend, nor helper.
- [121] Those to whom We have given the Scripture, and who recite it with true recitation, they believe in it; and whoever disbelieves in it, they shall be the losers.

[122] O Children of Israel, remember My favour wherewith I favoured you, and that I have preferred you over all the worlds.

[123] And beware of a day when no soul shall for another be requited, and no compensation shall be accepted from it, nor any intercession shall benefit it, neither shall they be helped.

[124] And when his Lord tested Abraham with certain words, and he fulfilled them, He said: 'I make you a leader for the people'. Said he, 'And of my seed?' He said, 'My covenant shall not reach the evildoers'.

[125] And when We appointed the House to be a place of visitation for the people, and a sanctuary: 'Take to yourselves Abraham's station for a place of prayer'; and We made a covenant with Abraham and Ishmael: 'Purify My House for those that shall go round it and those that cleave to it, to those who bow and prostrate themselves'.

[126] And when Abraham said, 'My Lord, make this a land secure and provide its people with fruits; such of them as believe in God and the Last Day', He said, 'And whoever disbelieves, to him I shall give enjoyment, a little, then I shall compel him to the chastisement of the Fire - how evil a journey's end!'

[127] And when Abraham raised up the foundations of the House, and Ishmael with him: 'Our Lord! Receive this from us. Truly You are the Hearing, the Knowing.

[128] Our Lord! And make us submissive to You and, of our seed, a community submissive to You; and show us our holy rites, and relent to us. Surely You are the Relenting, the Merciful.

[129] Our Lord! And send among them a messenger, one of them, who shall recite to them Your signs, and teach them the Book and Wisdom, and purify them; You are the Mighty, the Wise.

[130] Who therefore shrinks from the religion of Abraham, except he who fools himself? Indeed We chose him in this world, and in the Hereafter he shall be among the righteous.

[131] When his Lord said to him, 'Submit', he said, 'I have submitted to the Lord of the Worlds'.

[132] And Abraham enjoined upon his sons this, and [so did] Jacob, 'My sons, God has chosen for you the [true] religion, see that you die not save in submission.

[133] Or, were you witnesses when death came to Jacob? When he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers Abraham and Ishmael and Isaac, One God, to Him we submit'.

[134] That is a community that has passed away; theirs is what they have earned, and yours is what you have earned; you shall not be asked about what they did.

[135] And they say, 'Be Jews or Christians, and you shall be guided'. Say, 'Nay, rather the creed of Abraham, a hanīf; and he was not of the idolaters'.

[136] Say: 'We believe in God, and in that which has been revealed to us, and revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that which was given to Moses, and Jesus, and the prophets, from their Lord, we make no division between any of them, and to Him we submit'.

[137] And if they believe in the like of what you believe in, then they are truly guided; but if they turn away, then they are clearly in schism; God will suffice you against them; He is the Hearer, the Knower.

[138] The mark of God; and who has a better mark than God? And Him we worship.

[139] Say: 'Would you then dispute with us concerning God, and He is our Lord and your Lord? Our deeds belong to us, and to you belong your deeds, and to Him we are sincerely devoted'.

[140] Or do you say: 'Abraham, Ishmael, Isaac and Jacob, and the Tribes - they were Jews, or they were Christians?' Say: 'Have you then greater knowledge, or has God? And who does greater injustice than he who conceals a testimony received from God? And God is not heedless of what you do'.

[141] That is a community that has passed away; theirs is what they have earned, and yours is what you have earned; you shall not be asked about what they did.

[142] The fools among the people will say, 'What has turned them from the direction they were facing in their prayers formerly?' Say: 'To God belong the East and the West. He guides whomever He will to a straight path'.

[143] Thus, We appointed you a midmost community that you might be witnesses to the people; and that the Messenger might be a witness to you, and We did not appoint the direction you were facing, except that We might know, who followed the Messenger from him who turned on his heels - though it were a grave thing, save for those whom God has guided; but God would never cause your faith to be wasted; truly, God is Gentle with people, Merciful.

[144] We have indeed seen you turning your face about in the heaven; now We will surely turn you to a direction that shall satisfy you. Turn your face towards the Sacred Mosque, and wherever you are turn your faces towards it. Those who have been given the Scripture know that it is the truth from their Lord; God is

not heedless of what you do.

[145] Yet if you should bring to those who have been given the Scripture every sign, they will not follow your direction, and you are not a follower of their direction; neither are they followers of one another's direction. If you were to follow their whims after the knowledge that has come to you, then you will surely be among the evildoers.

[146] Those to whom We have given the Scripture, they recognise him, as they recognise their sons; even though there is a party of them that conceal the truth, while they know.

[147] The truth comes from your Lord; then be not among the doubters.

[148] Every person has his direction to which he turns, so vie with one another in good works. Wherever you may be, God will bring you all together; surely God has power over all things.

[149] From whatever place you issue, turn your face towards the Sacred Mosque; it is the truth from your Lord. God is not heedless of what you do.

[150] From whatever place you issue, turn your face towards the Sacred Mosque; and wherever you may be, turn your faces towards it, so that there be not any argument from the people against you; excepting the evildoers among them; and do not fear them, but fear Me; and that I may perfect My grace upon you, and that you may be guided.

[151] As also We have sent among you, of yourselves, a messenger, to recite Our verses to you and to purify you, and to teach you the Book, and wisdom, and to teach you what you knew not.

[152] So remember Me, I will remember you; and be thankful to Me, and be not ungrateful towards Me.

[153] O you who believe, seek help through patience and prayer; surely God is with the patient.

[154] And say not of those slain in God's way: 'They are dead'; rather they are living; but you are not aware.

[155] Surely We will try you with something of fear and hunger, and diminution of goods and lives; yet give good tidings to the patient;

[156] those who, when they are struck by an affliction, say, 'Surely we belong to God, and to Him we will return'.

[157] Upon those rest blessings and mercy from their Lord, and those - they are the truly guided.

[158] Truly Safā and Marwa are among the waymarks of God, so whoever makes the Pilgrimage to the House, or the Visitation, he would not be at fault, if he circumambulates them; and whoever volunteers good, God is Grateful, Knowing.

[159] Those who conceal the clear proofs and the guidance that We have revealed after We have shown them clearly in the Scripture - they shall be cursed by God and by the cursers,

[160] Except those that repent, and make amends, and show clearly - them I shall turn [relenting; I am the Relenting, the Merciful.

[161] But those who disbelieve, and die disbelieving - upon them shall be the curse of God and the angels, and of people altogether.

[162] Abiding therein: the chastisement shall not be lightened for them, no respite shall be given them.

[163] Your God is One God; there is no god except Him, the Compassionate, the Merciful.

[164] Surely in the creation of the heavens and the earth, and the alternation of the night and day, and the ships that run in the sea with what profits men, and the water, God sends down from the heaven with which He revives the earth after it is dead, and He scatters abroad in it all manner of crawling thing; and the disposition of the winds, and the clouds compelled between heaven and the earth - surely there are signs for a people who comprehend.

[165] Yet there be people who take to themselves compeers besides God, loving them as God is loved; but those who believe love God more ardently; If he were to see those who did evil, when they see the chastisement, that the might altogether belongs to God, and that God is terrible in chastisement.

[166] When those who were followed disown their followers, and they have seen the chastisement, and the cords are cut away before them.

[167] And those who followed say, 'O, if only we might return again and disown them, as they have disowned us!' So, God shall show them their works, anguish for them! Never shall they exit from the Fire.

[168] O people, eat of what is in the earth, lawful and wholesome; and follow not the steps of Satan; he is a manifest foe to you;

[169] he only commands you to evil and indecency, and that you should speak against God what you do not know.

[170] And when it is said to them, 'Follow what God has revealed', they say, 'No; but we follow what we

found our fathers doing'. What? Even if their fathers do not understand anything, and they were not guided?

[171] The likeness of those who disbelieve is as the likeness of one who shouts to that which hears nothing, save a call and a cry; deaf, dumb, blind - they do not comprehend.

[172] O you who believe, eat of the good things wherewith We have provided you, and give thanks to God if it be Him that you worship.

[173] He has only forbidden you: carrion, blood, the flesh of swine; what has been hallowed to other than God. Yet whoever is constrained, not desiring, nor transgressing, no sin shall be on him. God is Forgiving, Merciful.

[174] Those who conceal what God has revealed of the Scripture, and sell it for a little price - they shall consume nothing in their bellies but the Fire; God shall not speak to them on the Day of Resurrection, neither purify them; and theirs is a painful chastisement.

[175] Those are they that have bought error at the price of guidance, and chastisement at the price of pardon; what makes them so patient for the Fire?

[176] That is because God has revealed the Book with the truth; and those that are at variance regarding the Book are in schism, far removed.

[177] It is not piety, that you turn your faces to the East and to the West. True piety is [that of] the one who believes in God and the Last Day and the angels and the Book and the prophets, and who gives of his substance, however cherished to kinsmen and orphans and the needy and the traveller and beggars, and for slaves, and who observes prayer and pays the alms, and those who fulfil their covenant when they have engaged in a covenant, those who endure with fortitude misfortune, hardship, and peril are the ones who are truthful, and these are the ones who are fearful.

[178] O you who believe, prescribed for you is retaliation, regarding the slain; a free man, for a free man, and a slave for a slave, and a female for a female. But if anything is pardoned any one in relation to his brother, let the pursuing be honourable. And let the payment to him be with kindness; that is an alleviation given by your Lord, and a mercy; and for him who commits aggression after that - his is a painful chastisement.

[179] In retaliation there is life for you, O people of pith, so that you might fear.

[180] Prescribed for you, when any of you is approached by death and leaves behind some good, is to make testament in favour of his parents and kinsmen honourably - an obligation on those that fear.

[181] Then if anyone changes it after hearing it, the sin shall rest upon those who change it; surely God is Hearing, Knowing.

[182] But if any one fears injustice or sin from one making testament, and so makes things right between them, then no sin shall be upon him; surely God is Forgiving, Merciful.

[183] O you who believe, prescribed for you is the Fast, just as it was prescribed for those that were before you so that you might guard yourselves.

[184] For days numbered; and if any of you be sick, or be on a journey, then a number of other days; and for those who are able to do it, a redemption: the feeding of a poor man. For him who volunteers good; that is good for him; but that you should fast is better for you, if you but knew.

[185] The month of Ramadān, wherein the Qur'ān was revealed, a guidance for the people, and as clear proofs of the Guidance and the Criterion; So let those of you, who are present at the month, fast it and if any of you be sick, or if he be on a journey, then a number of other days. God desires ease for you, and desires not hardship for you: and that you fulfil the number and magnify God for having guided you and that you might be thankful.

[186] And when My servants question you concerning Me, I am near; I answer the call of the caller when he calls to Me; so let them respond to Me, and let them believe in Me that they might go aright.

[187] Permitted to you, upon the night of the Fast, is to go in to your wives; they are a vestment for you, and you are a vestment for them; God knows that you have been betraying yourselves, and so He has turned to you [relenting], and He has pardoned you. So now, lie with them and seek what God has prescribed for you, and eat and drink until the white thread is distinct to you from the black thread at daybreak; then complete the fast to the night; and do not lie with them, while you cleave to the mosques in devotion [to God]. Those are God's bounds; do not approach them. So, God makes clear His signs to people so that they might fear.

[188] Consume not your goods between you in deception, and proffer them to the judges, that you may consume a portion of other people's goods in sin while you are aware.

[189] They will ask you about the new moons. Say, 'They are appointed times for the people and the

Pilgrimage'. It is not piety to come to the houses from their backs, but piety is to fear; so come to the houses by their doors, and fear God that you may prosper.

[190] And fight in the way of God with those who fight against you, but aggress not; God loves not the aggressors.

[191] And slay them wherever you come upon them, and expel them from where they expelled you; sedition is more grievous than slaying. But fight them not by the Sacred Mosque until they should fight you there; then if they fight you, slay them - such, is the requital of disbelievers.

[192] But if they desist, surely God is Forgiving, Merciful.

[193] Fight them till there is no sedition, and the religion is for God; then if they desist, there shall be no enmity, save against evildoers.

[194] The sacred month for the sacred month; holy things demand retaliation; whoever commits aggression against you, then commit aggression against him in the manner that he committed against you; and fear God, and know that God is with the God-fearing.

[195] And spend in the way of God; and cast not your own hands into destruction; but be virtuous; God loves the virtuous.

[196] Fulfil the Pilgrimage and the Visitation to God; but if you are prevented, then [give] such offering as may be feasible, and do not shave your heads until the offering reaches its place. If any of you is sick, or has an ailment of the head, then a redemption by fast, or a voluntary almsgiving, or a ritual sacrifice. When you are secure, then whoever enjoys the Visitation, until the Pilgrimage; let his offering be such as is feasible, or if he finds none, then a fast of three days in the Pilgrimage. And of seven when you return; that is a full ten; that is for him whose family are not present at the Sacred Mosque. And fear God, and know that God is severe in retribution.

[197] The Pilgrimage is in months well-known; whoever undertakes the duty of Pilgrimage during them, then no lewdness, nor wickedness, or disputing in the Pilgrimage. Whatever good you do, God knows it. And take provision. But the best provision is piety; and fear you Me, O people of pith!

[198] You would not be at fault if you should seek bounty from your Lord; but when you press on from 'Arafāt, then remember God at the Sacred Waymark; and remember Him as He has guided you, though previously you were astray.

[199] Then press on from where the people press on, and seek God's forgiveness; God is Forgiving, Merciful.

[200] And when you have performed your holy rites, remember God as you remember your fathers, or yet more intensely. There are some people who say, 'Our Lord, give to us in this world'; such people will have no part in the Hereafter.

[201] And there are others who say, 'Our Lord, give to us in this world good, and good in the Hereafter, and guard us against the chastisement of the Fire'.

[202] Those - they shall have a portion from what they have earned; and God is swift at reckoning.

[203] And remember God, during certain days numbered. If any man hastens on in two days, that is no sin for him; and if he delays, it is not a sin for him; if he fears; and fear God, and know that to Him you shall be gathered.

[204] And among people there is he whose speech in the life of this world pleases you; and who calls on God to witness what is in his heart; yet he is most stubborn in dispute.

[205] And when he turns his back, he hastens about the earth to do corruption there and to destroy the tillage and the stock; and God loves not corruption.

[206] And when it is said to him, 'Fear God', he is seized by vainglory in his sin. So Hell shall be enough for him - how evil a cradling!

[207] But there are other men who sell themselves, desiring God's pleasure; and God is Gentle with His servants.

[208] O you who believe, come, all of you, into submission; and follow not the steps of Satan; he is a manifest foe to you.

[209] But if you slip after the clear proofs have come to you, know then that God is Mighty, Wise.

[210] What do they wait for that God shall come to them in the shadows of clouds, and the angels? The matter is determined, and to God all matters are returned.

[211] Ask the Children of Israel how many a clear proof did We give them; whoever changes God's grace after it has come to him, God is severe in retribution.

[212] Decked out fair to the disbelievers is the life of this world; and they deride the believers; but those

who fear shall be above them on the Day of Resurrection; and God sustains whomever He will without reckoning.

[213] People were one community; then God sent forth the prophets as bearers of good tidings and warners; and He revealed with them the Scripture with the truth that He might decide between people regarding their differences; and only those who had been given it, differed about it after the clear proofs had come to them out of insolence, one to another; then God guided those who believed to the truth, regarding which they were at variance, by His leave; and God guides whomever He will to a straight path.

[214] Or did you suppose that you should enter Paradise without there having come upon you the like of those who passed away before you? They were afflicted by misery and hardship and were so convulsed that the Messenger and those who believed with him said, 'When will God's help come?' Ah, but surely God's help is nigh.

[215] They will ask you about what they should expend. Say, 'Whatever you expend of good it is for parents and kinsmen, orphans, the needy, and the traveller; and whatever good you may do, God has knowledge of it'.

[216] Prescribed for you is fighting, though it be hateful to you. Yet it may happen that you hate a thing which is good for you; and it may happen that you love a thing which is bad for you; God knows, and you know not.

[217] They ask you about the sacred month, and fighting in it. Say, 'Fighting in it is a grave thing; but to bar from God's way, and disbelief in Him, and the Sacred Mosque, and to expel its people from it - that is graver in God's sight; and sedition is graver than slaying'. They will not cease to fight against you until they turn you from your religion if they are able; and whoever of you turns from his religion, and dies disbelieving - their works have failed in this world and the Hereafter. Those are the inhabitants of the Fire, abiding therein.

[218] Verily the believers, and those who emigrate, and struggle in God's way - those have hope of God's compassion; and God is Forgiving, Merciful.

[219] They ask you about wine, and divinatory arrows. Say: 'In both is great sin and profit for men; but the sin in them is greater than the usefulness'. And they will ask you what they should expend. Say: 'Comfortably'. So, God makes clear His signs to you that you might reflect,

[220] on this world and the Hereafter. They will ask you about orphans. Say: 'To set their affairs aright; and if you intermix with them, they are your brothers; God knows well him who works corruption from him who sets aright; and had He willed He would have harassed you. Surely God is Mighty, Wise'.

[221] Do not marry idolatresses until they believe; a believing slavegirl is better than an idolatress, though you may admire her. And do not marry idolaters, until they believe. A believing slave is better than an idolater, though you may admire him. Those call to the Fire; and God calls to Paradise and pardon by His leave; and He makes clear His signs to the people so that they might remember.

[222] They will ask you about the monthly period. Say: 'It is an ailment; so part with women in the monthly period, and do not approach them until they are pure; when they have cleansed themselves, then come to them, as God has commanded you'. Truly, God loves those who repent, and He loves those who cleanse themselves.

[223] Your women are a tillage for you; so come to your tillage as you wish; and offer for your souls; and fear God; and know that you shall meet Him; and give good tidings to the believers.

[224] Do not make God a hindrance in your oaths, to be pious and God-fearing; and to put things right between people; surely God is All-Hearing, Knower.

[225] God will not take you to task for a slip in your oaths; but He will take you to task for what your hearts have earned; and God is Forgiving, Forbearing.

[226] For those who forswear their women, a wait of four months; if they revert, God is Forgiving, Merciful.

[227] But if they resolve upon divorce; surely God is Hearing, Knowing.

[228] Divorced women shall wait by themselves for three periods. And it is not lawful for them to hide what God has created in their wombs if they believe in God and the Last Day. Their mates have a better right to restore them in such time if they desire to set things right; women shall have rights similar to those due from them, with justice; but their men have a degree above them; God is Mighty, Wise.

[229] Divorce is twice; then honourable retention; or setting free kindly. It is not lawful for you to take of what you have given them unless the couple fear that they may not maintain God's bounds. If you fear they may not maintain God's bounds, neither of them would be at fault if she were to ransom herself. Those are God's bounds; do not transgress them. Whoever transgresses God's bounds - those are the evildoers.

[230] If he divorces her, she shall not be lawful to him after that, until she marries another husband. If he

divorces her, then neither of them would be at fault to return to each other, if they think that they will maintain God's bounds. Those are God's bounds, which He makes clear to a people who have knowledge.

[231] When you divorce women, and they have reached their term, then retain them honourably, or set them free honourably; do not retain them in harm to transgress; whoever does that has wronged his soul; take not God's verses in mockery, and remember God's grace upon you, and the Book, and the wisdom He has revealed to you, to exhort you therewith; and fear God, and know that God has knowledge of all things.

[232] When you divorce women, and they have reached their term, do not debar them from marrying their husbands when they have agreed together honourably. That is an admonition for whoever of you believe in God and the Last Day; that is purer for you, and cleaner. God knows, and you know not.

[233] Mothers suckle their children for two full years for such as desire to fulfil the suckling. It is for the father to provide them and clothe them honourably. No soul is charged save to its capacity; a mother shall not be harmed by her child; neither a father by his child. The heir has a similar duty. But if the two desire by mutual consent and consultation to wean, then they would not be at fault. And if you desire to seek nursing for your children, you would not be at fault, provided you hand over what you have given honourably, and fear God, and know that God sees what you do.

[234] And those of you who pass away, leaving wives, they shall wait by themselves for four months and ten. When they have reached their term, then you would not be at fault regarding what they may do with themselves, honourably; God is aware of what you do.

[235] You would not be at fault regarding the proposal you present or hide in your hearts to women. God knows that you will be mindful of them; but do not make arrangements with them secretly, unless you speak honourable words. And do not resolve on the knot of marriage until that which is written has reached its term; and know that God knows what is in your souls; so be fearful of Him; and know that God is Forgiving, Forbearing.

[236] You would not be at fault if you divorce women while you have not touched them, nor appointed any obligation for them; yet make provision of comforts for them honourably, the one of ample means, according to his means, and the needy man, according to his means - an obligation on the virtuous.

[237] And if you divorce them before you have touched them, and you have already appointed for them an obligation, then one-half of what you have appointed, unless it be that they make remission, or he makes remission, the one in whose hand is the knot of marriage; yet that you should remit is nearer to piety. Forget not kindness between you; surely God sees what you do.

[238] Maintain the prayers and the middle prayer, and stand submissive to God.

[239] And if you are in fear, then standing, or mounted. But when you are secure, then remember God, as He taught you what you knew not.

[240] And those of you who die, leaving wives, make testament for their wives, provision for a year; but if they go forth, you would not be at fault regarding what they may do with themselves honourably; God is Mighty, Wise.

[241] There shall be provision for divorced women, honourably - an obligation on those who fear.

[242] So, God makes clear His signs for you, so that you might understand.

[243] Have you not seen those thousands, who went forth from their habitations fearful of death? God said to them, 'Die!' Then He gave them life. Truly God is bounteous to people, but most people are not thankful.

[244] So fight in God's way, and know that God is Hearing, Knowing.

[245] Who is he that will lend God a loan that is good, and He will multiply it for him manifold? God straitens and enlarges; and to Him you shall be returned.

[246] Have you not seen the council of the Children of Israel after Moses, when they said to a prophet of theirs, 'Send for us a king, and we will fight in God's way'. He said, 'Might it be that if fighting is prescribed for you, you will not fight? They said, 'Why should we not fight in God's way, when we have been expelled from our habitations and our children?' Yet when fighting was prescribed for them, they turned their backs, except a few of them; and God has knowledge of the evildoers.

[247] Then their prophet said to them, 'Verily God has raised up Saul for you as king'. They said, 'How can he be king over us when we have better right than he to kingship, seeing he has not been given amplitude of wealth?' He said, 'God has chosen him over you and has increased him broadly in knowledge and body. God gives the kingship to whom He will; and God is Embracing, Knowing.

[248] And their prophet said to them, 'The sign of his kingship is that there will come to you the Ark. Therein is a Spirit of Peace from your Lord, and a remnant of what the folk of Moses and the folk of Aaron left behind, the angels bearing it. Surely in that shall be a sign for you if you are believers'.

[249] And when Saul went forth with the hosts, he said, 'God will try you with a river; whoever drinks of it, is not of me, and whoever tastes it not, he is of me, except for him who scoops up with his hand. But they drank of it, except a few of them; and when he crossed it, with those who believed, they said, 'We have no power today against Goliath and his troops'. Those who thought they would meet God, said, 'How often a little company has overcome a numerous one, by God's leave; and God is with the patient'.

[250] So, when they went forth against Goliath and his troops, they said, 'Our Lord, pour out upon us patience, and make firm our feet, and grant us victory over the disbelieving folk!'

[251] And they routed them, by the leave of God, and David slew Goliath; and God gave him the kingship and Wisdom, and He taught him such as He willed. Had God not repelled people some by means of others, the earth would have surely been corrupted; but God is bounteous to all worlds.

[252] These are the verses of God We recite to you in truth, and assuredly you are one of the Messengers [of God].

[253] Those messengers some We have preferred above others; some there are to whom God spoke, and some He raised in rank. And We gave Jesus son of Mary the clear proofs, and confirmed him with the Holy Spirit. And had God willed, those who came after them would not have fought against one another after the clear proofs had come to them; but they fell into variance, and some of them believed, and some disbelieved, and had God willed they would not have fought against one another, but God does whatever He desires.

[254] O you who believe, expend of what We have provided you with before there comes a day in which there shall be neither commerce, nor friendship, nor intercession. And the disbelievers - they are the evildoers.

[255] God, there is no god, except Him, the Living, the Eternal Sustainer. Slumber does not seize Him, neither sleep; to Him belongs all that is in the heavens and the earth; who is there, that shall intercede with Him save by His leave? He knows what lies before them, and what is after them; and they encompass nothing of His knowledge, save such as He wills. His throne subsumes the heavens and the earth; the preserving of them wearies Him not; He is the Sublime, the Tremendous.

[256] There is no compulsion in religion. Rectitude has become clear from error; so whoever disbelieves in the false deity, and believes in God, has laid hold of the most firm handle, unbreaking; God is Hearing, Knowing.

[257] God is the Protector of the believers; He brings them forth from the shadows into the light. And the disbelievers - their protectors are false deities that bring them forth from the light into the shadows; those are the inhabitants of the Fire, therein they shall abide.

[258] Have you not seen him who disputed with Abraham concerning his Lord, that God had given him the kingship? When Abraham said, 'My Lord is He who gives life, and makes to die', he said, 'I give life and make to die'. Abraham said: 'God brings the sun from the east; so bring it from the west.' Then the disbeliever was confused; and God guides not the folk who do evil.

[259] Or such as he who passed by a city that was fallen down upon its turrets, he said, 'How shall God give life to this now that it is dead?'. So God made him die a hundred years, then he raised him up; He, said, 'How long have you tarried?'; he said, 'I have tarried a day, or part of a day'; He said, 'Nay; you have tarried a hundred years. Look at your food and drink, it has not spoiled; and look at your ass so that We would make you a sign for the people. And look at the bones, how We shall set them up, and then clothe them with flesh'. So, when it was made clear to him, he said, 'I know that God has power over all things'.

[260] And when Abraham said, 'My Lord show me how You give life to the dead'. He said, 'Why, do you not believe?' 'Yes', he said, 'but so that my heart may be re-assured'. Said He, 'Take four birds, and twist them to you, then set a part of them on every hill, then summon them, and they will come to you in haste. And know that God is Mighty, Wise'.

[261] The likeness of those who expend their wealth in the way of God is as the likeness of a grain of corn that sprouts seven ears, in every ear a hundred grains; so God multiplies for whom He will; God is Embracing, Knowing.

[262] Those who expend their wealth in the way of God then do not follow up their expenditure with reminder of their generosity and injury, their wage is with their Lord, and no fear shall befall them, neither shall they grieve.

[263] Honourable words and forgiveness are better than a voluntary almsgiving followed by injury; and God is Independent, Forbearing.

[264] O you who believe, annul not your voluntary almsgivings with reproach and injury, as one who expends of his substance to show off to men and believes not in God and the Last Day. The likeness of him

is as the likeness of a smooth rock on which is soil, and a torrent smites it, and leaves it barren. They have no power over anything that they have earned. God guides not the disbelieving folk.

[265] But the likeness of those who expend their wealth, seeking God's good pleasure, and to confirm themselves is as the likeness of a garden upon a hill; a torrent smites it and it yields its produce twofold; if no torrent smites it, then dew, and God sees what you do.

[266] Would any of you wish to have a garden of date-palms and vines, with rivers flowing beneath it, for him there is in it all manner of fruit, then old age smites him, and he has seed, but they are weak; then a whirlwind with fire smites it, and it is consumed. So, God makes clear the signs to you, so that you might reflect.

[267] O you who believe, expend of the good things you have earned, and of what We have produced for you from the earth, and seek not the corrupt of it for your expending; for you would never take it yourselves without closing your eyes to it; and know that God is Independent, Laudable.

[268] Satan promises you poverty and enjoins you to indecency, but God promises you His pardon, and His bounty; and God is Embracing, Knowing.

[269] He gives wisdom to whomever He will, and he who is given wisdom, has been given much good; yet none remembers, but the people of pith.

[270] And whatever expenditure you expend, and whatever vow you make, surely God knows it. For the evildoers, they have no helpers.

[271] If you proclaim your voluntary almsgivings, it is a fine thing; but if you conceal them, and give them to the poor, that is even better for you; and it will absolve you of your evil deeds. God is aware of what you do.

[272] You are not responsible for guiding them; but God guides whomever He will. And whatever good you expend is for yourselves; for then you are expending, desiring only God's Face, and whatever good you expend, shall be repaid to you in full, and you will not be wronged.

[273] For the poor, who are constrained in the way of God; and they are unable to journey in the land; the ignorant man supposes them, rich because of their abstinence; but you shall know them by their mark; they do not beg of men importunately. And whatever good you expend, surely God has knowledge of it.

[274] Those who expend their wealth night and day, secretly and openly, their wage awaits them with their Lord, and no fear shall befall them, neither shall they grieve.

[275] Those who devour usury shall not rise again, except as one whom Satan has made prostrate from touch; that is because they say, 'Trade is like usury': God has permitted trade, and forbidden usury. Whoever receives an admonition from his Lord and desists, he shall have his past gains, and his affair is committed to God; but whoever reverts - those are the inhabitants of the Fire, abiding therein.

[276] God effaces usury, but He augments voluntary almsgivings with interest. God loves not any guilty ingrate.

[277] Those who believe and perform righteous deeds, and establish the prayer, and pay the alms - their wage awaits them with their Lord, and no fear shall befall them, neither shall they grieve.

[278] O you who believe, fear God, and give up the usury that is outstanding, if you are believers.

[279] But if you do not, then be warned of war from God, and His Messenger. Yet if you repent, you shall have your principal sums, not being unjust, and no injustice being done to you.

[280] And if any man should be in difficulties, then respite, till things are easier; but that you should give a voluntary almsgiving is better for you, did you but know.

[281] And fear a day wherein you shall be returned to God, and every soul shall be paid in full what it has earned; and they shall not be wronged.

[282] O you who believe, when you contract a debt, one upon another for a stated term, write it down; and let a writer write it down between you justly; and let not any writer refuse to write it down, as God has taught him; so let him write, and let the debtor dictate; and let him fear God his Lord, and not diminish anything of it. And if the debtor be a fool, or weak, or unable to dictate himself, then let his guardian dictate justly. And summon to bear witness, two witnesses, men; or if the two be not men, then one man and two women, such witnesses as you approve of, so that if one of the two women errs; the other will remind her; and let the witnesses not refuse, whenever they are summoned; and be not disdainful to write it down, small or great, with its term; that is more equitable in God's sight, more upright for testimony, and nearer, that you will not be in doubt, unless it be trade carried out there and then that you give and take between you, then you will not be at fault if you do not write it down. And take witnesses when you are trading with one another. And let not either writer or witness be pressed; and if you do, that is sinfulness in you. And

fear God. God teaches you and God knows all things.

[283] And if you are upon a journey, and you do not find a writer, then a pledge in hand. But if one of you trusts another, let him who is trusted, deliver his trust, and let him fear God his Lord. And do not conceal the testimony; whoever conceals it, his heart is sinful; and God knows what you do.

[284] To God belongs all that is in the heavens and the earth. Whether you disclose what is in your hearts or hide it, God shall take you to account for it. Then He will forgive whom He will, and chastise whom He will. And God has power over all things.

[285] The Messenger believes in what was revealed to him from his Lord, and the believers; each one believes in God and His angels, and in His Books, and His messengers, 'we make no distinction between any of His messengers'. And they say, 'We hear and obey; Your forgiveness, our Lord; to You is the homecoming'.

[286] God charges no soul save to its capacity; for it is what it is has merited, and against it is what it has earned. Our Lord, take us not to task if we forget, or err; our Lord, burden us not with a load, such as You did lay upon those before us. Our Lord, do not burden us beyond what we have the power to bear; and pardon us, and forgive us, and have mercy on us; You are our Patron; so grant us assistance against the disbelieving folk.

(Al 'Imrân)

[1] Alif Lām Mīm.

[2] God! There is no god except Him, the Living, the Eternal.

[3] He has revealed to you the Book, by the truth, confirming what was before it, and He revealed the Torah and the Gospel

[4] before, as guidance to people, and He revealed the Criterion. As for those who disbelieve in God's signs, for them awaits a terrible chastisement; God is Mighty, Lord of Retribution.

[5] Nothing whatever is hidden in heaven and earth from God.

[6] He it is Who forms you in the wombs as He will. There is no god except Him, the Mighty, the Wise.

[7] He it is Who revealed to you the Book, wherein are verses [that are] clear, forming the Mother Book, and others allegorical. As for those in whose hearts is deviation, they follow the allegorical part, desiring sedition, and desiring its interpretation, and none knows its interpretation, save God. And those firmly rooted in knowledge say, 'We believe in it; all is from our Lord'; yet none remembers, but people of pith.

[8] Our Lord, do not cause our hearts to deviate after You have guided us; and give us mercy from You; You are the Bestower.

[9] Our Lord, You shall gather mankind for a day of which there is no doubt; verily God will not fail the trust.

[10] As for the disbelievers, neither their riches nor their children will avail them against God; those - they shall be fuel for the Fire.

[11] As the way of Pharaoh's folk, and the people before them, who denied Our signs; God seized them for their sins; God is severe in retribution.

[12] Say to the disbelievers: 'You shall be vanquished and mustered to Hell - an evil cradling!

[13] There has already been a sign for you in two hosts that met; one company fighting in the way of God; and another unbelieving; they saw them, twice the like of them; for God confirms with His help whom He will. Surely in that is a lesson for people of vision'.

[14] Beautified for mankind is love of lusts - of women, children, stored-up heaps of gold and silver, horses of mark, cattle, and tillage. That is the comfort of the life of this world; but God - with Him is the more excellent abode.

[15] Say: 'Shall I tell you of something better than that? For those that are fearful with their Lord are Gardens underneath which rivers flow, abiding therein, and spouses purified, and beatitude from God; and God is Seer, of His servants.

[16] Those who say: "O, Our Lord, we believe; so forgive us our sins, and guard us from the chastisement of the Fire",

[17] the patient, truthful, obedient, expenders, imploring God's pardon at daybreak'.

[18] God bears witness that there is no god, except Him, and the angels, and those of knowledge; upholding justice; there is no god except Him, the Mighty, the Wise.

[19] Lo!, the religion with God is submission [to the One God]. Those who were given the Scripture, differed only after the knowledge came to them through transgression among themselves. And whoever disbelieves in God's signs, God is swift at reckoning.

[20] So if they dispute with you, say: 'I have surrendered my countenance to God and whoever follows me'; and say to those who have been given the Scripture, and to the uninstructed: 'Have you submitted?' And so if they have submitted, they have been guided, but if they turn their backs, your duty is only to deliver; and God sees His servants.

[21] Those who disbelieve in the signs of God and slay the prophets without right, and slay those who enjoin to equity. So give them good tidings of a painful chastisement.

[22] Those are the ones whose works have failed in this world and the Hereafter; they have no helpers.

[23] Have you not seen those who were given a portion of the Book, being called to the Book of God, that it might decide between them, and then a party of them turned away, opposed?

[24] That, because they said, 'the Fire shall not touch us, except for a number of days'; and the lies they used to invent have deluded them in their religion.

[25] But how will it be when We gather them for a day of which there is no doubt, and every soul shall be paid in full what it has earned, and they, shall not be wronged?

[26] Say: 'O God, Master of the Kingdom, you give the Kingdom to whom You will, and seize the Kingdom from whom You will; You exalt whom You will, and You abase whom You will; in Your hand is good. You are Able to do all things.

[27] You make the night to pass into the day and You make the day to pass into the night; You bring forth the living from the dead, and You bring forth the dead from the living, and You provide whom You will without reckoning'.

[28] Let not the believers take the disbelievers as patrons, rather than the believers - for whoever does that, does not belong to God in anyway - unless you protect yourselves against them, as a safeguard. God warns you of His Self; and to God is the journey's end.

[29] Say: 'Whether you hide what is in your breasts, or disclose it, God knows it and knows what is in the heavens and what is in the earth; and God is Able to do all things.

[30] The day every soul shall find what it has done of good present before it, and what it has done of evil, it will wish that between it and that there were a great distance. God warns you of His Self, and God is Kind to His servants.

[31] Say: 'If you love God, follow me, and God will love you, and forgive you your sins; God is Forgiving, Merciful.

[32] Say: 'Obey God, and the Messenger'. But if they turn their backs, God loves not the disbelievers.

[33] Lo! God preferred Adam and Noah and the House of Abraham and the House of 'Imrān above the worlds,

[34] the seed of one another; God is Hearer, Knower.

[35] When the wife of 'Imrān said, 'Lord, I have vowed to You what is within my womb as a consecration. Accept this from me. Lo! It is You Who are the Hearer, the Knower.

[36] And when she gave birth to her, she said, 'Lord, I have given birth to a female' - and God knew very well what she had given birth to the male is not as the female. 'And I have named her Mary, and commend her to You with her seed to protect them from the accursed Satan'.

[37] Her Lord accepted the child with gracious acceptance, and made her grow excellently, and Zachariah took charge of her. Whenever Zachariah went into the sanctuary, where she was, he found her with provisions. 'O Mary', he said, 'Whence comes this to you?' She said, 'From God. Truly God provides for whomever He will without reckoning'.

[38] Then Zachariah prayed to his Lord, saying, 'Lord, bestow upon me from You a goodly offspring, verily You are the Hearer of supplication'.

[39] And the angels called to him, standing in the sanctuary at worship that 'God gives you good tidings of John, who shall confirm a Word from God; a lord, and one chaste, and a prophet of the righteous'.

[40] He said, 'My Lord! How shall I have a boy when old age has overtaken me, and my wife is barren?' He said, 'So it will be'. 'God does what He will'.

[41] He said, 'My Lord! Appoint for me a sign'. He said, 'Your sign is that you shall not speak to men, save by tokens for three days. And remember your Lord often, and glorify [Him] at evening and dawn'.

[42] And when the angels said, 'O Mary, God has preferred you, and made you pure; He has preferred you above all women of the worlds.

[43] O Mary, be obedient to your Lord, prostrating and bowing with those who bow'.

[44] That is of the tidings of the Unseen. We reveal it to you for you were not with them, when they were casting quills, which of them should have charge of Mary; nor were you with them, when they were

disputing.

[45] When the angels said, 'O Mary, God gives you good tidings of a Word from Him, whose name is the Messiah, Jesus, son of Mary, honoured shall he be in this world, and the Hereafter, and of those brought close.

[46] He shall speak to mankind in the cradle, and in his manhood, and he is of the righteous'.

[47] She said, 'Lord, how shall I have a child when no mortal has touched me?' He said, 'It is such. God creates what He will. When He decrees a thing, He says to it only: "Be", and it is'.

[48] And He will teach him the Book, wisdom, and the Torah, and the Gospel.

[49] To be a messenger to the Children of Israel, 'I have come to you with a sign from your Lord, I will create for you out of clay like the shape of a bird then I will breathe into it, and it will be a bird by the leave of God. I will also heal the blind and the leper; and I bring to life the dead, by the leave of God. I will inform you too of what things you eat, and what you treasure up in your houses. Surely in that is a sign for you, if you are believers.

[50] Likewise, confirming that which was before me of the Torah, and to make lawful for you some of that which was forbidden to you. I have come to you with a sign from your Lord: so fear God, and obey me.

[51] Surely God is my Lord and your Lord, so worship Him. This is a straight path'.

[52] And when Jesus sensed their disbelief, he said, 'Who will be my helpers unto God?' The disciples said, 'We will be helpers of God; we believe in God; witness that we have submitted.

[53] Lord, we believe in what You have revealed, and we follow the Messenger; inscribe us therefore with those who bear witness'.

[54] And they schemed; and God schemed; and God is the best of schemers.

[55] When God said, 'O Jesus, I am gathering you, and raising you to Me, and I am cleansing you of those who disbelieved, and I am setting those who follow you above those who disbelieved until the Day of Resurrection. Then to Me shall be your return, and I will decide between you, as to what you were at variance about.

[56] As for the disbelievers, I will chastise them with a terrible chastisement in this world and the Hereafter; they shall have no helpers.

[57] But as for the believers, who do deeds of righteous, He will pay them in full their wages. God loves not the evildoers.

[58] This We recite to you of verses and wise remembrance.

[59] Truly, the likeness of Jesus in God's sight, is as Adam's likeness. He created him of dust, then said He to him, 'Be', and he was.

[60] The truth is from your Lord; be not of those who waver.

[61] And whoever disputes with you concerning him, after the knowledge that has come to you, say: 'Come! Let us call our sons and your sons, our wives and your wives, our selves and your selves, then let us humbly pray and invoke God's curse upon those who lie'.

[62] This is the true story. There is no god but God, and assuredly God is Mighty, Wise.

[63] And if they turn their backs, God knows the agents of corruption.

[64] Say: 'O People of the Scripture! Come now to a word agreed upon between us and you, that we worship none but God and that we do not associate anything with Him, and do not take each other for lords, beside God'; and if they turn their backs, say, 'Bear witness that we have submitted'.

[65] O People of the Scripture! Why do you argue about Abraham?, when the Torah was not revealed, neither the Gospel, but, after him. What, do you not comprehend?

[66] Lo! You are those who dispute about what you know: why do you then dispute concerning that of which you have no knowledge?; and God knows, and you know not.

[67] No; Abraham in truth was not a Jew, neither a Christian, but he was a Muslim and a hanīf, and he was never of the idolaters.

[68] Surely the people with the best claim, Abraham, are those who followed him, and this Prophet, and those who believe; and God is the Protector of the believers.

[69] There is a party of the People of the Scripture who yearn to make you go astray; yet they cause none to stray, except themselves; but they are not aware.

[70] O People of the Scripture! Why do you disbelieve in God's verses, when you yourselves bear witness?

[71] O People of the Scripture! Why do you confound truth with falsehood, and conceal the truth while you know?

[72] A party of the People of the Scripture say, 'Believe in what has been revealed to those who believe at

the beginning of the day, and disbelieve at the end of it, so that they might then turn back.

[73] And do not believe except in one who follows your religion'. Say: 'True guidance is God's guidance - that anyone should be given the like of what you have been given, or that they should dispute with you before your Lord'. Say: 'Surely bounty is in God's Hand; He gives it to whomever He will; God is Embracing, Knowing.

[74] He singles out for His mercy whom He will; God is of bounty abounding'.

[75] And of the People of the Scripture is he who, if you trust him with a hundredweight, he will return it to you; and of them is he who, if you trust him with one dinar, will not return it to you; unless you keep standing over him. That is because they say, 'We have no duty towards the Gentiles. They speak falsehood against God, while they are aware.

[76] Nay, but whoever fulfils his covenant, and has fear, for truly God loves the God-fearing.

[77] Those that sell God's covenant and their own oaths for a small price, there shall be no share for them in the Hereafter; and God shall not speak to them, nor look upon them on the Day of Resurrection, nor will He purify them and theirs will be a painful chastisement.

[78] And there is a group of them who twist their tongues with the Book, so that you may suppose it as part of the Book; yet it is not part of the Book; and they say, 'It is from God', yet it is not from God, and they speak falsehood against God, while they know.

[79] It belongs not to any mortal that God should give him the Book, the Judgement, prophethood, then that he should say to men, 'Be servants to me instead of God'. Rather, 'Be masters, by virtue of what you know of the Book and in what you study'.

[80] He would never order you to take the angels and the prophets as lords. Would He order you to disbelieve, after you have submitted?

[81] And when God made a covenant with the prophets: 'What I have given you of the Book and wisdom; then there shall come to you a messenger confirming what is with you - you shall believe in him and you shall help him'. He said to them, 'Do you affirm? And do you take My load on you on that condition?' They said, 'We affirm'. He said, 'Then bear witness, and I shall be with you among the witnesses'.

[82] Then whoever turns his back after that, they are the wicked.

[83] What! Do they desire other than God's religion, when to Him has submitted, whoever is in the heavens and the earth, willingly, or unwillingly, and to Him they shall be returned?

[84] Say, 'We believe in God, and that which has been revealed to us, and that which has been revealed to Abraham and Ishmael, and Isaac and Jacob, and the Tribes; and in that which was given to Moses and Jesus, and the prophets, from their Lord; we make no division between any of them; and to Him we submit'.

[85] Whoever desires a religion other than Islam, it shall not be accepted from him and in the Hereafter he shall be among the losers.

[86] How shall God guide a people who have disbelieved after their belief, and bore witness that the Messenger is true, and after the clear signs had come to them? God guides not the evildoing folk.

[87] Those - their requital is that there shall rest on them the curse of God and of the angels and of men altogether.

[88] Abiding therein, the chastisement shall not be lightened for them and they shall not be reprieved.

[89] But those who repent thereafter, and make amends, then truly God is Forgiving, Merciful.

[90] Surely those who disbelieve after they have believed, and then increase in unbelief, their repentance shall not be accepted; those are the ones who go astray.

[91] Surely those who disbelieve, and die disbelieving, the whole earth full of gold shall not be accepted from any one of them if he would ransom himself thereby; for them awaits a painful chastisement, and they shall have no helpers.

[92] You will not attain piety until you expend of what you love; and whatever thing you expend, God knows of it.

[93] All food was lawful to the Children of Israel save what Israel forbade for himself before the Torah was revealed. Say: 'Bring the Torah now, and recite it, if you are truthful'.

[94] Whoever invents falsehood against God after that, those are the evildoers.

[95] Say: 'God has spoken the truth, therefore follow the creed of Abraham, a hanif, and he was not an idolater'.

[96] The first house established for the people was that at Bakka, a blessed place, and a guidance to all worlds.

[97] Therein are clear signs, the station of Abraham; and whoever enters it is in security. It is the duty of

people towards God to make the pilgrimage to the House, if he is able to make his way there. As for the one who disbelieves, God is Independent of all worlds.

[98] Say: 'O People of the Scripture, why do you disbelieve in God's verses, when God is Witness of what you do?'

[99] Say: 'O People of the Scripture, why do you bar believers from God's way, desiring to make it crooked, while you yourselves are witnesses. God is not heedless of what you do!'

[100] O you who believe, if you obey a party of those who have been given the Scripture, they will turn you, after you have believed, into disbelievers.

[101] How can you disbelieve while you have God's verses recited to you, and His Messenger is in your midst? Whoever holds fast to God, he is guided to a straight path.

[102] O you who believe, fear God as He should be feared; and do not die, except as Muslims.

[103] And hold fast to God's bond, together, and do not scatter; remember God's grace upon you when you were enemies, and He brought your hearts together so that by His grace you became brothers; and you were upon the brink of a pit of fire; but He delivered you from it. So God makes clear to you His signs that you might be guided.

[104] Let there be one community of you calling to good, and enjoining decency, and forbidding indecency; those are the successful.

[105] Be not as those who scattered and disputed after the clear proofs came to them, those there awaits a mighty chastisement.

[106] The day when some faces are blackened, and some faces whitened. As for those whose faces are blackened, 'Did you disbelieve after you had believed? Then taste the chastisement for what you disbelieved!'

[107] But as for those whose faces are whitened, they shall be in God's mercy, abiding therein.

[108] Those are the verses of God which We recite to you in truth, and God desires not any injustice for the worlds.

[109] To God belongs all that is in the heavens and in the earth, and to Him all matters are returned.

[110] You are the best community brought forth to men, enjoining decency, and forbidding indecency, and believing in God. Had the People of the Scripture believed, it would have been better for them; some of them are believers; but most of them are wicked.

[111] They will not harm you, except a little hurt; and if they fight against you, they will turn their backs to you, then they will not be helped.

[112] Abasement shall be cast upon them, wherever they are found, save a rope of God, and a rope of the people; they have incurred with anger from God, and poverty shall be cast upon them; that because they disbelieved in God's signs, and slew the prophets without right; that because they disobeyed and used to transgress.

[113] Yet they are not all alike; some of the People of the Scripture are a community upright, who recite God's verses in the watches of the night, prostrating themselves.

[114] They believe in God and in the Last Day, enjoining decency and forbidding indecency, vying with one another in good works; those are of the righteous.

[115] And whatever good they do, they shall not be denied it, and God knows the God-fearing.

[116] As for the disbelievers, their riches shall not avail them, neither their children, against God; those are the inhabitants of the Fire, abiding therein.

[117] The likeness of what they expend in the life of this world is as the likeness of a wind wherein is a blast that smote the tillage of a people who have wronged themselves and destroyed it. God did not wrong them, but they wronged themselves.

[118] O you who believe, do not take as intimates anyone apart from yourselves; such men spare nothing to ruin you; they would love for you to suffer. Hatred is revealed by their mouths; and what their breasts conceal is yet greater. Now We have made clear to you the signs; if you understand.

[119] Lo, there you are, you love them, but they love you not; you believe in the Book, all of it, and when they meet you they say, 'We believe', but when they are alone, they bite at you their fingertips, in rage. Say: 'Perish in your rage. God knows what is in the breasts!'

[120] If good fortune befalls you, it is evil for them; but if evil, befalls you, they rejoice thereat. Yet if you endure and fear, their guile will not hurt you at all; God encompasses what they do.

[121] And when you went forth at dawn from your family to assign the believers their places for battle, and God hears, knows.

- [122] When two parties of you were about to lose heart; and God was their Protector, and let the believers rely on God.
- [123] God already gave you victory at Badr, when you were contemptible. So fear God, in order that you might be thankful.
- [124] When you were saying to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?'
- [125] Yea, if you are patient and fear, and they come against you instantly, your Lord will reinforce you with five thousand angels accoutred'.
- [126] What God ordained was only as a good tiding to you and that your hearts might be at peace. Victory comes only from God, the Mighty, the Wise.
- [127] And that He might cut off a party of the disbelievers, or suppress them, so that they fall back, frustrated.
- [128] It is no concern at all of yours, whether He relents to them or chastises them; for they are indeed evildoers.
- [129] To God belongs all that is in the heavens and the earth; He forgives whom He wills and chastises whom He wills. And God is Forgiving, Merciful.
- [130] O you who believe, do not exact usury, twofold and severalfold. And fear God, so that you may prosper.
- [131] And fear the Fire that has been prepared for the disbelievers.
- [132] And obey God and the Messenger, so that you may find mercy.
- [133] And vie with one another hastening to forgiveness from your Lord, and to a garden as wide as the heavens and the earth that has been prepared for those who fear.
- [134] Who expend in prosperity and adversity, and restrain their rage, and pardon their fellow-men; and God loves those who are virtuous.
- [135] And who when they commit an indecency or wrong themselves, remember God, and pray forgiveness for their sins - and who shall forgive sins but God? - and who do not persist in what they did, knowing.
- [136] Those - their requital is forgiveness from their Lord, and Gardens beneath which rivers flow, abiding therein; excellent is the wage of those workers!
- [137] Ways of life have passed away before you; so travel in the land and behold how was the end of those who denied.
- [138] This is an exposition for mankind, and a guidance, and an admonition for such as are God-fearing.
- [139] Faint not, neither grieve, for you shall prevail if you are believers.
- [140] If a wound touches you, a like wound already has touched the other people. Such days We deal out in turn among mankind, and that God may know those who believe; and that He may take witnesses from among you, and God loves not the evildoers.
- [141] And that God may prove the believers, and efface the disbelievers.
- [142] Or did you suppose you should enter Paradise without God knowing, who among you have struggled and who are patient.
- [143] You were longing for death before you met it. Now you have seen it, looking on.
- [144] Muhammad is only a messenger; messengers have passed away before him. Why, if he should die or is slain, will you turn back on your heels. If any man should turn back on his heels, he will not harm God in any way, and God will requite those that are thankful.
- [145] It is not for any soul to die, save by the leave of God, a prescribed term. And whoever desires the reward of this world, We will give him of it; and whoever desires the reward of the Hereafter, We will give him of it; and We will requite the thankful.
- [146] How many a prophet has been killed and with him thousands manifold [fought], but they fainted not in the face of what afflicted them in God's way; they neither weakened, nor did they humble themselves. And God loves the patient.
- [147] All that they said was, 'Our Lord, forgive us our sins and our excesses in our affairs and make firm our feet and help us against the unbelieving folk'.
- [148] And God gave them the reward of this world, and the fairest reward of the Hereafter, and God loves the virtuous.
- [149] O you who believe, if you obey the disbelievers, they will make you turn back on your heels, and you will revert as losers.
- [150] Nay, but God is your Protector, and He is the best of helpers.

[151] We will cast terror into the hearts of the disbelievers; for what they have associated with God that for which He has revealed no warrant; their abode shall be the Fire; evil is the abode of the evildoers.

[152] God has been true to His promise, when you were slew them by His leave, until you lost heart, and quarrelled over the command; and you disobeyed after He had shown you what you longed for. Some of you desired this world; and some of you desired the Hereafter. Then He turned you away from them, so that He might try you; yet now He has pardoned you, and God is Bounteous to the believers.

[153] When you were ascending, not turning around for anyone and the Messenger was calling you from your rear, so He rewarded you with grief for grief so that you might not grieve for what escaped you, neither for what befell you; and God is aware of what you do.

[154] Then He sent down upon you, after grief, security - a slumber overcoming a party of you, and a party whose own souls distressed them, thinking wrongly of God, thoughts of age of ignorance, saying, 'Have we any part whatever in the affair?' Say: 'The affair belongs entirely to God'. They conceal within their hearts what they do not disclose to you, saying, 'Had we had any part in the affair, we would not have been slain here'. Say: 'Even if you had been in your houses, those for whom it had been appointed that they be slain would have sallied forth to the places where they were to lie' that God might try what was in your breasts and that He might prove what was in your hearts; and God knows what is in the breasts.

[155] Truly, those of you who turned away the day the two hosts encountered each other - truly, Satan made them slip through some of what they had earned; but God pardoned them; God is Forgiving, Forbearing.

[156] O you who believe, be not as the disbelievers, who say of their brothers, when they travel in the land, or are on raiding campaigns, 'Had they been with us, they would not have died and would not have been slain' - so that God may make that anguish in their hearts. For God gives life, and He gives death and God sees what you do.

[157] And if you are slain in God's way, or die, forgiveness from God and mercy are better than what they amass.

[158] And if you die or are slain, it is to God you shall be mustered.

[159] It was by the mercy of God that you were lenient with them; had you been harsh and fierce of heart, they would have dispersed from about you. So pardon them, and ask forgiveness for them, and consult them in the matter. And when you are resolved, rely on God; for God loves those who rely.

[160] If God helps you, then none can overcome you; but if He forsakes you, then who is there who can help you after Him? Therefore on God let the believers rely.

[161] It is not for a prophet to be fraudulent; whoever defrauds shall bring what he has defrauded on the Day of Resurrection; then every soul shall be paid in full what it has earned, and they shall not be wronged.

[162] Is he who follows God's beatitude like him who is laden with God's anger, whose abode is Hell? An evil journey's end!

[163] They are of degrees before God; and God sees what they do.

[164] Truly God was gracious to the believers when He sent to them a messenger from among their own to recite to them His verses, and to purify them, and to teach them the Book, wisdom, though before, they were in clear error.

[165] And why, when distress befell you, and you had afflicted twice the like of it, did you say, 'How is this?' Say: 'It is from yourselves. Surely God has power over everything'.

[166] And what afflicted you, the day the two hosts encountered, was by God's leave, and that He might know the believers.

[167] And that He might also know the hypocrites when it was said to them, 'Come now, fight in the way of God or defend', they said, 'If we knew how to fight we would follow you'. They that day were nearer to unbelief than to belief, saying with their mouths that which was not in their hearts. And God knows best what they hide.

[168] Those who said to their brothers, whilst they themselves stayed put, 'Had they obeyed us, they would not have been slain'. Say: 'Then avert death from yourselves, if you speak the truth'.

[169] Count not those who were slain in God's way, as dead, but rather, living with their Lord, provided for [by Him].

[170] Rejoicing in what God has given them of His bounty, and rejoicing, for the sake of those who have not joined them but are left behind, that no fear shall befall them, neither shall they grieve.

[171] Joyful in grace and bounty from God, and that God does not let the wage of believers go to waste.

[172] [For] those who responded to God and the Messenger after the wounds had afflicted them, and

feared, shall be a great wage.

[173] Those to whom people said, 'The people have gathered against you, therefore fear them'; but that increased them in faith, and they said, 'God is sufficient for us, an excellent Guardian is He'.

[174] So they returned with grace and bounty from God, and no evil touched them, and they followed the beatitude of God; and God is of bounty abounding.

[175] That is only Satan making fear his friends, therefore do not fear them; but fear Me, if you are believers.

[176] Let them not grieve you those that vie with one another in unbelief; they will not hurt God at all. God desires not to assign them any portion in the Hereafter, and theirs is a mighty chastisement.

[177] Those who purchase unbelief at the price of faith, they will not hurt God at all, and there awaits them a painful chastisement.

[178] And let not the disbelievers suppose that what We indulge them in is better for their souls. We grant them indulgence only that they may increase in sinfulness, and theirs is a humbling chastisement.

[179] It is not God's purpose to leave the believers in the state in which you are till He shall distinguish the evil one from the good. And it is not God's purpose to apprise you of the Unseen, but God chooses of His messengers whom He will. So believe in God and His messengers; and if you believe and guard [against evil], then yours shall be a great wage.

[180] Let them not suppose those who are niggardly with what God has given them of His bounty, that it is better for them; nay, it is worse for them; what they were niggardly with, they shall have hung around their necks on the Day of Resurrection; and to God belongs the inheritance of the heavens and the earth. And God is aware of what you do.

[181] Verily God has heard the saying of those who said, 'Indeed God is poor, and we are rich'. We shall write down what they have said and their slaying the prophets without right, and We shall say, 'Taste the chastisement of the Burning.

[182] That is for what your hands have sent before; for God is never unjust towards His servants'.

[183] Those same who said, 'God has already made covenant with us that we should not believe in any messenger until he bring us an offering to be devoured by fire': 'messengers have come to you before me with clear proofs, and with that which you said. Why did you slay them, then, if you are truthful?'

[184] But if they deny you, so were denied messengers before you who came bearing clear proofs, and the Scriptures, and the Illuminating Book.

[185] Every soul shall taste of death; you shall surely be paid in full your wages on the Day of Resurrection. Whoever is moved away from the Fire and admitted to Paradise, will have triumphed, the life of this world is but the comfort of delusion.

[186] You shall surely be tried in your property; and in your selves, and you shall hear from those who were given the Scripture before you, and from those who are idolaters, much hurt, but if you are patient, and fear - surely that is true resolve.

[187] And when God made covenant with those who had been given the Scripture, 'You shall expound it to people, and not conceal it'. But they rejected it behind their backs, and bought with it a small price; how evil is what they have bought!

[188] Do not reckon that those who rejoice in what they have brought, and who love to be praised for what they have not done - do not reckon them secure from the chastisement; there shall be a painful chastisement for them.

[189] To God belongs the kingdom of the heavens and of the earth, and God has power over all things.

[190] Surely in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for people of pith.

[191] Those who remember God, standing and sitting and on their sides, and reflect upon the creation of the heavens and the earth: 'Our Lord, You have not created this in vain. Glory be to You! So guard us against the chastisement of the Fire.

[192] Our Lord, whomever You admit into the Fire, You will have abased, and the evildoers shall have no helpers.

[193] Our Lord, we have heard a caller calling to belief, saying, "Believe in your Lord!" And we believed. So, our Lord, forgive us our sins and absolve us of, our evil deeds, and take us [in death] with the pious.

[194] Our Lord, grant us what You have promised us through Your messengers, and abase us not on the Day of Resurrection. You will not fail the tryst'.

[195] And their Lord answers them, 'I do not let the labour of any labourer among you go to waste, be you

male or female - the one of you is as the other: and those who emigrated, and were expelled from their habitations, those who suffered hurt in My way, and fought, and were slain - them I shall surely absolve of their evil deeds, and I shall admit them to Gardens underneath which river flow'. A reward from God! And God - with Him is the fairest reward.

[196] Let it not delude you, that the disbelievers go to and fro in the land,

[197] a little enjoyment; then their abode is Hell - an evil cradling!

[198] But those who fear their Lord - for them shall be Gardens underneath which rivers flow, abiding therein; a hospitality from God Himself. That which is with God is better for the pious.

[199] Verily, there are some among the People of the Scripture who believe in God, and what has been revealed to you, and what has been revealed to them, humble before God, not purchasing with the verses of God a small price. Those - their wage is with their Lord. God is swift at reckoning.

[200] O you who believe, be patient and vie in patience, be steadfast; fear God so that you will prosper.

(An-Nisâ')

[1] O people, fear your Lord, Who created you of a single soul, and from it created its mate, and from the pair of them scattered many men and women; and fear God by whom you claim [your rights] from one another and kinship ties. Surely God has been watchful over you.

[2] Give the orphans their property and do not exchange the evil for the good, and absorb not their property into your property; surely that is a great crime:

[3] If you fear that you will not act justly towards the orphans, marry such women as seem good to you, two or three or four, but if you fear you will not be equitable, then only one, or what your right hands own; thus, it is likelier that you will not be unjust.

[4] And give women their dowries as a free gift; but if they are pleased to offer you any of it of their own accord, consume it with wholesome appetite.

[5] But do not give to the foolish your property, which God has assigned to you as maintenance; provide for them thereof, and clothe them, and speak to them decent words.

[6] Try well the orphans until they reach the age of marrying; then, if you perceive in them maturity, deliver their property to them; consume it not wastefully and in haste, lest they should grow up. If any man is rich, let him be abstinent; if he is poor, let him consume honourably. And when you deliver to them their property, take witnesses over them. God suffices as a reckoner.

[7] To the men belongs a share of what parents and kinsmen leave, and to the women belongs a share of what parents and kinsmen leave, whether it be little or much - an obligatory share.

[8] And when the division is attended by kinsmen, and orphans, and the poor, grant them out of it; and speak to them honourable words.

[9] And let them fear those who, if they leave behind them weak offspring would be afraid for them; let them fear God and speak pertinent words.

[10] Those who consume the property of orphans unjustly, are only consuming fire in their bellies and they shall be exposed a blaze.

[11] God charges you concerning your children, to the male the equivalent of the portion of two females; and if they be women more than two, then for them two-thirds of what he leaves; but if she be one then to her a half; and to his parents, to each one of the two the sixth of what he leaves, if he has a child; but if he has no child, and his heirs are his parents, then to his mother a third; or, if he has siblings, to his mother a sixth after any bequest that he may bequeath, or any debt. Your parents and children - you know not which of them is nearer in benefit to you, a prescription from God; surely God is ever Knowing, Wise.

[12] And for you a half of what your wives leave, if they have no children; but if they have children, then for you a fourth of what they leave, after any bequest they may bequeath, or any debt: a fourth of what you leave, if you have no children; but if you have children, then for them an eighth of what you leave, after any bequest you may bequeath, or any debt. If it be a man leaving an inheritance and not having a direct heir, or it be a woman, but it be that such, has a brother or a sister, then to each of the two a sixth; but if they be more than that, then they share a third after any bequest to be bequeathed or any debt without prejudice; a charge from God. God is Knowing, Forbearing.

[13] Those are God's bounds. Whoever obeys God and His Messenger, He will admit him to Gardens underneath which rivers flow, abiding therein; that is the great triumph.

[14] But whoever disobeys God, and His Messenger; and transgresses His bounds, him He will admit to a Fire, abiding therein, and for him there shall be a humbling chastisement.

- [15] [As for those of your women who commit lewdness, call four of you to witness against them; and if they witness, then detain them in their houses until death take them or God appoints for them a way.
- [16] And when two of you commit it, punish them both; but if they repent and make amends, then leave them be. God ever turns [relenting] and is Merciful.
- [17] The repentance that God accepts is only of those who do evil in ignorance; then repent shortly thereafter; God will relent to those. And God is ever Knowing, Wise.
- [18] Repentance is not for those who do evil deeds until, when death approaches one of them, he says, 'Indeed now I repent'; neither for those who die disbelieving. Those - We have prepared for them a painful chastisement.
- [19] O you who believe, it is not lawful for you to inherit women against their will; neither debar them, so that you may go off with part of what you have given them, except when they commit flagrant lewdness. Consort with them in kindness; for if you hate them, it may happen that you hate a thing wherein God has set much good.
- [20] And if you desire to exchange a wife in place of another, and you have given to one a hundredweight, take of it nothing. Would you take it by way of calumny and manifest sin?
- [21] How shall you take it, when each of you has been privily with the other, and they have taken from you a solemn covenant.
- [22] And do not marry women whom your fathers married, unless it be a thing of the past; surely that is obscene and abominable, an evil way.
- [23] Forbidden to you are your mothers, and daughters, your sisters, your paternal aunts, and maternal aunts, your brother's daughters, your sister's daughters, your foster mothers who have given you milk, your foster sisters, your mothers-in-law, your step-daughters, who are in your care being born of your wives you have been in to - but if you have not yet been in to them you are not at fault - and the spouses of your sons who are of your loins, and that you should take to you two sisters together unless it be a thing of the past. God is ever Forgiving, Merciful.
- [24] And wedded women, save what your right hands own, this is what God has prescribed for you. Lawful for you beyond all that is that you seek using your wealth, in wedlock and not in illicitly. Such wives as you enjoy thereby, give them their wages as an obligation; you are not at fault in agreeing together, after the obligation. God is ever Knowing, Wise.
- [25] And whoever has not the means wherewith to be able to marry believing women in wedlock, let him take believing maids whom your right hands own. God knows very well your faith; the one of you is as the other. So marry them, with the permission of their folk, and give them their wages, honourably, as women in wedlock, not illicitly, or taking lovers. But when they are given in wedlock, if they commit lewdness, they shall be liable to half the chastisement, of married women. That is for those of you who fear the distress of sin, yet it is better for you to be patient. God is Forgiving, Merciful.
- [26] God desires to make clear to you and to guide you in the ways of those before you, and to turn [in forgiveness] towards you; God is Knowing, Wise.
- [27] And God desires to turn [forgivingly] towards you, but those who follow their passions, desire that you deviate with a terrible deviation.
- [28] God desires to lighten things for you; for man was created weak.
- [29] O you who believe, consume not your goods between you wrongly, except it be trading through mutual agreement. And kill not yourselves. Surely God is ever Merciful to you.
- [30] And whoever does that through aggression and injustice, him We shall certainly expose to a fire; and that for God is an easy matter.
- [31] If you avoid the grave sins that are forbidden you, We will absolve you of your evil deeds and admit you by an honourable gate.
- [32] Do not covet that in which God has preferred some of you above others. To men a share from what they have earned and to women a share from what they have earned. And ask God of His bounty; God is ever Knower of all things.
- [33] To each We have appointed heirs of that which parents and kinsmen leave and to those to whom your right hands were pledged. So give them their share. God is ever Witness over everything.
- [34] Men are in charge of women because of that with which God has preferred the one over the other, and because of what they expend of their property. Therefore righteous women are obedient, guarding in the unseen because of what God has guarded. And those you fear may be rebellious, admonish them, and share not beds with them, and strike them. If they then obey you, do not seek a way against them. God is ever

High, Great.

[35] And if you fear a breach between the two, send forth an arbiter from his folk, and an arbiter from her folk, if they desire to set things right, God will grant them success. Surely God is ever Knower, Aware.

[36] And worship God, and associate nothing with Him. Be kind to parents, and near kindred, and to orphans, and to the needy, and to the neighbour who is near, and to the neighbour who is a stranger, and to the friend at your side, and to the wayfarer, and to what your right hands own. Surely God loves not the conceited, and the boastful.

[37] Those who are niggardly, and bid other people to be niggardly, and conceal what God has bestowed upon them of His bounty. And We have prepared for those that disbelieve a humbling chastisement.

[38] And those who expend of their substance to show off to people, and believe not in God and the Last Day. Whoever has Satan for a comrade, then an evil comrade has he.

[39] And what burden is on them if they were to believe in God and the Last Day, and expend of what God has provided them? God is ever Aware of them.

[40] Surely God shall not wrong so much as the weight of an atom; and if it be a good deed, He will double it and give from Himself a great wage.

[41] So how shall it be when We bring forward from every community a witness; and We bring you as witness against these?

[42] Upon that day, the disbelievers, those who have disobeyed the Messenger, will wish that the earth might be levelled with them. And they will not hide from God any talk.

[43] O you who believe, draw not near to prayer, whilst you are inebriated, until you know what you are saying, nor whilst you are defiled, unless you are traversing a way, until you have washed yourselves. But if you are sick, or on a journey, or if any of you comes from the privy, or you have touched women; and you can find no water, wholesome soil, and wipe your faces and your hands. God is ever Pardoning, Forgiving.

[44] Have you not seen those who were given a share of the Book, purchasing error and desiring that you should err from the way?

[45] God has better knowledge of your enemies. God suffices as a Protector, God suffices as a Helper.

[46] Some from among the Jews distort the words from their contexts and they say, 'We have heard, and we disobey, and hear as one who does not hear' and, 'Mind us', twisting with their tongues and slandering religion. If they had said, 'We have heard and obey', and 'Hear', and 'Consider us,', it would have been better for them and more upright, but God has cursed them for their unbelief, so they believe not except a few.

[47] O you who have been given the Scripture, believe in what We have revealed, confirming what is with you before We obliterate faces, and turn them inside out or curse them as We cursed those of the Sabbath, and God's command is done.

[48] God forgives not that anything should be associated with Him. But He forgives other than that to whomever He wills. Whoever associates anything with God, then he has indeed invented a tremendous sin.

[49] Have you not seen those who praise themselves for purity? Nay, God purifies whom He will, and they shall not be wronged, a single date-thread.

[50] Consider how they invent falsehood against God, and that suffices for a clear sin.

[51] Have you not seen those who were given a share of the Book, how they believe in al-Jibt and al-Tāghūt, and say to the disbelievers, 'These are more rightly guided than the believers'?

[52] Those are the ones whom God has cursed; and he whom God has cursed, you will never find for him any helper.

[53] Or have they a share in the Kingdom?, then they would not give the people a single date-spot.

[54] Or, are they jealous of people for the bounty that God has bestowed upon them. For We gave the House of Abraham the Book and wisdom, and We gave them a mighty kingdom.

[55] And there are some of them who believe in him and some of them who bar from him. Hell suffices for a blaze.

[56] Surely those who disbelieve in Our signs - We shall expose them to a Fire; as often as their skins are consumed, We shall replace them with other skins, that they may taste the chastisement. Surely God is ever Mighty, Wise.

[57] And those that believe, and perform righteous deeds, We shall admit them to Gardens underneath which rivers flow, wherein they abide: they shall have therein spouses purified, and We shall admit them to plenteous shade.

[58] Verily, God commands you to restore trusts. And when you judge between people, that you judge with

justice. Excellent is the admonition God gives you. God is ever Hearer, Seer.

[59] O you who believe, obey God, and obey the Messenger and those in authority among you. If you should quarrel about anything, refer it to God and the Messenger, if you believe in God and the Last Day; that is better and more excellent in interpretation.

[60] Have you not seen those who claim that they believe in what has been revealed to you, and what was revealed before you, desiring to take their disputes to a false deity when they have been commanded to renounce him? But Satan desires to mislead them, far astray.

[61] And when it is said to them, 'Come to what God has revealed and the Messenger', you see the hypocrites turn away from you vehemently.

[62] How would it be when an affliction befalls them for what their own hands have sent before them! They then come to you, swearing by God that, 'We sought only virtue and harmony'.

[63] Those - God knows what is in their hearts; so turn away from them, and admonish them, and say to them regarding their souls penetrating words.

[64] We never sent any Messenger, but that he should be obeyed by the leave of God. If, when they had wronged themselves, they had come to you, and asked forgiveness from God, and the Messenger had asked forgiveness for them, they would have found God Relenting, Merciful.

[65] But no, by your Lord! They will not believe until they make you judge over what has broken out between them and find in themselves no inhibition regarding what you decide, but submit in full submission.

[66] And had We prescribed for them: 'Slay yourselves' or 'Leave your habitations', they would not have done it, save a few of them; yet if they had done what they were admonished to do, it would have been better for them, and stronger in establishing.

[67] And then, We would have surely given them from Us a great wage.

[68] And We would have guided them to a straight path.

[69] Whoever obeys God and the Messenger, they are with those whom God has blessed of the prophets and the truthful, and the martyrs, and the righteous. What fine companions they are!

[70] That is bounty from God. God suffices as Knower.

[71] O you who believe, take your precautions, then move forward in companies, or move forward all together.

[72] Verily, there are some of you who tarry; then, if an affliction befalls you, he says, 'God has been gracious to me, for I was not a witness with them'.

[73] But if a bounty from God befalls you, he will surely cry as if there had never been any affection between you and him: 'Oh, would that I had been with them, so that I might have won a great triumph!'

[74] So let them fight in the way of God those who sell the life of this world for the Hereafter; and whoever fights in the way of God and is slain or conquers, We shall give him a great wage.

[75] What is wrong with you, that you do not fight in the way of God, and for the oppressed men, women, and children who say, 'Our Lord, bring us forth from this town whose people are evildoers and appoint for us a protector from You, and appoint for us from You a helper'.

[76] Those who believe fight in the way of God, and those who disbelieve fight in the way of a false deity. Fight therefore against the friends of Satan; surely the plotting of Satan is ever feeble.

[77] Have you not seen those to whom it was said, 'Restrain your hands, and establish the prayer, and pay the alms'? Then, as soon as fighting was prescribed for them, lo, a party of them fear people as they would fear God, or with more fear and they said, 'Our Lord, why have You prescribed fighting for us? Why not defer us to a near term?' Say, 'The enjoyment of this world is trifling; and the Hereafter is better for him who fears; and you shall not be wronged, a single date-thread.

[78] Wherever you may be, death will overtake you, though you should be in raised-up towers'. And if a good thing befalls them, they say, 'This is from God'; but if an evil thing befalls them, they say, 'This is from you'. Say, 'Everything is from God'. What is wrong with this people that they do not understand?

[79] Whatever good befalls you it is from God; whatever evil befalls you is from yourself. We have sent you to people as a messenger and God suffices as Witness.

[80] Whoever obeys the Messenger, verily obeys God; and whoever turns his back, We have not sent you as a watcher over them.

[81] They say, Obedience; but when they sally forth from you, a party of them harbour other than what they say. God writes down what they harbour. So turn away from them, rely on God, and God suffices as a Guardian.

[82] What, do they not ponder the Qur'ān? If it had been from other than God surely they would have found

therein much inconsistency.

[83] And when there comes to them an issue, be it of security, or of fear, they broadcast it. If they had referred it to the Messenger and to those in authority among them; those among them who are able to think it out, would have known it from them. And but for the bounty of God to you and His mercy, you would surely have followed Satan, except a few [of you].

[84] So fight in the way of God; you are charged only with yourself. And urge on the believers; maybe God will restrain the might of the disbelievers; God is mightier and more severe in castigation.

[85] Whoever intercedes with a good intercession shall receive a share of it; and whoever intercedes with an evil intercession, shall receive the like from it. God conserves all things.

[86] And when you are greeted with a greeting, greet with better than it, or return it. Surely God keeps count of all things.

[87] God - there is no god except Him, He will surely gather you to the Day of Resurrection whereof there is no doubt. And who is truer in statement than God?

[88] What is wrong with you that you have become two parties, regarding the hypocrites, when God has overthrown them for what they earned? What, do you desire to guide him whom God has sent astray? And he whom God sends astray, you will never find for him a way.

[89] They long that you should disbelieve as they disbelieve, so then you would be equal; therefore do not take friends from among them until they emigrate in the way of God; then, if they turn away, take them and slay them wherever you find them; and do not take any of them as a patron, or as a helper.

[90] Except those who attach themselves to a people between whom and you there is a covenant, or come to you with their breasts constricted about the prospect of fighting you, or fighting their people. Had God willed, He would have given them sway over you, so that assuredly they would have fought you. And so if they stay away from you and do not fight you, and offer you peace, then God does not allow you any way against them.

[91] You will find others desiring to have security from you and security from their own people; yet whenever they are returned to sedition, they are overwhelmed by it. So, if they do not stay away from you, and offer you peace, and restrain their hands, then take them and slay them wherever you come upon them; against them We have given you clear warrant.

[92] It is not for a believer to slay a believer, except by mistake. He who slays a believer by mistake, then let him set free a believing slave, and blood-money is to be submitted to his family, unless they remit it as a charity. If he belongs to a people at enmity with you and is a believer, then the setting free of a believing slave. If he belongs to a people between whom and you there is a covenant, then the blood-money must be paid to his family, and the setting free of a believing slave. But if he has not the wherewithal, then the fasting of two successive months, a relenting from God. And God is ever Knowing, Wise.

[93] And whoever slays a believer deliberately, his requital is Hell, abiding therein, and God is wroth with him and has cursed him, and has prepared for him a mighty chastisement.

[94] O you who believe, when you are going forth in the way of God, be discriminating and do not say to him who offers you peace: 'You are not a believer, desiring the transient goods of the life of this world. With God are plenteous spoils. So you were formerly, but God has been gracious to you. So be discriminating. Surely God is ever Aware of what you do.

[95] The believers who sit at home, other than those who have an injury are not the equals of those who struggle in the way of God with their possessions and their lives. God has preferred those who struggle with their possessions and their lives over the ones who sit at home by a degree; yet to each God has promised the goodly reward, and God has preferred those who struggle over the ones who sit at home with a great reward,

[96] degrees from Him, and forgiveness and mercy. Surely God is ever Forgiving, Merciful.

[97] And those whom the angels take [in death], while they are wronging their souls, the angels will say, 'What was your predicament?' They will say, 'We were oppressed in the land'. The angels will say, 'But was not God's earth spacious that you might have emigrated therein?' As for such, their abode shall be Hell - an evil journey's end!

[98] Except the oppressed among the men, women, and children who are unable to devise a plan and are not guided to a way.

[99] As for such, perhaps God will pardon them, for God is ever Pardoning, Forgiving.

[100] Whoever emigrates in the way of God will find in the earth many refuges and abundance; whoever goes forth from his house as an emigrant to God and His Messenger, and then death overtakes him, his

wage is then incumbent upon God; surely God is ever Forgiving, Merciful.

[101] And when you are going forth in the land you would not be at fault if you shorten the prayer if you fear that you may be afflicted by those who do not believe; the disbelievers are a manifest foe to you.

[102] When you are among them, and you stand to lead them in prayer, let a party of them stand with you, and let them take their weapons. Then when they have performed their prostrations, let them be behind you, and let another party who have not prayed come and pray with you, taking their precautions and their weapons. The disbelievers wish that you should be heedless of your weapons and your baggage that they may descend upon you all at once. You are not at fault, if rain bothers you, or if you are sick, to lay aside your weapons. But take your precautions; God has prepared for the disbelievers a humiliating chastisement.

[103] When you have performed the prayer, remember God, standing and sitting and on your sides. Then, when you are reassured, observe the prayer, surely the prayer is for believers a prescription at specific times.

[104] Be not faint in seeking the enemy; if you are suffering, they are also suffering as you are suffering; and you hope from God that for which they cannot hope. God is ever Knower, Wise.

[105] Surely We have revealed to you the Book with the truth so that you may judge between people by that which God has shown you. And do not be a disputant for traitors.

[106] And pray for forgiveness from God; surely God is ever Forgiving, Merciful.

[107] And do not dispute on behalf of those who betray themselves; surely God loves not one who is treacherous and sinful.

[108] They hide themselves from people, but they do not hide themselves from God; for He is with them while they plot at night with discourse displeasing to Him. God is ever Encompassing of what they do.

[109] Ah! There you are you have contested on their behalf in the life of this world; but who will contest against God on their behalf on the Day of Resurrection, or who will be a guardian for them.

[110] Whoever does evil, or wrongs himself, and then prays for God's forgiveness, he shall find God is Forgiving, Merciful.

[111] And whoever commits a sin commits it against himself only; and God is ever Knower, Wise.

[112] And whoever commits a mistake or a sin, and then casts it upon the innocent, he has thereby burdened himself with calumny and a manifest sin.

[113] Were it not for God's bounty to you and His mercy, a party of them would have intended to lead you astray; but they lead only themselves astray; they will not hurt you at all. God has revealed to you the Book and wisdom, and He has taught you what you did not know; and God's bounty to you is ever great.

[114] There is no good in much of their secret conversations, except for he who enjoins to voluntary almsgiving, or kindness, or setting things right between people. And whoever does that, desiring God's good pleasure, We shall surely give him a great wage.

[115] But whoever makes a breach with the Messenger after guidance has become clear to him, and follows other than the way of the believers, We shall turn him over to what he has turned to, and We shall expose him in Hell - an evil journey's end.

[116] God does not forgive that anything should be associated with Him; He forgives all except that, to whomever He will. Whoever associates anything with God, verily he has strayed far away.

[117] What they pray to instead of Him are but females, and they only pray to a rebellious satan.

[118] God has cursed him. And he said, 'Assuredly I will take to myself an appointed portion of Your servants.

[119] And I will surely lead them astray, and surely I will fill them with desires; and surely I will command them and they will cut up the cattle's ears. And surely I will command them and they will change God's creation'. And whoever takes Satan for a patron, instead of God, has surely suffered a manifest loss.

[120] He promises them, and fills them with desires; but what Satan promises them is only delusion.

[121] For such - their abode shall be Hell, and they shall find no refuge from it.

[122] But those who believe and perform righteous deeds, We shall admit them to Gardens underneath which rivers flow, abiding therein for ever; God's promise in truth; and who, is truer in utterance than God?

[123] It is not your desires nor the desires of the People of the Scripture. Whoever does evil shall be requited for it; and he will not find besides God any friend or helper.

[124] And whoever does righteous deeds, whether male or female, and is a believer - such shall be admitted into Paradise, and not be wronged, the dint in a date-stone.

[125] And who is fairer in religion than he who submits his purpose to God and is virtuous, and who follows the creed of Abraham as a hanif? And God took Abraham for a close friend.

- [126] To God belongs all that is in the heavens and in the earth; and God is ever the Encompasser of all things.
- [127] They will ask you for a pronouncement concerning women. Say: 'God pronounces to you concerning them, and what is recited to you in the Book, concerning the orphan women to whom you do not give what is prescribed for them for you desire to marry them, and the oppressed children and that you deal justly with orphans. Whatever good you do, God is ever Knower of it'.
- [128] And if a woman fears from her husband ill-treatment or rejection, they are not at fault if they are reconciled through some agreement; reconciliation is better. But greed has been made present in the souls. If you are virtuous and fear, surely God is ever aware of what you do.
- [129] You will never be able to be just to your wives, even if you be eager; yet do not turn altogether away, so that you leave her like one suspended. If you set things right, and fear, surely God is ever Forgiving, Merciful.
- [130] But if they separate, God will compensate each of them out of His plenty. God is ever Embracing, Wise.
- [131] To God belongs all that is in the heavens and in the earth. We have charged those who were given the Scripture before you, and you, 'Fear God'. 'If you disbelieve, then to God belongs all that is in the heavens and in the earth'; God is ever Independent, Praised.
- [132] To God belongs all that is in the heavens and in the earth; God suffices as a Guardian.
- [133] If He will, He can remove you, O people, and bring others, surely God is ever able to do that.
- [134] Whoever desires the reward of this world, then God has the reward of this world and of the Hereafter; God is ever Hearer, Seer.
- [135] O you who believe, be upright in justice; witnesses for God, even though it be against yourselves; or parents and kinsmen, whether the person be rich or poor; God is closer to the two. So do not follow any whim, lest you swerve, for if you twist, or refrain, surely God is ever aware of what you do.
- [136] O you who believe, believe in God and His Messenger and the Book which has been revealed to His Messenger; and the Book which was revealed before. And whoever disbelieves in God and His angels and His Books, and His messengers, and the Last Day, verily he has strayed far away.
- [137] Verily, those who believed, and then disbelieved, and then believed, and then disbelieved, and then increased in disbelief - it was not for God to forgive them, nor to guide them to a way.
- [138] Give tidings to the hypocrites that for them there is a painful chastisement.
- [139] Those who take disbelievers for friends instead of believers - do they desire power with them? Truly, power belongs altogether to God.
- [140] It has been revealed to you in the Book that: 'When you hear God's signs being disbelieved in and mocked, do not sit with them until they engage in some other talk, for otherwise you would surely be like them'. God will gather the hypocrites and disbelievers, all together, into Hell.
- [141] Those who wait in watch for you, and, if a victory comes to you from God, say, 'Were we not with you?'; but if the disbelievers have some luck, they say, 'Did we not gain mastery over you, and did we not defend you against the believers?' God will judge between you on the Day of Resurrection, and God will never grant the disbelievers a way over the believers.
- [142] The hypocrites seek to trick God, but He is tricking them. When they stand up to pray, they stand up lazily and to be seen by people, and they do not remember God save a little.
- [143] Wavering, all the time - not to these, neither to those; and he whom God sends astray, you will never find for him a way.
- [144] O you who believe, take not the disbelievers as friends instead of the believers: do you desire to give God over you a clear warrant?
- [145] Verily, the hypocrites will be in the lowest level of the Fire; and you will never find a helper for them.
- [146] Save those who repent, and make amends, and hold fast to God and make their religion purely God's; those are with the believers; and God will certainly give the believers a great wage.
- [147] Why would God chastise you if you are thankful and believe? God is ever Thankful, Knowing.
- [148] God does not like the utterance of evil words out loud, unless a person has been wronged. God is ever Hearer, Knower.
- [149] If you show good, or conceal it, or pardon evil, then surely God is ever Pardoning, Powerful.
- [150] Those who disbelieve in God and His messengers and seek to divide between God and His messengers, and say, 'We believe in some, and disbelieve in some', and seek to adopt a way between them.
- [151] Those are the disbelievers truly; and We have prepared for the disbelievers a humiliating

chastisement.

[152] And those who believe in God and His messengers and do not seek to divide between any of them, those - We shall surely give them their wages. God is ever Forgiving, Merciful.

[153] The People of the Scripture will ask of you to cause a Book to be revealed to them from the heaven. They asked Moses for something greater than that, for they said, 'Show us God openly'; so the thunderbolt seized them for their evildoing. They then took to themselves the [golden] calf after clear proofs had come to them; yet We pardoned that; and We bestowed upon Moses clear authority.

[154] And We raised above them the Mount, by the covenant with them, and We said to them, 'Enter the gate, bowing'; and We said to them, 'Transgress not the Sabbath, and We took from them a firm covenant.

[155] So, for their breaking their covenant and disbelieving in the signs of God, and slaying the prophets wrongfully, and for their saying, 'Our hearts are covered up' - nay, but God sealed them for their disbelief; so they do not believe, except for a few.

[156] And for their disbelief, and their uttering against Mary a tremendous calumny.

[157] And for their saying, 'We slew the Messiah, Jesus son of Mary, the Messenger of God'. And yet they did not slay him nor did they crucify him, but he was given the resemblance. And those who disagree concerning him are surely in doubt regarding him. They do not have any knowledge of him, only the pursuit of conjecture; and they did not slay him for certain.

[158] Nay, God raised him up to Him. God is ever Mighty, Wise.

[159] And there is not one of the People of the Scripture but will assuredly believe in him before his death; and on the Day of Resurrection he will be a witness against them.

[160] And because of the evildoing of some of those of Jewry, We have forbidden them certain good things that were lawful for them, and because of their barring from God's way, many.

[161] And because of their taking usury when they had been forbidden it, and their consuming people's wealth through falsehood, and We have prepared for the disbelievers among them a painful chastisement.

[162] But those of them who are firmly rooted in knowledge, and the believers, believing in what has been revealed to you, and what was revealed before you, and those who observe the prayer; and pay the alms, and those who believe in God and the Last Day — to them We shall surely give a great wage.

[163] We have revealed to you as We revealed to Noah, and the prophets after him, and We revealed to Abraham and Ishmael and Isaac, and Jacob, and the Tribes, and Jesus and Job and Jonah and Aaron, and Solomon, and We gave to David the Inscribed Book.

[164] And messengers We have told you of before, and messengers We have not told you of; and God spoke directly to Moses.

[165] messengers bearing good tidings and warning so that people might have no argument against God after the messengers. God is ever Mighty, Wise.

[166] But God bears witness with what He has revealed to you; He has revealed it through His knowledge; and the angels also bear witness; and God suffices as a Witness.

[167] Surely those who disbelieve and bar from the way of God, they have indeed gone far astray.

[168] Surely those who disbelieve and who have done wrong, it is not for God to forgive them, neither to guide them to any path,

[169] except for the path of Hell, abiding, therein, forever; and for God that is an easy matter.

[170] O people, the Messenger has now come to you with the truth from your Lord; so believe, it is better for you. And if you disbelieve, then surely to God belongs all that is in the heavens and in the earth; and God is ever Knowing, Wise.

[171] O People of the Scripture, do not go to extremes, in your religion and do not say about God except the truth: the Messiah, Jesus the son of Mary, was only the Messenger of God, and His Word which He cast to Mary, and a spirit from Him. So believe in God and His messengers, and do not say, 'Three'. Refrain, it is better for you. Verily, God is but One God. Glory be to Him, that He should have a son! To Him belongs all that is in the heavens and in the earth. God suffices as a Guardian.

[172] The Messiah would never disdain to be a servant of God, neither would the angels who are nigh. Whoever disdains to worship Him, and waxes proud, He will assuredly muster them to Him, all of them.

[173] As for those who believed, who did righteous deeds, He will pay them in full their wages, and He will give them more of His bounty; and as for them who disdain and are too proud, He will chastise them with a painful chastisement, and they shall not find for themselves, besides God, any friend or helper.

[174] O people, a proof has now come to you from your Lord, and We have revealed to you a manifest light.

[175] As for those who believe in God, and hold fast to Him, He will surely admit them to mercy from Him,

and bounty, and He will guide them to Him by a straight path.

[176] They will ask you for a pronouncement. Say: 'God pronounces to you concerning indirect heirs. If a man perishes, having no children, but he has a sister, hers is half of what he leaves, and he is her heir, if she has no children. If there be two sisters, theirs are two-thirds of what he leaves; if there be siblings, men and women, then the male shall receive the equivalent of the portion of two females. God makes clear to you, lest you go astray; and God has knowledge of all things'.

(Al-Mâ'idah)

[1] O you who believe, fulfil your bonds. Lawful to you is the beast of the flocks, except that which is now being recited to you; game not being lawful to you when you are on pilgrimage. Verily, God decrees whatever He desires.

[2] O you who believe, do not profane God's sacraments, nor the sacred month, or the offering, nor the garlands; nor those repairing to the Sacred House, seeking bounty from their Lord, and beatitude. But when you are discharged, then hunt for game. And let not hatred of a people that, barred you from the Sacred Mosque cause you to commit aggression. Help one another to righteousness and piety; do not help one another to sin and enmity. And fear God; surely God is severe in retribution.

[3] Forbidden to you is carrion, and blood, and the flesh of swine, and what has been hallowed to other than God, and the beast strangled, and the beast beaten down, and the beast fallen, and the beast gored, and what beasts of prey have devoured - except for what you have sacrificed duly - and what has been sacrificed in idols and that you apportion through the divining of arrows; that is wickedness. Today the disbelievers have despaired of your religion; therefore do not fear them, but fear Me. Today I have perfected your religion for you, and I have completed My favour upon you, and I have approved Islam for you as religion. But whoever is constrained by emptiness, not inclining purposely to sin, then God is Forgiving, Merciful.

[4] They will ask you about what is made lawful for them. Say: 'The good things are made lawful for you; and the hunting creatures you have taught, training [them] as hounds, teaching them of what God has taught you; so eat what they have caught for you. And mention God's name over it. And fear God. Indeed, God is swift at the reckoning'.

[5] Today the good things are permitted to you, and the food of those who were given the Scripture is permitted to you, and permitted to them is your food. Likewise, the believing married women, and the married women of those who were given the Scripture before you, if you give them their wages in wedlock, and not illicitly, or taking them as lovers. Whoever disbelieves in faith, his work has indeed failed, and in the Hereafter he shall be among the losers.

[6] O you who believe, when you stand up to pray wash your faces, and your hands up to the elbows, and wipe your heads, and your feet up to the ankles. If you are defiled, purify yourselves; but if you are sick, or on a journey, or if any of you comes from the privy, or you have touched women, and you cannot find water, then head for wholesome dust, and wipe your faces and your hands with it. God does not desire to make any hardship for you; but He desires to purify you, and that He may perfect His grace upon you; so that you might give thanks.

[7] And remember God's grace upon you and His covenant, which He made with you when you said: 'We hear and we obey'. And fear God. Surely God knows what is in the breasts.

[8] O you who believe, be upright before God, witnesses in equity. Let not hatred of a people cause you not to be just; be just, that is nearer to God-fearing. And fear God; surely God is aware of what you do.

[9] God has promised those who believe and perform righteous deeds: they shall have forgiveness and a great wage.

[10] And they who disbelieve and deny Our signs - they shall be the inhabitants of Hell-fire.

[11] O you who believe, remember God's favour upon you, when a people purposed to extend their hands against you, but He restrained their hands from you; and fear God; and in God let the believers put their trust.

[12] God had made a covenant with the Children of Israel, and We raised up from among them twelve leaders. And God said: 'I am with you. Surely if you establish the prayer, and pay the alms, and believe in My messengers and succour them, and lend to God a goodly loan, I will absolve you of your evil deeds, and I will admit you to gardens underneath which rivers flow. So whoever of you disbelieves after that, surely he has strayed from the right way'.

[13] So because of their breaking their covenant, We cursed them and made their hearts hard; they pervert

words from their contexts; and they have forgotten a portion of what they were reminded of; and you will never cease to discover some treachery on their part, except for a few of them. Yet pardon them, and forgive; surely God loves the virtuous.

[14] And with those who say: 'We are Christians', We made a covenant, and they have forgotten a portion of that they were reminded of. So We have stirred up among them enmity and hatred until the Day of Resurrection; and God will assuredly tell them of what they wrought.

[15] O People of the Scripture, now there has come to you Our Messenger, making clear to you much of what you used to conceal of the Scripture, and pardoning much. There has verily come to you from God a light, and a Book, lucid,

[16] whereby God guides whoever follows His good pleasure to the ways of peace, and brings them forth from the shadows into the light by His leave, and He guides them to a straight path.

[17] They indeed are disbelievers those who say, 'God is the Messiah, son of Mary'. Say: 'Who then can do anything against God if He desires to destroy the Messiah, son of Mary, and his mother, and all those who are on earth?' And to God belongs the kingdom of the heavens and the earth, and all that is between them. He creates what He will. God has power over everything.

[18] The Jews and Christians say: 'We are the sons of God and His beloved ones'. Say: 'Why then does He chastise you for your sins? Nay; you are mortals from among those He created. He forgives whom He wills, and He chastises, whom He wills'. For to God belongs the kingdom of the heavens and of the earth, and all that is between them; to Him is the journey's end.

[19] O People of the Scripture, there has verily come to you Our Messenger, making clear to you, after an interval between the messengers; lest you should say: 'There has not come to us any bearer of good tidings nor any warner'. Indeed, there has come to you a bearer of good tidings and a warner. God has power over all things.

[20] And when Moses said to his people, 'O my people, remember God's favour to you, when He established among you prophets, and established you as kings, and gave you such as He had not given to any in all the worlds.

[21] O my people, enter the Holy Land which God has ordained for you, and do not turn back in flight, or you will end up as losers'.

[22] They said, 'O Moses, there are giants in it; we will never enter it until they depart from it; if they depart from it then we will enter'.

[23] There said two men of those who feared to whom God had been gracious. 'Enter against them by the gate! For if you enter by it, you will be victorious. Put your trust in God, if you are believers'.

[24] They said, 'O Moses, we will never enter it so long as they are in it. So go forth, you and your Lord, and fight, we will be sitting here'.

[25] He said, 'My Lord, I control none but myself and my brother. So separate us from the wicked folk'.

[26] He said: 'Then it shall be forbidden them for forty years; they shall wander lost in the land; so do not grieve for the wicked folk'.

[27] And recite to them the story of the two sons of Adam, truthfully, how they each offered a sacrifice, and it was accepted from one of them, and not accepted from the other. He said, 'I will surely slay you'. The other said, 'God accepts only from the God-fearing'.

[28] 'Yet if you extend your hand against me to slay me, I will not extend my hand against you to slay you; I fear God, the Lord of the Worlds.

[29] I desire that you should end up with my sin, and your own sin, and so become an inhabitant of the Fire. That is the requital of the evildoers'.

[30] Then his soul prompted him to slay his brother, so he slew him and became one of the losers.

[31] Then God sent forth a raven, scratching into the earth to show him how he might hide the nakedness of his brother. He said, 'Woe to me! Am I not able to be as this raven, and so hide my brother's nakedness?' And he became one of the remorseful.

[32] Because of that, We decreed for the Children of Israel that whoever slays a soul for other than a soul, or for corruption in the land, it shall be as if he had slain mankind altogether; and whoever saves the life of one, it shall be as if he had saved the life of all mankind. Our messengers have already come to them with clear proofs, but after that many of them still commit excesses in the land.

[33] Truly the only requital of those who fight against God and His Messenger, and hasten about the earth to do corruption there is that they shall be slaughtered, or crucified, or have their hands and feet cut off on opposite sides, or be banished from the land. That is a degradation for them in this world; and in the

Hereafter theirs will be a great chastisement.

[34] Except for such as repent before you overpower them; for know that God is Forgiving, Merciful.

[35] O you who believe, fear God, and seek the means to Him, and struggle in His way so that you might prosper.

[36] Truly, as for the disbelievers, if they possessed all that is in the earth, and the like of it with it, by which to ransom themselves from the chastisement of the Day of Resurrection, it would not be accepted from them; theirs shall be a painful chastisement.

[37] They will desire to exit from the Fire, but they will not exit from it; theirs shall be a lasting chastisement.

[38] And the thieving male and the thieving female cut off their hands as a requital for what they have earned, and an exemplary punishment from God; God is Mighty, Wise.

[39] But whoever repents after his evildoing and amends, God will relent to him. God is indeed Forgiving, Merciful.

[40] Do you not know that to God belongs the kingdom of the heavens and the earth? He chastises whom He wills and forgives whom He wills, and God has power over all things.

[41] O Messenger, let them not grieve you those who vie with one another in disbelief, such as say with their mouths, 'We believe' but their hearts do not believe; and from among those of Jewry, who listen to calumny, listening to other folk who have not come to you; perverting words from their contexts, saying, 'If you are given this, then take it; but if you are not given it, then beware!' Whomever God desires to try, you cannot avail him anything against God. Those are they whose hearts God did not desire to purify; theirs shall be degradation in this world, and in the Hereafter theirs shall be a great chastisement.

[42] Listeners to calumny and consumers of unlawful gain. If they come to you, then judge between them or turn away from them. If you turn away from them, they cannot harm you at all; and if you judge, then judge justly between them; God loves the just.

[43] But how is it that they make you their judge when they have the Torah, wherein is God's judgement; and then they turn away, after that? Such are not believers.

[44] Surely We revealed the Torah, wherein is guidance, and light by which the prophets, who had submitted, judged for those of Jewry, as did the rabbis, and the priests, according to that which they were bidden to observe of God's Scripture and were witnesses to. So do not fear men, but fear Me, and do not sell My signs for a small price. Whoever does not judge according to what God has revealed - such are the disbelievers.

[45] And therein We prescribed for them that a life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth; and for wounds retaliation; but whoever forgoes it out of charity, then that shall be an expiation for him. Whoever does not judge according to what God has revealed, those are the evildoers.

[46] And We caused Jesus son of Mary to follow in their footsteps, confirming the Torah before him; and We gave to him the Gospel, wherein is guidance and light, confirming the Torah before it, and as a guidance and an admonition to the God-fearing.

[47] So let the People of the Gospel judge according to what God has revealed therein. Whoever does not judge according to what God has revealed - those are the wicked.

[48] And We have revealed to you the Book with the truth confirming the Book that was before it and watching over it. So judge between them, according to what God has revealed, and do not follow their whims away from the truth that has come to you. To every one of you, We have appointed a divine law and a way. If God had willed, He would have made you one community, but that He may try you in what He has given to you. So vie with one another in good works; to God you shall all return, and He will then inform you of that in which you differed.

[49] And judge between them according to what God has revealed, and do not follow their whims, and beware of them lest they seduce you from part of what God has revealed to you. But if they turn away, then know that God desires to smite them for some of their sins; surely, many of mankind are wicked.

[50] Do they desire the judgement of paganism. Yet who is better in judgement than God for a people knowing with certainty?

[51] O you who believe, do not take Jews and Christians as patrons; they are patrons of each other. Whoever amongst you affiliates with them, he is one of them. God does not guide the folk who do wrong.

[52] And you see those in whose hearts is sickness, vying with one another for them, saying: 'We fear lest we suffer a turn of fortune'. But it may be that God will bring victory, or some commandment from Him; and

then they will end up, for what they kept secret within themselves, remorseful.

[53] And they say, those who believe: 'Are these the ones who swore by God their most earnest oaths that they were surely with you? Their works have failed; and they have become the losers'.

[54] O you who believe, whoever of you apostatises from his religion, God will assuredly bring a people whom He loves and who love Him: humble, towards believers, stern towards disbelievers, struggling in the way of God, and fearing not the reproach of any reproacher. That is God's bounty; He gives it to whom He will; and God is Embracing, Knowing.

[55] Your patron is God only, and His Messenger, and the believers who establish prayer and pay the alms, bowing down.

[56] Whoever affiliates with God and His Messenger and the believers; for verily the party of God, they are the victors.

[57] O you who believe, do not take as patrons those who take your religion in mockery, and as a game, from among those who were given the Scripture before you and [from among] the disbelievers and fear God if you are believers.

[58] And when you make the call to prayer, take it in mockery and as a game; that is because they are a people who do not understand.

[59] Say: 'O People of the Scripture, do you spite us for any other cause than that we believe in God, and what has been revealed to us, and what was revealed before, and that most of you are wicked?'

[60] Say: 'Shall I tell you of what is worse than that by way of reward from God? Those whom God has cursed and with whom He is wroth, and some of whom He has turned into apes and swine, and worship the false deity. They are worse situated and further astray from the even way'

[61] When they come to you, they say, 'We believe'; but they have entered in disbelief, and so they have departed in it. And God knows very well what they were hiding.

[62] And you see many of them vying in sin and enmity, and their consuming of unlawful gain; evil is that which they have been committing.

[63] Why do the rabbis and the priests not forbid them from uttering sin and consuming unlawful gain? Evil is what they have been doing.

[64] The Jews said: 'God's hand is fettered'. Fettered be their hands, and they are cursed for what they have said. Nay, but His hands are extended out wide. He expends how He will. And what has been revealed to you from your Lord will surely increase many of them in insolence and disbelief; and We have cast between them enmity and hatred until the Day of Resurrection. Every time they light the fires of war, God extinguishes them. And they hasten about the earth in corruption, and God does not love corrupters.

[65] But had the People of the Scripture believed and feared, We would have absolved them of their evil deeds and We would admitted them to Gardens of Bliss.

[66] And had they observed the Torah and the Gospel, and what was revealed to them from their Lord, they would surely have received nourishment from above them and from beneath their feet. Some of them are a just community, but many of them - evil is that which they do.

[67] O Messenger, make known that which has been revealed to you from your Lord, for if you do not, you will not have conveyed His Message. God will protect you from people. God does not guide the unbelieving folk.

[68] Say: 'O People of the Scripture, you have no basis until you observe the Torah and the Gospel and what was revealed to you from your Lord'. And what has been revealed to you from your Lord will surely increase many of them in insolence and disbelief; so do not grieve for the disbelieving folk.

[69] Surely those who believe and those of Jewry, and the Sabaeans, and the Christians: whoever believes in God and the Last Day and behaves righteously — no fear shall befall them, neither shall they grieve.

[70] And We made a covenant with the Children of Israel, and We sent messengers to them. Every time a messenger came to them with what their souls did not desire; some they denied, and some they slay.

[71] And they thought there would be no trial; and so they were wilfully blind and deaf. Then God relented to them, then they were wilfully blind and deaf, many of them; and God sees what they do.

[72] They indeed are disbelievers those who say, 'Indeed God is the Messiah, son of Mary'. For the Messiah said, 'O Children of Israel, worship God, my Lord and your Lord. Verily he who associates anything with God for him God has made Paradise forbidden, and his abode shall be the Fire; and for wrongdoers there shall be no helpers'.

[73] They are indeed disbelievers those who say, 'God is the third of three', when there is no god but the One God. If they do not desist from what they say, those of them who disbelieve shall suffer a painful

chastisement.

[74] Will they not turn in repentance to God and seek His forgiveness?; God is Forgiving, Merciful.

[75] The Messiah, son of Mary, was only a messenger; messengers passed away before him; his mother was a truthful woman; they both used to eat food. Behold how We make the signs clear to them, then behold, how they are turned away!

[76] Say: 'Do you worship besides God what cannot hurt or profit you? God is the Hearer, the Knower'.

[77] Say: 'O People of the Scripture, do not go to extremes in your religion, other than those of truth, and do not follow the whims of a people who went astray formerly, and have led many astray, and strayed from the even way'.

[78] Cursed were the disbelievers of the Children of Israel by the tongue of David and by Jesus, son of Mary; that was because of their disobedience and their transgression.

[79] They did not prevent one another any indecency that they committed; verily evil was what they used to do.

[80] You see many of them affiliating with those who disbelieve. Evil is that which their souls have offered on their behalf, such that God is wroth with them and in the chastisement they shall abide.

[81] Yet had they believed in God and the Prophet, and what has been revealed to him, they would not have affiliated with them; but many of them are wicked.

[82] You will truly find the most hostile of people to those who believe to be the Jews and the idolaters; and you will truly find the nearest of them in love to those who believe to be those who say 'Verily, we are Christians'; that because some of them are priests and monks, and because they are not disdainful.

[83] And when they hear what has been revealed to the Messenger, you see their eyes overflow with tears because of what they recognise of the truth. They say, 'Our Lord, we believe, so inscribe us among the witnesses.

[84] And why should we not believe in God and what has come to us of the truth, and hope that our Lord should admit us with the righteous people?'

[85] So God has rewarded them for what they have said with Gardens underneath which rivers flow, wherein they will abide; that is the requital of those who are virtuous.

[86] But those who disbelieve and deny Our signs - they are the inhabitants of Hell-fire.

[87] O you who believe, do not forbid the good things that God has made lawful for you and do not transgress; God does not love transgressors.

[88] And eat of the lawful and good food which God has provided you; and fear God, in Whom you are believers.

[89] God will not take you to task for a slip in your oaths, but He will take you to task for that to which you have pledged oaths; the expiation thereof is the feeding of ten of the needy of the midmost food you feed your families, or the clothing of them, or the setting free of a slave; and whoever does not find the means, then the fasting of three days. That is the expiation of your oaths if you have sworn, but keep your oaths. So, God makes clear to you His signs, so that you might be thankful.

[90] O you who believe, verily wine, and games of chance, and idols, and divinatory arrows are an abomination of Satan's work; so avoid it, so that you might prosper.

[91] Satan desires only to precipitate enmity and hatred between you through wine and games of chance and to bar you from the remembrance of God and from prayer. So will you then desist?

[92] And obey God and obey the Messenger, and beware; but if you turn away, then know that Our Messenger's duty is only to proclaim plainly.

[93] Those who believe and perform righteous deeds are not at fault in what they may have consumed, so long as they fear, and believed and performed righteous deeds, and then were God-fearing and believed, and then were God-fearing and virtuous; God loves the virtuous.

[94] O you who believe, God will surely try you with some game, which will be caught by your hands and your lances, so that God may know who fears Him in the Unseen. Whoever transgresses thereafter, his shall be a painful chastisement.

[95] O you who believe, do not slay game while you are in the state of pilgrimage inviolability; whoever of you slays it wilfully, then the compensation shall be the equivalent of what he has slain, of flocks, to be judged by two just men among you, an offering to reach the Ka'ba. Or, an expiation: food for the poor; or, the equivalent of that in fasting, so that he may taste the evil consequence of his deed. God has pardoned what is past; but whoever offends again, God will take vengeance on him; God is Mighty, Lord of Retribution.

- [96] Permitted to you is the game of the sea and food from it is a provision for you and for the wayfarers; but forbidden to you is the hunting of game on the land, so long as you remain in pilgrimage inviolability; and fear God, to whom you shall be gathered.
- [97] God has appointed the Ka'ba, the Sacred House as an [enduring] institution for mankind, and the sacred month, the offering and the garlands; that is so that you may know that God knows all that is in the heavens and in the earth, and that God has knowledge of all things.
- [98] Know that God is severe in punishment and that God is Forgiving, Merciful.
- [99] The duty of the Messenger is only to convey [the Message], and God knows what you reveal and what you hide.
- [100] Say: 'The evil and the good are not equal, even though the abundance of the evil attract you'. So fear God O people of pith, so that you might prosper.
- [101] O you who believe, do not ask about things which, if disclosed to you would trouble you; yet if you ask about them while the Qur'ān is being revealed, they will be disclosed to you. God has pardoned those things; for God is Forgiving, Forbearing.
- [102] Verily a people before you asked about them, and then they disbelieved in them.
- [103] God has not ordained anything such as a Bahīra, a Sā'iba, a Wasīla or a Hām, but the disbelievers invent lies against God; and most of them do not understand.
- [104] And when it is said to them, 'Come to what God has revealed and to the Messenger, they say, 'What we have found our fathers following suffices us'. What, even if their fathers knew nothing and were not guided?
- [105] O you who believe, you are responsible for your own souls; he who is astray cannot hurt you, if you are rightly guided. Unto God you shall return, all together, and He will inform you of what you used to do.
- [106] O you who believe, let testimony between you, when death draws near to one of you, at the time of a bequest, be that of two men of justice among you, or of two others from another folk, if you are travelling in the land and the affliction of death befalls you. Then you shall empanel them after the prayer and, if you are in doubt, they shall swear by God: 'We will not sell it for any price, even if he, be a near kinsman, nor will we hide testimony to God, for then we would surely be among the sinful'.
- [107] But if it be discovered that both of them have merited [the suspicion of] sin, then two others shall take their place, being the nearest of those most concerned, and they shall swear by God, 'Verily, our testimony is truer than their testimony, and we have not transgressed, for then we would assuredly be among the evildoers'.
- [108] That [makes it] likelier that they will bear the testimony in its true form, or that they will be afraid that after their oaths other oaths may be taken. Fear God and listen. God does not guide the wicked people.
- [109] The day when God shall gather the messengers, and He will say: 'What answer were you given?'; they shall say, 'We have no knowledge; You, only You, are the Knower of things unseen'.
- [110] When God said, 'O Jesus, son of Mary, remember My favour to you and to your mother, when I strengthened you with the Holy Spirit to speak to people in the cradle and in maturity and when I taught you the Scripture, and wisdom, and the Torah, and the Gospel; and how you create out of clay the likeness of a bird by My permission, and you breathe into it and it becomes a bird by My permission, and you heal the blind and the leper by My permission, and you raise the dead by My permission; and how I restrained the Children of Israel from you, when you brought them clear proofs, and the disbelievers among them said, "This is nothing but manifest sorcery".'
- [111] And when I revealed to the disciples: "Believe in Me and in My Messenger", they said, "We believe; bear witness that we have submitted" '.
- [112] When the disciples said, 'O Jesus, son of Mary, is your Lord able to send down on us a Table from the heaven?' He said: 'Fear God if you are believers'.
- [113] They said, 'We desire to eat of it and that our hearts be reassured, and that we may know that you have spoken truthfully to us, and that we may be among the witnesses thereof'.
- [114] Jesus, son of Mary, said: 'O God, our Lord, send down upon us a Table from the heaven, that it shall be a celebration for us for the first and the last of us and a sign from You. And provide for us; You are the Best of Providers'.
- [115] God said, 'Verily I shall send it down to you; but whoever of you disbelieves afterward, I shall surely chastise him with a chastisement wherewith I chastise no other being from among all the worlds'.
- [116] And when God says, 'O Jesus, son of Mary, did you say to mankind, "Take me and my mother as gods, besides God?" ' He says, 'Glory be to You! It is not mine to say what I have no right to. If I indeed had

said it, You would have known it. You know what is in my self, but I do not know what is within Your Self: You are the Knower of things unseen.

[117] I only said to them that which You commanded me, "Worship God, my Lord and your Lord". And I was a witness over them, whilst I was amongst them; but when You took me [to You], You were Yourself the Watcher over them, and You Yourself are Witness over all things.

[118] If you chastise them, verily they are Your servants, and if You forgive them, You, only You, are the Mighty, the Wise'.

[119] God says, 'This is the day those who were truthful shall profit by their truthfulness. Theirs will be Gardens underneath which rivers flow, wherein they shall abide forever. God is well-pleased with them, and they are well-pleased with Him - that is the great triumph'.

[120] To God belongs the kingdom of the heavens and of the earth, and all that is in them; and He has power over all things.

(Al-An'âm)

[1] Praise be to God Who created the heavens and the earth - and He appointed darknesses and light; then those who disbelieve ascribe equals to their Lord.

[2] It is He Who created you from clay; then He decreed a term. A term is stated with Him; yet thereafter you doubt.

[3] He is God in the heavens and in the earth. He knows your secrets and your utterance, and He knows what you earn.

[4] Not a verse of the verses of their Lord comes to them, but they turn away from it.

[5] They denied the truth when it came to them, but there shall come to them the news of what they were mocking.

[6] Have they not seen how many a generation We destroyed before them; We established them as We have not established you; and how We unleashed the heaven upon them in torrents and made the rivers to flow beneath them? Then We destroyed them because of their sins; and We raised up after them another generation.

[7] And had We revealed to you a Scripture on parchment and had they then touched it with their hands, the disbelievers would have said: 'This is nothing but manifest sorcery'.

[8] And they say, 'Why has an angel not been sent down to him?'; yet had We sent down an angel, the matter would have been decreed, and then they would not be given any respite.

[9] And had We appointed him an angel, We would assuredly have made him a man; and We would have assuredly confused for them what they are confusing.

[10] And messengers were indeed mocked before you, but those who scoffed at them were encompassed by that which they mocked.

[11] Say: 'Travel in the land, and see the nature of the consequence for the deniers'.

[12] Say: 'To whom belongs what is in the heavens and in the earth?' Say: 'To God. He has prescribed for Himself mercy. He will surely gather you together on the Day of Resurrection of which there is no doubt. Those who have forfeited their own souls, they do not believe.

[13] And to Him belongs all that inhabits the night and the day; and He is the Hearer, the Knower'.

[14] Say: 'Shall I take as a protector other than God, the Originator of the heavens and the earth, He Who feeds and is not fed?' Say: 'I have been commanded to be the first to submit, and: "Do not be among those who associate others" '.

[15] Say: 'Indeed I fear, if I should rebel against my Lord, the chastisement of a dreadful day'.

[16] He from whom it is averted on that day, He will have had mercy on him; that is the manifest triumph.

[17] And if God touches you with an affliction, then none can remove it, except Him; and if He touches you with good, then He has power over all things.

[18] He is the Vanquisher over His servants, and He is the Wise, the Aware.

[19] Say: 'What thing is greatest in testimony?' Say: 'God is Witness between me and you, and this Qur'ân has been revealed to me that I may warn you, [thereby, and whomever it may reach. Do you indeed bear witness that there are other gods with God?' Say: 'I do not bear witness'. Say: 'He is only One God, and I am innocent of what you associate'.

[20] Those to whom We have given the Scripture recognise him as they recognise their sons; those who have forfeited their own souls do not believe.

[21] And who does greater evil than he who invents a lie against God, or denies His signs? They the

evildoers shall not prosper.

[22] And on the day We shall gather them all together, then We shall say to those who associated other gods with God, 'Where are those associates of yours whom you were claiming?'

[23] Then their dissension was only to say, 'By God, our Lord we were never idolaters'.

[24] See how they lie against themselves and how that which they were forging has failed them!

[25] And there are some of them who listen to you, and We have placed veils upon their hearts so that they do not understand it; and in their ears a heaviness. And if they were to see every sign, they would not believe in it, so that when they come to you to argue with you, the disbelievers say, 'This is nothing but the fables of the ancients'.

[26] And they forbid it and keep away from it; and it is only themselves they destroy, but they do not perceive.

[27] If you could see when they are made to stand before the Fire, and they say, 'Oh would that we might be returned; then we would not deny the signs of our Lord, but we would be among the believers!'

[28] Nay that which they used to conceal before has now become evident to them; and even if they were returned, they would return to that which they are forbidden; they are truly liars.

[29] And they say, 'There is no other than our present life; we shall not be resurrected'.

[30] If you could see when they are made to stand before their Lord. He will say, 'Is this not the truth?' They will say, 'Yes indeed, by our Lord!' He will say, 'Then taste the chastisement because you disbelieved'.

[31] They indeed are losers who deny the encounter with God, until when the Hour comes upon them suddenly, they shall say, 'Alas for us that we neglected it!' On their backs they shall be bearing their burdens. Ah, evil is that which they bear!

[32] The life of this world is nothing but a game and a diversion; surely the abode of the Hereafter is better for those who fear. What, do they not understand?

[33] We know indeed that it grieves you that which they say; yet it is not that they deny you, but evildoers knowingly reject the signs of God.

[34] Messengers indeed have been denied before you; yet they endured patiently the denial and the persecution until Our victorious help came to them. There is none to change the words of God, and there has already come to you tidings of the messengers.

[35] And if their aversion is grievous for you, then, if you can, seek out a hole in the earth, or a ladder to heaven, that you may bring them a sign, but had God willed, He would have gathered them together in guidance; so do not be among the ignorant.

[36] Only those who hear will answer; as for the dead, God will resurrect them, and then to Him they will be returned.

[37] And they say, 'Why has a sign not been sent down to him from his Lord?' Say, 'Surely God has the power to send down a sign, but most of them do not know'.

[38] There is no animal on the earth and no bird that flies with its wings, but they are communities like to you. We have neglected nothing in the Book; then to their Lord they shall be gathered.

[39] And those who deny Our signs are deaf, and dumb, in darkness. He whom God wills, He sends astray, and whom He wills, He sets him on a straight path.

[40] Say, 'Do you see yourselves if God's chastisement comes upon you, or the Hour comes upon you, will ye call upon any other than God? If you speak truly!'

[41] Nay; upon Him you will call, and He will remove that which you call upon Him, if He wills, and you will forget what you associate with Him.

[42] Indeed We sent to communities before you, and We seized them with misery and hardship so that they might be humble.

[43] If only, when Our might came upon them, they had been humble. But their hearts were hard, and Satan adorned for them what they were doing.

[44] So, when they forgot that whereof they were reminded, We opened to them the gates of all things until, when they rejoiced in what they were given, We seized them suddenly and lo! they were confounded.

[45] So the last remnant of the people who did evil was cut off. Praise be to God, Lord of the Worlds.

[46] Say, 'Have you considered if God were to seize your hearing and your sight, and set a seal upon your hearts, who is the god other than God to give it back to you?' See how We dispense the signs! Yet thereafter they are turning away.

[47] Say, 'Have you considered for yourselves, if God's chastisement were to come upon you, suddenly or openly?; Would any be destroyed, except the evildoing folk?'

[48] We do not send messengers, except as bearers of good tidings and as warners. Whoever believes and makes amends, no fear shall befall them, neither shall they grieve.

[49] But those who deny Our signs, the chastisement shall afflict them because they were wicked.

[50] Say: 'I do not say to you, "I possess the treasure houses of God"; and I do not have knowledge of the Unseen. And I do not say to you, "I am an angel". I only follow what is revealed to me'. Say: 'Is the blind man equal to the seeing man? Will you not then reflect?'

[51] And warn therewith those who fear they shall be gathered to their Lord: apart from Him they have no protector and no intercessor so that they might be wary.

[52] And do not drive away those who call upon their Lord at morning and evening desiring His countenance. You are not accountable for them in anything; nor are they accountable for you in anything, that you should drive them away and be of the evildoers.

[53] And even so We have tried some of them by others so that they may say, 'Are these the ones whom God has favoured from among us?' Is God not best aware of those who are thankful?

[54] And when those who believe in Our signs come to you, say, 'Peace be upon you. Your Lord has prescribed for Himself mercy, truly whoever of you does evil in ignorance and repents thereafter and makes amends, truly He is Forgiving, Merciful'.

[55] And thus We distinguish the signs, and that the way of the sinners may be become clear.

[56] Say: 'Truly I have been forbidden to worship those whom you call upon, besides God'. Say: 'I shall not follow your whims for then verily I would have gone astray and I would not be of the rightly guided'.

[57] Say: 'I am upon a clear proof from my Lord, and you have denied Him. I do not have that which you seek to hasten; the judgement is God's alone. He decrees the truth, and He is the Best of Deciders'.

[58] Say, 'If I did have what you seek to hasten, the matter between you and me would have been decided; and God knows best the evildoers'.

[59] And with Him are the keys of the Unseen; none but He knows them. He knows what is on land and in the waters; and not a leaf falls, but He knows it. Not a grain in the shadows of the earth, nothing of wet or dry but it is in a clear book.

[60] It is He Who takes you at night, and He knows what you commit by day. Then He raises you up therein, so that an appointed term may be accomplished; and afterward to Him is your return. Then He will inform you of what you used to do.

[61] He is the Vanquisher over His servants. And He sends guardians over you until, when death approaches one of you, Our messengers take him and they neglect not.

[62] Then they are restored to God their Protector, the True. Surely His is the judgement. He is the swiftest of reckoners.

[63] Say: 'Who delivers you from the darkness of the land and the sea; you call upon Him openly and secretly: "Verily, if You deliver us from this, we shall truly be among the thankful" '.

[64] Say: 'God delivers you from that and from every distress. Yet you associate others with Him'.

[65] Say: 'He has the power to send forth upon you a chastisement from above you, or from beneath your feet, or to confound you in parties, and to make you taste the violence of one another'. See how We dispense the signs that perhaps they might understand.

[66] Your people have denied it. Yet it is the truth. Say: 'I am not a guardian over you.

[67] Every tidings has a conclusion. And you will come to know'.

[68] When you see those who engage in discourse about Our signs, turn away from them until they discourse on some other topic. And if Satan should make you forget, then do not sit, after the reminder with the evildoing folk.

[69] Those who fear are not accountable for them in anything; but it is the reminder so that perhaps they will be wary.

[70] And forsake those who take their religion as a game and a diversion, and whom the life of this world has deluded. Remind thereby, lest a soul perish, for what it has earned; it has no protector besides God and no intercessor; and though it offer every compensation, it shall not be accepted from it. Those are the ones who perish by what they have earned; for them shall be a draught of boiling water and a painful chastisement, because they disbelieved.

[71] Say: 'Shall we call upon, instead of God, that which neither profits us, nor hurts us; and so be turned back after God has guided us? - Like one whom the devils have lured in the earth, bewildered; he has companions, who call him to guidance: "Come to us!" Say: 'Truly, God's guidance is [the true] guidance and we have been commanded to submit to the Lord of the Worlds,

[72] and to establishing prayer and fearing Him; He it is to Whom you shall be gathered'.

[73] He it is Who created the heavens and the earth in truth. And the day He says, 'Be', and it is. His words are the truth; and His is the Kingdom the day when the trumpet is blown. He is the Knower of the Unseen and the visible. He is the Wise, the Aware.

[74] And when Abraham said to his father āzar, 'Do you take idols as gods? I see you and your people in manifest error'.

[75] And so We show Abraham the kingdom of the heavens and the earth, and that he might be of those knowing with certainty.

[76] When night descended upon him he saw a star and said, 'This is my Lord'. But when it set, he said, 'I love not those that set'.

[77] And when he saw the moon rising, he said, 'This is my Lord'. But when it set he said, 'Unless my Lord guides me, I shall surely become one of the folk who are astray'.

[78] And when he saw the sun rising, he said, 'This is my Lord; this is greater!' But when it set, he said, 'O my people, surely I am innocent of what you associate.

[79] Verily I have turned my face to Him Who originated the heavens and the earth; a hanīf, and I am not of those that associate others'.

[80] But his people disputed with him. He said, 'Do you dispute with me concerning God when He has guided me? I have no fear of what you associate with Him, unless my Lord wills something. My Lord encompasses all things through His knowledge; will you not remember?

[81] How should I fear what you have associated, and you fear not, that you have associated with God that for which He has not revealed to you any warrant?' Which of the two parties has more right to security if you have any knowledge?

[82] Those who believe and have not confounded their belief with evildoing, theirs is security; and they are rightly guided.

[83] That argument of Ours We bestowed upon Abraham against his people. We raise up in degrees whom We will; surely your Lord is Wise, Knowing.

[84] And We bestowed upon him Isaac and Jacob; each one We guided. And Noah We guided before, and of his seed, David and Solomon and Job and Joseph, and Moses and Aaron; and so We requite the virtuous.

[85] And Zachariah and John, and Jesus, and Elias; all were of the righteous.

[86] And Ishmael and Elisha, and Jonah and Lot, all We preferred above all the worlds.

[87] And of their fathers, and of their seed, and of their brethren; and We chose them and We guided them to a straight path.

[88] That is God's guidance wherewith He guides whom He will of His servants; had they been idolaters, all that they did would have been in vain.

[89] They are the ones to whom We gave the Scripture, judgement, and prophethood; so if these disbelieve therein, then indeed We have entrusted it to a people who do not disbelieve in it.

[90] They are the ones whom God has guided; so follow their guidance. Say, 'I do not ask of you any wage for it; it is only a reminder to all the worlds'.

[91] They measured not God with His true measure when they said, 'God has not revealed anything to any mortal'. Say: 'Who revealed the Book which Moses brought, a light and guidance for mankind? You put it on parchments, which you disclose, but you hide much; and you have been taught, what you did not know, neither you nor your fathers'. Say: 'God', then leave them to play in their discourse.

[92] And this is a blessed Book We have revealed, confirming that which was before it, and that you may warn the Mother of Towns and those around it; and those who believe in the Hereafter believe in it, and they observe their prayers.

[93] And who does greater evil than he who invents lies against God, or who says, 'It is revealed to me', when nothing has been revealed to him or he who says, 'I will reveal the like of what God has revealed'? If you could only see when the evildoers are in the agonies of death and the angels extend their hands, 'Give up your souls! Today you shall be requited with the chastisement of humiliation because you used to say about God other than the truth, and that you used to scorn His signs'.

[94] And now you have come to Us singly, as We created you the first time, and you have left what We conferred on you behind your backs; and We do not see with you your intercessors whom you claimed to be associates amongst you; it has been severed between you, and that which you claimed has failed you.

[95] God it is Who splits the grain and the date-stone. He brings forth the living from the dead, and is the Bringer-forth of the dead from the living. That is God. How then are you deluded?

[96] He is the Cleaver of the daybreak and He has appointed the night for stillness and the sun and the moon for reckoning. That is the ordaining of the Mighty, the Knowing.

[97] And He it is Who appointed for you the stars that you may guide your course by them amid the darkness of land and sea. Verily We have distinguished the signs for a people who have knowledge.

[98] And He it is Who produced you from a single soul, such that some are established and some are deposited. Verily We have distinguished the signs for a people who understand.

[99] And He it is Who sent down water from the heaven and therewith We bring forth plants of every kind, and therefrom We bring forth verdure, bringing forth from it thick-clustered grain, and from the palm-tree from its pollen spring bunches of dates, bunched up, and gardens of grapes, and olives, and pomegranates, similar, but not alike. Look upon their fruits when they have borne fruit, and their ripening. Surely, in all that are signs for a people who believe.

[100] Yet they ascribe to God as associates the jinn, even though He created them. And they falsely impute to Him sons and daughters without any knowledge. Glory be to Him and exalted be He above what they describe!

[101] The Originator of the heavens and the earth; how should He have a son, when He has no consort, and He created everything, and He has knowledge of all things?

[102] That then is God, your Lord. There is no god but Him, the Creator of all things. So worship Him. And He is Guardian over all things.

[103] Vision cannot attain Him, but He attains [all] vision. And He is the Subtle, the Aware.

[104] Clear proofs have come to you from your Lord; whoever perceives, then it is for his own good; and whoever is blind, then it will be to his own hurt. And I am not a keeper over you.

[105] And so, We dispense the signs, and that they may say, 'You have studied with someone', and that We may make it clear for a people who have knowledge.

[106] Follow what has been revealed to you from your Lord. There is no god but Him; and turn away from the idolaters.

[107] Had God willed, they would not have been idolaters; and We have not set you as a keeper over them; nor are you a guardian over them.

[108] Do not revile those whom they call upon, besides God, lest they then revile God out of spite, through ignorance. So, We have adorned for every community their deeds; then to their Lord they shall return, and He will tell them what they used to do.

[109] They have sworn by God the most earnest oaths that if there came to them a sign, they will believe in it. Say, 'Signs are only with God'. But what will make you realise? Truly, when they come, they will not believe.

[110] And We shall confound their hearts and their eyes; just as they did not believe in it the first time; and We shall leave them in their insolence, wandering blindly.

[111] And if We had sent down the angels to them, and the dead had spoken with them, and We had gathered against them all things in droves, yet they would not have believed, unless God willed; but most of them are ignorant.

[112] And so We have appointed to every Prophet an enemy, devils of mankind and jinn who inspire fine speech to each other in delusion; yet, had your Lord willed, they would never have done it. So leave them with what they fabricate.

[113] And that the hearts of those who do not believe in the Hereafter may incline to it, and that they may be pleased with it, and that they may acquire what they are acquiring.

[114] Shall I seek other than God as a judge, when it is He Who revealed to you the Book, clearly explained? Those to whom We have given the Scripture know that it is revealed from your Lord in truth; so do not be of the waverers.

[115] Perfected is the word of your Lord in truthfulness and justice; none can change His words. He is the Hearing, the Knowing.

[116] If you obey most of those on earth, they will lead you astray from the way of God; they follow only supposition; they are merely guessing.

[117] Your Lord knows best those who stray from His way and He knows well the rightly guided.

[118] So eat from that over which God's Name has been invoked, if you believe in His signs.

[119] What is wrong with you, that you do not eat from that over which God's Name has been invoked when He has detailed for you what He has forbidden, except that to which you are compelled? But truly many are led astray by their whims without any knowledge. Truly your Lord knows the transgressors.

[120] And forsake outward aspect of sin and its inward aspect; surely those who earn sin shall be requited for what they used to perpetrate.

[121] And do not eat from that over which God's Name has not been invoked, verily it is wickedness. And truly the devils inspire their friends to dispute with you; and if you obey them, you are truly idolaters.

[122] Why, is he who was dead, and We gave him life, and appointed for him a light by which to walk among people, as him whose likeness is in darkness whence he cannot emerge? So, what the disbelievers have been doing has been adorned for them.

[123] And thus, We have made in every city its sinners great ones, that they may plot therein; but they plot only against themselves, though they do not perceive.

[124] And when a sign comes to them, they say, 'We will not believe, until we are given the like of what God's messengers were given'. God knows best where to place His Message. Humiliation from God and a terrible chastisement shall smite those who have sinned for their plotting.

[125] Whomever God desires to guide, He expands his breast to Islam; and whomever He desires to send astray, He makes his breast narrow and constricted, as if he were engaged in ascent to the heaven. So, God casts ignominy over those who do not believe.

[126] And this is the path of your Lord, a straight one. We have detailed the signs for a people who remember.

[127] Theirs will be the abode of peace with their Lord, and He will be their Friend because of what they used to do.

[128] And, the day when He shall gather them all together, 'O assembly of jinn, you have garnered much of mankind'. Then their friends from among mankind will say, 'Our Lord, we enjoyed one another, but now we have arrived at the term which You have appointed for us'. He will say, 'The Fire is your lodging to abide therein' - except what God wills. Surely your Lord is Wise, Knowing.

[129] So, We let some of the evildoers have power over others because of what they are wont to earn.

[130] 'O assembly of jinn and mankind, did not messengers come to you from among you to recount to you My signs and to warn you of the encounter of this Day of yours?' They shall say, 'We bear witness against ourselves'. And the life of this world deluded them. And they bear witness against themselves that they were disbelievers.

[131] That is because your Lord would never destroy the towns through injustice, while their inhabitants were heedless.

[132] All shall have degrees according to what they have done. Your Lord is not heedless of what they do.

[133] Your Lord is Independent, the Lord of Mercy. If He will, He can remove you and leave whom He will to succeed after you, just as He produced you from the seed of another folk.

[134] Truly, that which you are promised will surely come to pass, and you cannot escape.

[135] Say, 'O my people, act according to your state; truly I am acting. And assuredly you will know whose sequel shall be the abode. Surely the evildoers will not prosper'.

[136] They assign to God, of the tillage and the cattle which He multiplied, a portion, saying, 'This is for God' - so they assert - 'and this is for our associates'. So that which is intended for their associates does not reach God, and that which is intended for God does reach their associates. Evil is that which they decree!

[137] And thus, those associates of theirs have adorned for many of the idolaters the slaying of their children that they may destroy them and to confuse their religion for them. Had God willed, they would not have done so; so leave them and that which they fabricate.

[138] They say, 'These cattle and tillage are sacrosanct. No one is to eat of them except whom we will', so they assert, 'and cattle whose backs have been forbidden, and cattle over which they do not invoke the Name of God', forging lies against Him. He will assuredly requite them for what they used to fabricate.

[139] And they say, 'That which is within the bellies of these cattle is reserved for our males and forbidden to our spouses; but if it be dead then they [all] may be partakers thereof'. He will assuredly requite them for their describing. Surely He is Wise, Knowing.

[140] They are losers who slay their children in folly without knowledge, and have forbidden what God has provided them in calumny against God. Verily they have gone astray and are not guided.

[141] And He it is Who produces gardens, trellised and untrellised, and palm-trees, and crops diverse in flavour, and olives, and pomegranates, alike and unlike. Eat of the fruit thereof when it ripens, and pay the due thereof on the day of its harvest, and do not be prodigal. Truly, God does not love the prodigal.

[142] And, of the cattle some for burden, and some for light support; eat of that which God has provided you and do not follow the steps of Satan. Surely he is a manifest foe to you.

[143] Eight pairs: two of sheep; and of goats two. Say, 'Is it the two males, He has forbidden, or the two females, or that which the wombs of the two females contain? Inform Me with knowledge, if you speak truly'.

[144] And of the camels two and of the oxen two. Say: 'Is it the two males He has forbidden or the two females? Or what the wombs of the two females contain? Or were you witnesses, when God charged you with this? Then who, does greater evil than he who invents a lie against God, that he may lead mankind astray without any knowledge? Truly God does not guide evildoing folk'.

[145] Say: 'I do not find, in what is revealed to me, anything forbidden to him who eats thereof except it be carrion or blood poured forth, or the flesh of swine - that indeed is an abomination, or a wicked thing that has been hallowed to other than God. But whoever is constrained, neither coveting nor transgressing, then surely your Lord is Forgiving, Merciful'.

[146] And to those of Jewry, We forbade every beast with hoof; and of oxen and sheep We forbade them the fat of them, save what their backs carry, or their entrails, or what is mingled with bone; that, We requited them for their insolence; verily We are truthful.

[147] So, if they deny you, then say: 'Your Lord is of the Lord of all-embracing mercy, and His might will never be driven back from the sinning folk'.

[148] The idolaters will say, 'Had God willed, we would not have been idolaters, neither our fathers, nor would we have forbidden anything'. So, those who were before them gave the lie until they tasted Our might. Say: 'Have you any knowledge, such that you can adduce for us? You follow only supposition, merely guessing'.

[149] Say: 'To God belongs the conclusive argument, for had He willed, He could have guided all of you'.

[150] Say: 'Come, your witnesses, those who can testify that God has forbidden this'. Then if they testify, do not bear witness with them; and do not follow the whims of those who deny Our signs, those who do not believe in the Hereafter and ascribe equals to their Lord.

[151] Say: 'Come, I will recite that which your Lord has made a sacred duty for you: that you associate nothing with Him, that you be dutiful to parents, and that you do not slay your children, because of poverty - We will provide for you and them - and that you do not draw near any acts of lewdness, whether it be manifest or concealed, and that you do not slay the life which God has made sacred, except rightfully. This is what He has charged you with that perhaps you will understand.

[152] And that you do not approach the property of the orphan save with that, which is fairer, until he is of age. And give full measure and full weight, in justice. We do not charge any soul beyond its capacity. And if you speak, then be just, even if he should be a kinsman. And fulfil God's covenant. This is what He has charged you with that perhaps you will remember.

[153] And that this is My straight path, so follow it; and do not follow other ways, lest it separate you away from His way. This is what He has ordained for you, that perhaps you will be God-fearing'.

[154] Then We gave Moses the Scripture, complete for him who does good, and a detailing of all things, and as a guidance and a mercy, that perhaps they might believe in the encounter with their Lord.

[155] And this is a blessed Book which We have revealed; so follow it, and be wary, that perhaps you might find mercy.

[156] Lest you should say, 'The Scripture was revealed only upon two parties before us and we indeed have been unacquainted with their study'.

[157] Or lest you should say, 'If the Scripture had been revealed to us, we would have surely been more rightly guided than they are'. Now indeed a clear proof has come to you from your Lord, and a guidance and a mercy; and who does greater evil than he who denies God's signs and turns away from them? We shall surely requite those who turn away from Our signs with dreadful chastisement for their aversion.

[158] Are they waiting for nothing less than that the angels should come to them, or that your Lord should come, or that one of your Lord's signs should come? On the day that one of your Lord's signs comes it shall not benefit a soul to believe if it had not believed theretofore or earned in its belief some good. Say: 'Wait, We too are waiting'.

[159] Those who have sundered their religion, and have become differing parties, you have no concern with them at all. Their case will go to God. Then He will inform them of what they used to do.

[160] Whoever brings a good deed, shall receive tenfold the like of it, and whoever brings an evil deed shall only be requited the like of it; and they shall not be wronged.

[161] Say: 'As for me, my Lord has guided me to a straight path, a right religion, the creed of Abraham, a hanīf; and he was not of the idolaters'.

- [162] Say: 'My prayer and my rituals, and my living, and my dying, are all for God, the Lord of the Worlds.
 [163] No associate has He. And to this, I have been commanded, and I am the first of those who submit'.
 [164] Say: 'Shall I seek any other than God for a lord, when He is the Lord of all things?' Every soul earns only against itself; and no burdened soul shall bear the burden of another. Then to your Lord shall you return, and He will inform you of that over which you differed.
 [165] And He it is Who has made you successors in the earth and has raised some of you above others in degrees, so that He may try you in what He has given you. Surely your Lord is swift in punishment; and surely He is Forgiving, Merciful.

(Al-A'râf)

- [1] Alif Lām Mīm Sād.
 [2] A Book that is revealed to you; so let there be no inhibition in your breast because of it that you may warn thereby and as a reminder for those who believe.
 [3] Follow what has been revealed to you from your Lord, and do not follow beside Him any patrons. Little do you remember.
 [4] How many a city have We destroyed! So Our might came upon it at night or while they slept at noon.
 [5] And their only plea, when Our might came upon them, was to say, 'We were evildoers indeed'.
 [6] Then verily We shall question those to whom the Message was sent; and We shall question the messengers.
 [7] And We shall narrate to them with knowledge; for verily We were not absent.
 [8] The weighing on that day, the true [weighing]. As for those whose scales are heavy, they are the successful.
 [9] And as for those whose scales are light, those are the ones who have lost their souls, because they mistreated Our signs.
 [10] And We have given you power in the earth, and have appointed for you therein livelihoods; little thanks you show.
 [11] And We created you, then shaped you, then said to the angels: 'Prostrate yourselves before Adam!' So they fell prostrate, all save Iblīs, he was not of those who make prostration.
 [12] He said, 'What prevented you from falling prostrate when I commanded you?' He [Iblīs] said, 'I am better than him. You created me from fire, while him You created from clay'.
 [13] Said He, 'Then go down from it - it is not for you to show pride here, so go forth! Surely you are among the abased!'
 [14] Said he, 'Reprieve me until the day when they are resurrected'.
 [15] Said He, 'Lo! You are of those reprieved'.
 [16] Said he, 'Now, because You have sent me astray verily I shall sit in ambush for them on Your straight path.
 [17] Then I shall come upon them from before them and from behind them and from their right and from their left. And You will not find most of them thankful'.
 [18] Said He, 'Go forth from it, degraded and banished. As for those of them, who follow you I shall assuredly fill Hell with all of you'.
 [19] And, 'O Adam, dwell, you and your wife in the Garden, and eat from whence you will, but do not come near this tree, lest you become evildoers'.
 [20] Then Satan whispered to them that he might manifest to them that which was hidden to them of their shameful parts. And he said, 'Your Lord prohibited you from this tree only, lest you become angels or become immortals'.
 [21] And he swore to both of them, 'Truly, I am a sincere adviser to you'.
 [22] Thus did he lead them on by delusion; and when they tasted of the tree, their shameful parts were manifested to them, and they began to piece together onto themselves some of the leaves of the Garden. And their Lord called them: 'Did I not prohibit you from this tree, and say to you, "Verily Satan is a manifest enemy to you"?'
 [23] They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy on us, we shall surely be among the lost'.
 [24] Said He, 'Go down, each of you, an enemy to the other. There will be for you on earth an abode and enjoyment for a while'.
 [25] Said He, 'There you shall live, and there you shall die, and from there you shall be brought forth'.

[26] O Children of Adam! We have sent down on you a garment to conceal your shameful parts, and feathers, and the garment of God-fearing, that is best; that is one of God's signs; perhaps they will remember.

[27] O Children of Adam! Let not Satan tempt you, as he caused your parents to go forth from the Garden, stripping them of their garments to manifest to them their shameful parts. Surely he sees you, he and his tribe from where you do not see them. We have made the devils friends of those who do not believe.

[28] And when they commit any indecency they say, 'We found our fathers practising it, and God has enjoined it on us'. Say, 'God does not enjoin indecency. Do you say concerning God that which you do not know?'

[29] Say: 'My Lord enjoins justice. And set your faces in every place of worship, and call upon Him, devoting your religion to Him. As He brought you into being, so you will return.

[30] A party, He has guided, while another party has deserved to go astray - they have taken devils as patrons instead of God, and think that they are guided'.

[31] O Children of Adam! Don your adornment at every place of worship, and eat and drink, but do not be excessive; He truly does not love those who are excessive.

[32] Say, 'Who has forbidden the adornment of God which He has brought forth for His servants, and the good things of [God's] sustenance?' Say: 'These, on the Day of Resurrection, shall be exclusively for those who believed during the life of this world. Thus We detail the signs for a people who know'.

[33] Say: 'My Lord forbids only indecencies, such of them as are apparent and such as are hidden, and sin, and wrongful insolence, and that you associate with God that for which He never revealed any warrant, and that you say concerning God that which you do not know'.

[34] Every community has a term. When their term comes they shall not delay it a single hour nor bring it forward.

[35] O Children of Adam! If there should come to you messengers from among you, narrating to you My signs, then whoever fears and makes amends, no fear shall befall them, neither shall they grieve.

[36] And those who deny Our signs and scorn them, those shall be the inhabitants of the Fire, abiding therein.

[37] And who does greater evil than he who invents a lie against God, or denies His signs? Those - their portion of the Scripture shall reach them until, when Our messengers come to them, to take their souls, they say, 'Where is that which you were calling upon beside God?' They will say, 'They have gone astray from us'; and they will bear witness against themselves that they were disbelievers.

[38] He will say, 'Enter into the Fire among communities of jinn and mankind who passed away before you'. Every time a community enters, it curses its sister-community, until, when they have all followed one another there, the last of them shall say to the first of them, 'Our Lord, these led us astray; so give them a double chastisement of the Fire.' He will say, 'For each will be double but you do not know'.

[39] And the first of them shall say to the last of them, 'You have no advantage over us. So taste the chastisement for what you used to earn'.

[40] Those who deny Our signs and scorn them, indeed the gates of heaven shall not be opened for them, nor shall they enter Paradise until the camel passes through the eye of the needle. So, We requite those who are sinful.

[41] Hell shall be their bed, and over them coverings. Thus do We requite the evildoers.

[42] And those who believe and perform righteous deeds We do not charge any soul beyond its scope, those are the inhabitants of Paradise, abiding therein.

[43] We shall strip away all rancour that is in their breasts; and beneath them flow rivers; and they will say, 'Praise be to God, Who guided us to this; for we would surely never have been guided if God had not guided us. Verily the messengers of our Lord did bring the truth.' And it is cried to them: 'This is your Paradise; you have inherited it for what you used to do'.

[44] And the inhabitants of Paradise will call to the inhabitants of the Fire, 'We have found that which our Lord promised us to be true; have you found that which your Lord promised to be true?' They will say: 'Yes!' And then a crier shall proclaim between them, 'God's curse is on the evildoers,

[45] who bar from God's way desiring it, crooked, disbelieving in the Hereafter'.

[46] And between them is a veil, and on the Heights are men, who know each by their mark and they call to the inhabitants of Paradise: 'Peace be upon you!' They have not entered it, although they aspire.

[47] And when their eyes are turned towards the inhabitants of the Fire, they shall say, 'Our Lord, do not assign us with the evildoing folk'.

[48] And those of the Heights call to men, whom they know by their mark, [saying]: 'Your masses and your haughtiness have not availed you.

[49] Are these the ones of whom you swore that God would never grant them mercy?', 'Enter Paradise; no fear shall come upon you, nor shall you grieve'.

[50] And the inhabitants of the Fire call out to the inhabitants of Paradise [saying]: 'Pour on us some water, or some of that which God has provided you!' They say: 'God has forbidden both to the disbelievers,

[51] those who took their religion for a diversion and a game, and whom the life of this world has deluded'. Therefore today We have forgotten them, just as they forgot the encounter of this day of theirs, and because they used to deny Our signs.

[52] And indeed We have brought them a Book, which We have detailed with knowledge, a guidance and a mercy for a people who believe.

[53] Are they waiting for anything but its fulfilment? On the day when its fulfilment comes, those who were forgetful of it before shall say, 'Indeed, our Lord's messengers came with the truth. Have we then any intercessors, that they may intercede for us, or shall we be returned that we may act otherwise than we used to act?' Verily they have lost their souls, and that which they used to invent, has failed them.

[54] Surely your Lord is God, Who created the heavens and the earth in six days, then presided upon the Throne. He cloaks the night with the day, each following the other in swift pursuit - and the sun and the moon and the stars have been made subservient by His command. Verily, His is creation and the command. Blessed be God, the Lord of the Worlds!

[55] Call upon your Lord humbly and quietly. Truly, He loves not the aggressors.

[56] And work not corruption in the land, after it has been set right, and call upon Him in fear, and in hope - surely the mercy of God is near to the virtuous.

[57] He it is Who sends the winds, unfolding with His mercy, until, when they bear heavy clouds, We lead it to a dead land, and then We send down thereon, and bring forth thereby, fruits of every kind. Like that, We shall bring forth the dead, so that you might remember.

[58] As for the good land, its vegetation comes forth by permission of its Lord. While as for the bad, it comes forth only miserably. Even so, We dispense the signs for a people who are thankful.

[59] Verily We sent Noah to his people, and he said, 'O my people, worship God! You have no god other than Him. Truly, I fear for you the chastisement of an Awful Day'.

[60] The council of his people said: 'Truly We see you in manifest error'.

[61] He said, 'My people, there is no error in me, but I am a messenger from the Lord of the Worlds.

[62] I convey to you the Messages of my Lord, and I am advising you, for I know from God what you know not.

[63] Do you then marvel that a reminder from your Lord should come to you through a man from among you, that he may warn you, and that you may fear, and that you might be shown mercy?'

[64] But they denied him, and so We delivered him and those with him in the Ark, and We drowned those who denied Our signs. Truly they were a people blind.

[65] And to `ād their brother Hūd. He said, 'O my people, worship God! You have no god other than Him. Will you not fear?'

[66] The council, those of his people who disbelieved, said: 'We truly see you in folly, and we truly deem you of the liars'.

[67] He said, 'O my people, there is no folly in me, but I am a messenger from the Lord of the Worlds.

[68] I convey to you the Messages of my Lord, and I am your truthful adviser.

[69] Or do you marvel that a reminder from your Lord should come to you through a man from among you, that he may warn you? And remember when He made you vicegerents after the people of Noah, and increased your stature in extension. Remember then God's bounties so that you might prosper'.

[70] They said, 'Have you come to us that we should worship God alone, and forsake what our fathers worshipped? Then bring upon us what you promised us if you are of the truthful'.

[71] He said, 'Already, terror and wrath from your Lord have fallen on you. Do you dispute with me concerning names which you have named, you and your fathers, for which God has not revealed any warrant? Then await. Truly I shall be with you waiting'.

[72] So We delivered him and those with him by a mercy from Us, and We cut the root of those who denied Our signs.

[73] And to Thamūd their brother Sālih. He said, 'O my people, worship God! You have no god other than Him. Truly there has come to you a clear proof from your Lord — this is the she-camel of God, a sign for

you. So leave her to feed throughout God's earth, and do not touch her with harm, lest you be seized by a painful chastisement.

[74] And remember how He made you vicegerents after 'ād, and gave you habitations in the land, making castles in its plains, and hewing its mountains into houses. So remember God's bounties and do not be degenerate in the earth, seeking corruption'.

[75] Said the council of those of his people who waxed proud to those who were oppressed, to such of them as believed: 'Are you aware that Sālih has been sent from his Lord?' They said, 'Truly we believe in the Message with which he has been sent'.

[76] Said the ones who were proud, 'Truly we are disbelievers of that which you believe!'

[77] So they hamstrung the she-camel and flouted the commandment of their Lord, and said, 'O Sālih, bring upon us that which you promised us, if you are indeed a messenger'.

[78] So the Trembling seized them, and they lay lifeless prostrate in their habitations.

[79] So he turned his back on them and said, 'O my people, I have conveyed to you the Message of my Lord and gave you sincere advice, but you do not love sincere advisers'.

[80] And Lot when he said to his people, 'Do you commit abomination, such as no one in all the worlds ever committed before you?

[81] Do you come lustfully to men instead of women? Nay, you are a wanton folk'.

[82] And the response of his people was only that they said, 'Expel them from your city. Surely they are folk who would be pure!'

[83] So We delivered him and his family, except his wife: she was of those who stayed behind.

[84] And We rained upon them a rain. So behold what was the end of the sinners!

[85] And to Midian their brother Shu'ayb. He said, 'O my people, worship God! You have no god other than Him. Verily there has come to you a clear proof from your Lord. So give full measure and weight and do not defraud people's goods, and do not work corruption in the earth after it has been set right. That is better for you, if you are believers.

[86] And do not sit in every path, threatening and barring from God's way those who believe in Him and desiring that it be crooked. And remember when you were but few, and then He multiplied you. And behold what was the end of the agents of corruption.

[87] And if there is a party of you who believe in that with which I have been sent, and a party who do not believe, then be patient until God judges between us. He is the best of judges'.

[88] Said the council of those of his people who were disdainful, 'Surely we will expel you, O Shu'ayb, and those who believe with you, from our city, unless you return to our creed'. He said, 'What, even though we are averse?

[89] We would be forging a lie against God if we were to return to your creed, after God has delivered us from it. It is not for us to return to it, unless God our Lord wills. Our Lord embraces all things through His knowledge. In God we have put our trust. Our Lord, decide between us and our people, for You are the best of deciders'.

[90] Said the council of those of his people who disbelieved, 'Verily if you follow Shu'ayb, you shall indeed be losers'.

[91] So the Trembling seized them, and they lay lifeless prostrate in their habitations.

[92] Those who denied Shu'ayb — it is as if they had never dwelt there; those who denied Shu'ayb, they were the losers.

[93] So he turned back on them, and said, 'O my people, I have conveyed to you the Messages of my Lord and advised you sincerely: so why should I grieve for a disbelieving people?'

[94] And We did not send a prophet to any city but that We seized its people with misery and hardship so that they might be humble.

[95] Then We gave them in place of evil good, until they multiplied, and said, 'Hardship and happiness befell our fathers before'. So We seized them suddenly, while they perceived not.

[96] Yet had the people of the towns believed, and been fearful, We would have indeed opened upon them blessings from the heaven and earth, but they denied, and so We seized them on account of what they used to earn.

[97] Do the people of the towns feel secure from the coming of Our might upon them at night while they are sleeping?

[98] Or, do the people of the towns feel secure from the coming of Our might upon them in the daytime while they are playing?

[99] And so do they feel secure from God's plotting? None feels secure from God's plotting but the people who are losers.

[100] Has it not been shown to those who inherit the earth after those who inhabited it that if We will, We could smite them for their sins, and seal up their hearts so that they do not hear?

[101] Those towns We relate to you some of their tidings. Verily their messengers brought them clear proofs, but they would not believe in what they had denied before. Thus does God seal up the hearts of the disbelievers.

[102] And We did not find in most of them any covenant. Nay We found that most of them were indeed wicked.

[103] Then We sent, after them Moses with Our signs to Pharaoh and his council, but they mistreated them. So behold what was the end of those who work corruption.

[104] And Moses said, 'O Pharaoh, I am a messenger from the Lord of the World,

[105] One for whom it is right, to say nothing but the truth about God. Truly I have come to you with a clear proof from your Lord. So send forth with me the Children of Israel'.

[106] Said he, 'If you have come with a sign, then produce it, if you are of those who speak the truth'.

[107] Then he cast down his staff and lo! it was a serpent, manifest [for all to see].

[108] And he drew forth his hand and lo! it was white for the beholders.

[109] The council of Pharaoh's folk said, 'Surely this man is a cunning sorcerer,

[110] who would expel you from your land. So what do you command?'

[111] They said, 'Put him and his brother off a while, and send into the towns summoners,

[112] to bring you every cunning sorcerer' .

[113] And the sorcerers came to Pharaoh, saying, 'Surely there will be a wage for us if we are the victors?'

[114] He said, 'Yes, and indeed you shall be of those brought near'.

[115] They said, 'O Moses, either you cast, or we shall be the casters!'

[116] He said, 'Cast!' And when they cast, they put a spell upon the people's eyes, and overawed them, and produced a mighty sorcery.

[117] And We revealed to Moses [saying]: 'Cast your staff'. And lo! it swallowed up the illusion they were creating.

[118] Thus did the truth come to pass; and that which they were doing was proved false.

[119] Thus were they there defeated, becoming humiliated.

[120] And the sorcerers fell down in prostration.

[121] They said, 'We believe in the Lord of the Worlds,

[122] the Lord of Moses and Aaron'.

[123] Pharaoh said, 'Have you believed in him before I gave you leave? Surely this is a plot you have plotted in the city that you may expel its people from it. But you shall come to know.

[124] I shall assuredly have your hands and feet cut off on opposite sides then I shall have every one of you crucified'.

[125] They said, 'Surely to our Lord we shall be restored.

[126] You are vindictive towards us only because we have believed in the signs of our Lord when they came to us. Our Lord, pour out onto us patience (and constancy); and take us to You as men who have submitted'.

[127] Then the council of Pharaoh's folk said, 'Will you leave Moses and his people to work corruption in the land, and flout you and your gods?' He said, 'We shall slaughter their sons and spare their women. For surely we have [irresistible] power over them!'

[128] Moses said to his people, 'Seek help in God and be patient. Surely the earth is God's and He bequeaths it to whom He will from among His servants. The sequel belongs to those who are wary'.

[129] They said, 'We suffered harm before you came to us, and since you have come to us.' He said, 'Perhaps your Lord will destroy your enemy and make you successors in the land, that He may observe how you shall act'.

[130] And verily We seized Pharaoh's folk with the years and dearth of fruits, so that they might remember.

[131] But whenever a good thing befell them, they said, 'This belongs to us'; and whenever an evil thing smote them, they would augur ill of Moses and those with him. Surely their ill augury is with God, but most of them do not know.

[132] And they said, 'Whatever sign you bring us, to cast a spell upon us therewith, we will not believe in you'.

[133] So We unleashed upon them the flood, and the locusts, and the lice; and the frogs; and the blood - distinct signs: but they were too scornful and were a sinful folk.

[134] And when the terror fell upon them, they said, 'O Moses, pray to your Lord for our sake by the covenant which He has made with you. Indeed if you remove from us the terror, verily we will believe in you and let the Children of Israel go with you'.

[135] But when We removed the terror from them to a term which they should reach, lo! they were already reneging.

[136] So We exacted retribution from them and therefore We drowned them in the sea for that they denied Our signs and were heedless of them.

[137] And We bequeathed upon the people who were oppressed the eastern parts of the land and the western parts thereof which We had blessed, and the fair word of your Lord was fulfilled for the Children of Israel because they endured patiently; and We destroyed utterly what Pharaoh and his folk had been creating and what they had been erecting.

[138] And We brought the Children of Israel across the sea, and they came upon a people cleaving in devotion to idols they had. They said, 'O Moses, make for us a god, just as they have gods'. He said, 'Truly you are an ignorant folk.

[139] Truly as for these, their way will be destroyed and what they have been doing is in vain'.

[140] He said, 'Shall I seek other than God as a god for you, when He has favoured you above all the worlds?'

[141] And when We delivered you from Pharaoh's folk who were inflicting upon you terrible chastisement, slaying your sons and sparing your women; and therein was a tremendous trial from your Lord,

[142] And We appointed for Moses thirty nights, and completed them with ten. Thus was the time appointed by his Lord concluded as forty nights; and Moses said to his brother Aaron, 'Succeed me over my people, and be righteous, and do not follow the way of the agents of corruption'.

[143] And when Moses came at Our appointed time, and his Lord spoke with him, he said, 'My Lord! Show me that I may behold You!' Said He, 'You shall not see Me, but behold the mountain, and if it remains, in its place, then you shall see Me'. And when his Lord revealed Himself to the mountain He levelled it to the ground and Moses fell down senseless. And when he recovered his senses he said, 'Glory be to You! I repent to You, and I am the first of the believers'.

[144] He said, 'O Moses, I have elected you from among mankind for My Messages and My Speech. So take what I have given you, and be of the thankful'.

[145] And We inscribed for him in the Tablets about all things, as an admonition and a detailing of all things. 'Take it then firmly, and enjoin your people to adhere to the fairest [precepts] in it. I shall show you the abode of the wicked.

[146] I shall turn away from My signs those who behave arrogantly in the earth without right; and if they see every sign do not believe in it, and if they see the way of rectitude, do not adopt it as a way, and if they see the way of error, adopt it as a way. That is because they have denied Our signs and were heedless of them.

[147] Those who deny Our signs and the encounter in the Hereafter their works have failed. Shall they be requited anything but what they used to do?'

[148] And the people of Moses, after him made of their ornaments a calf, a [mere] living body which lowed. Did they not see that it spoke not to them, nor guided them to any way? Yet they took it as such and were evildoers.

[149] And when they became at a loss, and saw that they had gone astray, they said, 'Unless our Lord is merciful to us and forgives us, verily we shall be among the losers'.

[150] And when Moses returned to his people, angry and bitterly grieved, he said, 'Evil is that which you have followed in my place, after I had gone. Would you hasten on the judgement of your Lord?' And he cast down the Tablets, and he seized his brother by the head, dragging him toward him. He said, 'Son of my mother! Truly the people judged me weak and they were close to killing me. Do not make my enemies gloat over my misfortune, and do not count me among the folk who have done evil'.

[151] He said, 'My Lord, forgive me and my brother and admit us into Your mercy, for You are the Most Merciful of the merciful'.

[152] 'Surely those who chose the calf - wrath and abasement shall come upon them from their Lord in the life of this world. Even so We requite those who invent lies.

[153] But those who commit evil deeds and repent thereafter and believe - indeed your Lord thereafter is

truly Forgiving, Merciful'.

[154] And when Moses's anger abated, he took the Tablets, and in their copy, there was guidance, and mercy for all those who hold their Lord in awe.

[155] And Moses chose of his people seventy men for Our appointed time; but when the Trembling seized them, he said, 'My Lord, had You willed You would have destroyed them long before, and me [with them]. Will You destroy us for what the foolish ones among us have done? It is but Your trial, whereby You send astray whom You will, and guide whom You will. You are our Protector, so forgive us and have mercy on us, for You are the Best of all who show forgiveness.

[156] And prescribe for us in this world good and in the Hereafter. We have turned to You'. He says: 'My chastisement - I smite with it whom I will, and My mercy embraces all things, and so I shall prescribe it for those who are God-fearing and pay the alms, and those who believe in Our signs;

[157] those who follow the Messenger, the uninstructed Prophet, whom they will find inscribed in their Torah and Gospel, enjoining them to decency and forbidding them indecency, making lawful for them the good things, and making unlawful for them the vile things, and relieving them of their burden, and the shackles that they used to bear. Then those who believe in him and honour him, and help him, and follow the light that has been revealed with him - they are the ones who will prosper'.

[158] Say: 'O mankind, I am the Messenger of God to you all, [the Messenger] of Him to Whom belongs the kingdom of the heavens and of the earth. There is no god but Him. He gives life and makes to die. Believe, then, in God and His Messenger, the uninstructed Prophet, who believes in God and His words and follow him, so that you might be guided.

[159] And among the people of Moses there is a community who guide by the truth and act justly according to it.

[160] And We divided them into twelve tribes communities. And We revealed to Moses, when his people asked him for water, [saying]: 'Strike the rock with your staff', and there gushed forth from it twelve fountains, each people now knew their drinking-place. And We made the cloud overshadow them, and We sent down to them manna and quails: 'Eat of the good things We have provided for you'. And they did not wrong Us, but they wronged themselves.

[161] And when it was said to them: 'Dwell in this city, and eat therein wherever you will, and say, "Exoneration", and enter the gate, prostrating. We shall forgive you your transgressions; We shall give more to those who are virtuous',

[162] the evildoers among them substituted a saying other than that which had been said to them. So We sent down upon them terror from the heaven for their evildoing.

[163] And question them about the city that was by the sea, how they would transgress the Sabbath, how their fish would come to them on the day of their Sabbath floating at the surface; but on the day they did not observe the Sabbath, they would not come to them. Thus were We trying them for their wickedness.

[164] And when a community among them said, 'Why do you preach [admonition] to a folk whom God is about to destroy or chastise with a severe chastisement?' They said, 'As an exculpation before your Lord; and so that they might be wary'.

[165] And when they forgot that whereof they had been reminded, We delivered those who forbade evil, and seized those who did wrong with a grievous chastisement for their wickedness.

[166] And when they disdained that which was prohibited to them, We said to them, 'Be apes, despised!'

[167] And when your Lord proclaimed that He would send against them to the Day of Resurrection, those who would inflict on them grievous torment. Lo! verily your Lord is swift in requital. And lo! verily He is Forgiving, Merciful.

[168] And We divided them into communities in the earth. Some of them are righteous, and some of them are otherwise. And We tried them with good things and evil things, so that they might revert.

[169] And there succeeded after them a generation who inherited the Scripture, choosing the transient things of this inferior [life], and saying, 'It will be forgiven us'; and yet if similar transient things were to come to them, they would take them. Has not the covenant of the Scripture been taken from them that they should not say about God anything but the truth? And they have studied what is in it. And the Abode of the Hereafter is better for those who are wary. Do they not understand?

[170] And those who adhere to the Scripture, and have established prayer - verily We shall not let the wages of reformers go to waste.

[171] And when We wrenched the mountain above them, as if it were a canopy, and they thought that it was about to fall upon them: 'Take firmly what We have given you, and remember what is in it that you

might be God-fearing'.

[172] And when your Lord took from the Children of Adam, from their loins their seed and made them testify against themselves, 'Am I not your Lord?' They said, 'Yea, indeed we testify', lest they should say on the Day of Resurrection, 'Truly, of this we were unaware'.

[173] Or lest you should say, 'It is merely that our fathers were idolaters before and we were descendants of theirs. Will You then destroy us for that which those who follow falsehood did?'

[174] Thus We detail the signs and that they might revert.

[175] And recite to them the tidings of him to whom We gave Our signs, but he cast them off, and Satan pursued him, and he became of the perverse.

[176] And had We willed, We would have raised him up, thereby; but he was disposed to the earth, and followed his whims. Therefore his likeness, is as the likeness of a dog: if you attack it, it lolls its tongue out, and if you leave it, it lolls its tongue out. That is the likeness of those people who deny Our signs. So recount the tale that they might reflect.

[177] Evil as an example are the people, who denied Our signs, and were wont to wrong themselves.

[178] He whom God guides, he is guided, and he whom He sends astray - truly they are the losers.

[179] And We have indeed urged unto Hell many of the jinn and mankind, having hearts wherewith they do not understand, and having eyes wherewith they do not perceive, and having ears wherewith they do not hear. These, they are like cattle - nay, rather they are further astray. These - they are the heedless.

[180] And to God belong the Most Beautiful Names - so invoke Him by them, and leave those who blaspheme His Names. They will be requited for what they did.

[181] And of those whom We created there is a community who guide by the truth, and act justly therewith.

[182] And those who deny Our signs, We will draw them on by degrees, whence they do not know.

[183] And I will respite them - assuredly My scheme is strong.

[184] Have they not considered that there is no madness in their comrade? He is but a clear warner.

[185] And have they not reflected upon the dominion of the heaven and of the earth, and what things God has created, and that it may be that their term is already near? In what fact then after this will they believe?

[186] Whomever God sends astray, he has no guide. And He leaves them in their insolence to wander on blindly.

[187] They will question you about the Hour when it shall come to pass. Say: 'The knowledge of it is only with my Lord. He alone shall reveal it at its proper time. It weighs heavily in the heavens and the earth. It will not come on you save all of a sudden'. They will question you, as if you were preoccupied with it. Say: 'Knowledge of it is only with God, but most people do not know'.

[188] Say: 'I have no power to bring benefit myself, or hurt except as God wills. Had I knowledge of the Unseen, I would have acquired much good, and adversity would not touch me. I am but a warner, and a bearer of good tidings to a people who believe'.

[189] He, it is Who created you from a single soul, and made from him his spouse that he might take rest in her. Then, when he covered her, she bore a light burden, and moved to and fro with it; but when she became heavy, they cried to God their Lord, 'If You give us one that is sound, we indeed shall be of the thankful'.

[190] But when He gave them a sound one, they ascribed to Him associates in that which He had given them; but exalted is God above what they associate.

[191] Do they associate those who cannot create anything, but are themselves created,

[192] and who are not able to give them any help, nor can they help themselves?

[193] And if you call them to guidance, they will not follow you. It will be the same [response] for you, whether you call them, or whether you are silent.

[194] Truly those on whom you call besides God are servants like you; call them then and let them answer you, if you are truthful.

[195] Have they feet wherewith they walk or, have they hands wherewith they can grasp or, have they eyes wherewith they can see or, have they ears wherewith they give ear? Say: 'Call upon your associates; then scheme against me, and waste no time.

[196] Truly my Protector is God Who reveals the Book, and He takes charge of the righteous.

[197] And as for those on whom you call besides God, they have no power to help you, nor can they help themselves'.

[198] And if you call upon them to guidance, they do not hear; and you see them staring at you, but they do not perceive.

- [199] Indulge [people] with forgiveness, and enjoin kindness, and turn away from the ignorant.
- [200] And if any insinuation from Satan should provoke you, seek refuge in God, He is Hearing, Seeing.
- [201] Truly the God-fearing, when a visitation from Satan touches them, they remember, and then see clearly.
- [202] And their brothers, they lead them further into error, and do not stop short.
- [203] And when you do not bring them a sign, they say, 'Why have you not chosen one?' Say: 'I follow only that which is revealed to me from my Lord; this is insight from your Lord, and a guidance and a mercy for a people who believe'.
- [204] And when the Qur'ān is recited, listen to it and pay heed so that you might find mercy.
- [205] And remember your Lord within yourself, humbly, and fearfully, and more quietly than speaking out loud at morning and evening. And do not be among the heedless.
- [206] Surely those who are with your Lord are not too proud to worship Him; they glorify Him, and to Him they prostrate.

(Al-Anfâl)

- [1] They question you concerning the spoils of war. Say: 'The spoils of war belong to God, and the Messenger. So fear God and set things right between you; and obey God and His Messenger, if you are believers'.
- [2] The believers are only those who, when God is mentioned, their hearts tremble, and when His verses are recited to them, they increase their faith, and who rely upon their Lord.
- [3] Those who observe the prayers, and who expend, from that with which We have provided them.
- [4] Those, are the true believers. For them are ranks with their Lord, and forgiveness, and generous provision.
- [5] As your Lord brought you forth from your home with the truth, and indeed a party of the believers were averse.
- [6] They dispute with you concerning the truth, after it had become clear, as though they were being driven to death while they looked.
- [7] And when God promised you one of the two parties, that it should be yours, and you longed that other than the armed one should be yours; but God willed that the truth be realised by His words; and to cut the root of the disbelievers.
- [8] And that He might cause the truth to be realised and annul falsehood, however much the sinners were averse.
- [9] When you sought help from your Lord, and He answered you [saying], 'I shall reinforce you with a thousand angels, rank upon rank'.
- [10] And God appointed it, only as good tidings, and that your hearts might thereby be reassured. Victory comes only from God: surely God is Mighty, Wise.
- [11] When He caused slumber to overcome you as security from Him, and sent down upon you water from the heaven, to purify you thereby; and to remove from you the evil of Satan; and to strengthen your hearts; and to make firm your feet.
- [12] When your Lord inspired the angels, [saying], 'I am with you, so make the believers stand firm. I shall cast terror into the hearts of the disbelievers; so smite above the necks, and smite of them every finger!'
- [13] That, because they had contended with God and His Messenger: whoever contends with God and with His Messenger, surely God is severe in retribution.
- [14] That is for you, so taste it; and [know] that for the disbelievers is the chastisement of the Fire.
- [15] O you who believe, when you encounter the disbelievers inching forward, do not turn your backs to them.
- [16] Whoever turns his back to them on that day, unless manœuvring for battle or joining another detachment, he has truly incurred the wrath of God, and his abode will be Hell — an evil journey's end!
- [17] You did not slay them, but God slew them, and you threw not when you threw, but God threw, and that He might try the believers with a fair test; surely God is Hearing, Knowing.
- [18] That is for you, and [know] that God weakens the plan of the disbelievers.
- [19] If you have sought a judgement, the judgement has now come to you; and if you desist, it will be better for you. But if you return, We shall return, and your host will not avail you in any way, however numerous it be; and verily God is with the believers.
- [20] O you who believe, obey God and His Messenger, and do not turn away from Him while you are

listening.

[21] And do not be as those who say, 'We hear,' and they hear not.

[22] Surely the worst of beasts in God's sight are those who are deaf and dumb, those who do not understand.

[23] For had God known of any good in them, He would have made them hear; and had He made them hear, they would have turned away, averse.

[24] O you who believe, respond to God and the Messenger, when He calls you to that which will give you life; and know that God comes in between a man and his heart; and that it is to Him that you shall be gathered.

[25] And be afraid of a trial which would certainly not fall exclusively upon the evildoers among you; and know that God is severe in retribution.

[26] And remember when you were few and oppressed in the land, and were fearful lest men should snatch you away; how He gave you refuge, and reinforced you with His help, and provided you with the good things that you might be thankful.

[27] O you who believe, do not betray God and the Messenger and betray your trusts while you are aware.

[28] And know that your wealth and your children are a trial; and that with God is a tremendous wage.

[29] O you who believe, if you fear God, He will grant you a [means of] separation, and absolve you of your evil deeds, and forgive you; and God is of tremendous bounty.

[30] And when the disbelievers were plotting against you to confine you or slay you or to expel you, and they were plotting, and God was plotting; and God is the best of those who plot.

[31] And when Our verses were being recited to them, they said, 'We have already heard! If we wish we can speak the like of this - this is nothing but the fables of the ancients'.

[32] And when they said, 'O God! If this be indeed the truth from You, then rain down stones upon us from the heaven, or bring on us a painful chastisement'.

[33] But God was not about to chastise them, while you were among them, nor was God about to chastise them while they sought forgiveness.

[34] But what [plea] have they now, that God should not chastise them when they bar from the Sacred Mosque, though they are not its guardians? Its only [rightful] guardians are the God-fearing, but most of them do not know.

[35] And their prayer at the [Sacred] House is nothing but whistling and hand-clapping: therefore taste now the chastisement for your unbelief!

[36] The disbelievers expend their wealth in order to bar from God's way, and they will expend it until it will be a source of anguish for them; then they will be defeated, and the disbelievers will be gathered into Hell,

[37] that God may distinguish the wicked from the good, and place the wicked one upon another, and heap them up all together and put them in Hell: those, they are the losers.

[38] Say to the disbelievers, that if they desist, that which is past will be forgiven them; but if they return, the way of [dealing with] the ancients has already gone before!

[39] And fight them until sedition is no more and religion is all for God; then if they desist, surely God sees what they do.

[40] But if they turn away, know that God is your Protector - an excellent Protector and an excellent Helper!

[41] And know that whatever spoils you have taken, the fifth of it is for God, and for the Messenger and for the kinsmen, and the orphans, and the needy, and the traveller - if you believe in God and that which We sent down upon Our servant on the Day of Discrimination, the day the two armies met. And God has power over all things.

[42] When you were on the nearer bank, and they were on the yonder bank, and the cavalcade was below you; and had you agreed to meet, you would have surely failed to keep meeting; but that God might conclude a matter that was to be done, that he who perished might perish after a clear proof; and that he who survived might live, after a clear proof; surely God is Hearing, Knowing.

[43] When God showed them to you in your dream as few, and had He shown them to you as many, you would have faltered and quarrelled over the matter; but God saved [you]. He knows that which is in the breasts.

[44] And when God made you see them when you met - in your eyes as few; and He made you seem as few in their eyes, so that God might conclude a matter that was to be done; and to God all things are returned.

[45] O you who believe, when you meet a host, then stand firm and remember God much, that you may succeed.

[46] And obey God and His Messenger, and do not quarrel with one another, lest you falter and your strength fade; and be patient. Surely God is with the patient.

[47] And do not be like those who went forth from their dwellings in recklessness and to show off to men - barring from the way of God, while God encompasses what they do.

[48] And that Satan adorned their deeds for them and said: 'Today no person shall overcome you, for I shall be your protector'. But when the two armies sighted each other, he turned his back in flight, saying, 'I am quit of you, for I see what you do not see. I fear God; and God is severe in retribution'.

[49] When the hypocrites and those in whose hearts is a sickness said, 'Their religion has deluded them': but whoever relies on God, for truly God is Mighty, Wise.

[50] And if you could only see when the angels take the disbelievers, beating their faces and their backs, and [they say]: 'Taste the chastisement of the [blazing Fire].

[51] That is for what your hands have sent before you and [know] that God is never unjust to His servants'.

[52] Like the way of Pharaoh's folk and those before them: they disbelieved in God's signs and so God seized them because of their sins. Truly, God is strong, severe in retribution.

[53] That is because God would never change a grace that He had conferred on a people, until they have changed that which is in themselves; and [know] that God is Hearing, Knowing.

[54] Like the way of Pharaoh's folk and those before them: they denied the signs of their Lord, so We destroyed them for their sins, and We drowned the folk of Pharaoh, and all were evildoers.

[55] Surely the worst of beasts in God's sight are the ungrateful who will not believe,

[56] those of them with whom you have made a pact, and then break their pact every time, and they are not fearful.

[57] So if you come upon them anywhere in the war, [deal with them so as to] cause those behind them to scatter, so that they might remember.

[58] And if you fear, from any folk some treachery, then cast it back to them with fairness. Truly God does not love the treacherous.

[59] And do not let those who disbelieve suppose that they have outstripped [God's purpose]; indeed they cannot escape.

[60] Make ready for them whatever force you can and of horses tethered that thereby you may dismay the enemy of God and your enemy, and others besides them, whom you know not: God knows them. And whatever thing you expend in the way of God shall be repaid to you in full, and you will not be wronged.

[61] And if they incline to peace, then incline to it, and rely on God; truly He is the Hearer, the Knower.

[62] And if they desire to trick you, then God is sufficient for you. He it is Who strengthened you with His help and with the believers;

[63] and reconciled their hearts. Had you expended all that is in the earth, you could not have reconciled their hearts, but God reconciled their hearts. Truly He is Mighty, Wise.

[64] O Prophet, God suffices you, and the believers who follow you.

[65] O Prophet, urge on the believers to fight. If there be twenty of you, steadfast, they will overcome two hundred. If there be a hundred of you, they will overcome a thousand of those who disbelieve, for they are a people who do not understand.

[66] Now God has lightened [the burden] for you, for He knows that there is weakness in you. So if there be a hundred of you, steadfast, they will overcome two hundred; and if there be a thousand of you, they will overcome two thousand by the leave of God. And God is with the steadfast.

[67] It is not for any Prophet to have prisoners until he has made slaughter in the land. You desire the transient things of this world, while God desires the Hereafter.

[68] Had it not been for an ordinance from God which had preceded, an awful chastisement would have afflicted you for what you took.

[69] Now eat of what you have plundered, as lawful and good, and fear God. Truly God is Forgiving, Merciful.

[70] O Prophet, say to those captives who are in your hands: 'If God knows of any good in your hearts He will give you better than that which has been taken from you, and will forgive you. Truly God is Forgiving, Merciful'.

[71] And if they desire to betray you, they have betrayed God before; but He has given [you] power over them; and God is Knower, Wise.

[72] Truly those who believed and emigrated and strove with their wealth and their lives in the way of God and those who provided refuge and assisted -those are allies of one another. And those who believed but

did not emigrate - you have no duty to make an alliance with them, until they emigrate; but if they ask you for assistance in the matter of religion then it is your duty to assist, except against a folk between whom and you there is a covenant; and God sees what you do.

[73] And those who disbelieve are allies of one another. Unless you do this, there will be sedition in the land and great corruption.

[74] And those who believed and emigrated and strove for the way of God, and those who provided refuge and assisted - those are the true believers, and for them is forgiveness and a generous provision.

[75] And those who believed afterwards, and emigrated and strove with you - they are of you; and those related by blood are nearer to one another, according to the Book of God. Truly God is Knower of all things.

(At-Tawbah)

[1] A declaration of immunity from God and His Messenger to the idolaters with whom you made a pact:

[2] 'Journey freely in the land for four months, and know that you cannot escape God, and that God degrades the disbelievers'.

[3] A proclamation from God and His Messenger to mankind on the day of the Greater Pilgrimage that God is free from obligation to the idolaters, and [so is] His Messenger. So, if you repent, it will be better for you; but if you turn away, then know that you cannot escape God. And give tidings to those who disbelieve of a painful chastisement.

[4] Excepting those of the idolaters with whom you have made a pact, and who have not diminished [their commitment to] you in anyway, nor supported anyone against you; [as for these] fulfil your pact with them until the term. Truly God loves those who fear [Him].

[5] Then, when the sacred months have passed, slay the idolaters wherever you find them, and take them, and confine them, and lie in wait for them at every place of ambush. But if they repent, and establish prayer and pay the alms, then leave their way free. God is Forgiving, Merciful.

[6] And if any one of the idolaters seeks your protection, then grant him protection so that he might hear the words of God and afterward convey him to his place of security - that is because they are a people who do not know.

[7] How can the idolaters have a pact with God and His Messenger, except for those with whom you made a pact at the Sacred Mosque? So long as they are true to you, be true to them. Truly God loves the God-fearing.

[8] How, when, if they get the better of you, they do not respect any bond or treaty with regard to you, pleasing you with their tongues, while their hearts refuse, and most of them are wicked.

[9] They have purchased with the signs of God a small price, and have barred [people] from His way. Truly evil is that which they are wont to do.

[10] They respect neither bond [of kinship] nor treaty with regard to a believer; those, they are the transgressors.

[11] Yet if they repent and establish prayer and pay the alms, then they are your brothers in religion; and We detail the signs for a people who know.

[12] But if they break their oaths after [making] their pact and assail your religion, then fight the leaders of unbelief - verily they have no [binding] oaths, so that they might desist.

[13] Will you not fight a people who broke their oaths and intended to expel the Messenger - initiating against you first? Are you afraid of them? God is more worthy of your fear if you are believers.

[14] Fight them, and God will chastise them at your hands, and degrade them, and He will give you victory against them, and He will heal the breasts of a people who believe.

[15] And He will remove the rage in their hearts. God turns [in forgiveness] to whomever He will. And God is Knowing, Wise.

[16] Or did you suppose that you would be left [in peace] when God does not yet know those of you who have struggled and have not taken, besides God and His Messenger and the believers, an intimate friend? And God is aware of what you do.

[17] It is not for the idolaters to attend God's places of worship, bearing witness, against themselves, to unbelief; those, their works have failed, and in the Fire they shall abide.

[18] Only he shall attend God's places of worship who believes in God and the Last Day, and observes prayer, and pays the alms, and fears none but God alone; it may be that those will be among the rightly guided.

[19] Do you reckon the giving of water to pilgrims and the attendance of the Sacred Mosque to be the same

as he who believes in God and the Last Day and struggles in the way of God? They are not equal in God's sight; and God guides not the evildoing folk.

[20] Those who believe, and have emigrated, and have struggled in the way of God with their possessions and their lives are greater in degree with God; and those, they are the triumphant.

[21] Their Lord gives them good tidings of mercy from Him and beatitude; for them shall be gardens wherein is enduring bliss,

[22] therein they shall abide forever. Surely with God is a tremendous reward.

[23] O you who believe, do not take your fathers and brothers for your friends, if they prefer disbelief over belief; whoever of you takes them for friends, such are the evildoers.

[24] Say: 'If your fathers, and your sons, and your brothers, and your wives, and your clan, and the possessions which you have acquired, and merchandise for which you fear there may be no sale, and dwellings which you love, are dearer to you than God and His Messenger and struggling in His way, then wait until God brings about His command. And God does not guide the wicked folk'.

[25] God has already helped you on many fields, and on the day of Hunayn, when your vast numbers were pleasing to you; but it availed you nothing and the earth, for all its breadth it was straitened for you; then you turned back, retreating.

[26] Then God sent down His Spirit of Peace upon His Messenger and upon the believers; and He sent down legions you did not see, and chastised the disbelievers, and that is the requital of the disbelievers.

[27] Then afterwards God will relent to whom He will. And God is Forgiving, Merciful.

[28] O you who believe, the idolaters are indeed unclean, so do not let them come near the Sacred Mosque after this year of theirs. If you fear impoverishment, God will surely enrich you from His bounty, if He will. God is Knowing, Wise.

[29] Fight those who do not believe in God, nor in the Last Day, and who do not forbid what God and His Messenger have forbidden, nor do they practise the religion of truth, from among of those who have been given the Scripture, until they pay the jizya tribute, readily being subdued.

[30] The Jews say: Ezra is the son of God; and the Christians say: The Messiah is the son of God. That is the utterance of their mouths, imitating the utterances of those who disbelieved before [them]. God assail them! How they are deviated!

[31] They have taken their rabbis and their monks as lords beside God and the Messiah, son of Mary, when they were not commanded, except to worship One God: there is no god except Him; glory be to Him above what they associate [with Him].

[32] They desire to extinguish God's light with their tongues; and God refuses but to perfect His light, even though the disbelievers be averse.

[33] He it is Who has sent His Messenger with the guidance and the religion of truth, that He may manifest it over every religion, even though the disbelievers be averse.

[34] O you who believe, many of the rabbis and monks indeed consume people's goods by false means, and bar from the way of God. And those who hoard up gold and silver, and do not expend them in the way of God - give them tidings of a painful chastisement.

[35] On the day when it shall be heated in the fire of Hell and therewith their foreheads and their sides and their backs shall be branded, 'This is what you hoarded up for yourselves: so taste now what you used to hoard!'

[36] Verily the number of months with God is twelve months in the Book of God from the day that He created the heavens and the earth; four of them are sacred. That is the right religion. So do not wrong yourselves during them. And fight the idolaters altogether, even as they fight you altogether; and know that God is with those who fear Him.

[37] Postponement [of the sacred month] is only an excess of unbelief, whereby those who disbelieve are led astray, one year they make it profane, and hallow it another, that they may make up the number which God has hallowed; and so they profane what God has hallowed. Their evil deeds have been adorned for them; and God does not guide the disbelieving folk.

[38] O you who believe, what is wrong with you that, when it is said to you, 'Go forth in the way of God', you sink down heavily to the ground. Are you so content with the life of this world, rather than with the Hereafter? Yet the enjoyment of the life of this world is in the Hereafter but little.

[39] If you do not go forth, He will chastise you with a painful chastisement, and He will substitute [you with] another folk other than you, and you will not hurt Him at all; for God has power over all things.

[40] If you do not help him, [know that] God has already helped him, when the disbelievers drove him forth

- the second of two; when the two were in the cave - when he said to his companion, 'Do not despair; verily God is with us'. Then God sent down His Spirit of Peace upon him and supported him with legions you did not see; and He made the word of those who disbelieved the nethermost, and the Word of God was the uppermost. And God is Mighty, Wise.

[41] Go forth, light and heavy! Struggle in the way of God with your possessions and your lives: that is better for you, if only you knew.

[42] Had it been a near gain, and an easy journey, they would have followed you; but the distance was too great for them. Still they will swear by God, [saying]: 'Had we been able, we would have gone forth with you', destroying their souls, and God knows that they truly are liars.

[43] May God pardon you! Why do you give them leave, until it was clear to you which of them spoke the truth, and you knew those who were lying?

[44] Those who believe in God and the Last Day do not ask leave of you that they may struggle with their possessions and their lives; and God knows the pious.

[45] They alone ask leave of you who do not believe in God and the Last Day, and whose hearts are doubtful, so in their doubt they waver.

[46] If they had desired to go forth, they would have made some preparation for it, but God was averse that they should be sent forth, so He slowed them down, and it was said: 'Stay back with those who stay back!'

[47] Had they gone forth among you, they would only have caused you more trouble, and would have hurried to and fro among you, seeking to stir up sedition between you; and among you there are some who would listen to them; and God knows the evildoers.

[48] Indeed, they sought to stir up sedition already before, and scrutinised your affairs until the truth, came, and God's command prevailed, they still being averse.

[49] And there are some of them who say, 'Grant me leave, and do not lead me into temptation'. Surely they have [already] fallen into temptation! And surely Hell shall encompass the disbelievers.

[50] If good fortune befalls you, it vexes them; but if an affliction befalls you, they say, 'We took our precaution before; and they turn away, rejoicing.

[51] Say, 'Nothing shall afflict us but that which God has decreed for us; He is our Protector; in God let the believers put their trust'.

[52] Say: 'Are you waiting for anything for us but one of the two fair things? We are waiting in your case too, for God to afflict you with a chastisement from Him, or at our hands. So wait, we are also waiting with you'.

[53] Say: 'Expend willingly or unwillingly, it shall not be accepted from you; you are surely a wicked folk'.

[54] And nothing prevents their expenditure from being accepted from them, but that they have disbelieved in God and His Messenger, and that they do not come to [perform] prayer save as idlers, and that they do not expend without their being reluctant.

[55] So do not let their wealth or their children please you: God only desires thereby to chastise them in the life of this world, and that their souls should depart while they are disbelievers.

[56] And they swear by God that they truly are of you; but they are not of you; they are a folk who are afraid.

[57] If they could find a shelter, or some caverns, or any place to enter, they would turn and bolt away to it.

[58] Some of them defame you concerning the voluntary almsgivings; if they are given a share of them, they are content, but if they are given none then they are enraged.

[59] If only they had been content with what God and His Messenger have given them, and had said, 'Sufficient for us is God; God will give us from His bounty, and His Messenger [will also give us]; to God we are suppliants'.

[60] The voluntary almsgivings are only for the poor and the needy, and those who work with them, and those whose hearts are to be reconciled, and for slaves, and for the debtors, for the way of God, and for the traveller - a duty imposed by God. And God is Knower, Wise.

[61] And of them are those who injure the Prophet, saying, 'He is only a listener!' Say: 'A listener to good for you, one who believes in God and has faith, in the believers, and who is a mercy to those of you who believe. Those who injure God's Messenger, for them there is a painful chastisement'.

[62] They swear by God to you, so that they might please you, but God and His Messenger are more deserving that they should please them, if they are believers.

[63] Do they not know that, whoever opposes God and His Messenger, for him shall be the fire of Hell to abide therein? That is the great abasement.

[64] The hypocrites are cautious, lest a sūra should be revealed to them, informing them of what is in their [the hypocrites'] hearts. Say: 'Keep mocking! God will bring out that of which you are fearful.

[65] And if you question them, assuredly they will say, 'We were only engaging [in idle talk] and jesting', Say: 'Were you then mocking God, and His signs, and His Messenger?

[66] Make no excuses. You have disbelieved after believing. If We forgive a party of you, We will chastise another party because they were sinners'.

[67] The hypocrites, both men and women, are of one another; they enjoin indecency, and forbid decency; and they withhold their hands shut; they have forgotten God, so He has forgotten them. Truly the hypocrites, they are the wicked.

[68] God has promised the hypocrites, both men and women, and the disbelievers, the fire of Hell, to abide therein: it will suffice them. And God has cursed them, and theirs will be a lasting chastisement.

[69] Like those before you, who were far mightier than you, and more abundant in wealth and children. They enjoyed their share. So you enjoy your share, just as those before you enjoyed their share, and you indulge [in vain talk], just as they indulged [in vain talk]. Those, their works have become invalid in this world and in the Hereafter; and those, they indeed are the losers.

[70] Has not the tidings of those before them reached them — the folk of Noah, and `ād, and Thamūd, and the folk of Abraham, and the dwellers of Midian, and the Deviant [cities]? Their messengers brought them clear proofs. God would never have wronged them, but they wronged themselves.

[71] And the believers, both men and women, are allies of one another; they enjoin decency and forbid indecency; they observe prayer and pay the alms, and they obey God and His Messenger. Those, God will have mercy on them. Truly God is Mighty, Wise.

[72] God has promised the believers, both men and women, Gardens underneath which rivers flow, to abide therein, and blessed dwellings in the Gardens of Eden, and beatitude from God is greater. That is the supreme triumph.

[73] O Prophet, struggle against the disbelievers and the hypocrites, and be harsh with them; for their abode will be Hell, an evil journey's end!

[74] They swear by God that they said nothing; but they did indeed say the word of disbelief and did disbelieve after their submission [to God]. And they purposed that which they never attained; and they were only spiteful that God and His Messenger should have enriched them of His bounty. So if they repent, it will be better for them; but if they turn away, God will chastise them with a painful chastisement in this world and in the Hereafter, and they have none on earth as protector or helper.

[75] And some of them have made a covenant with God [saying]: 'If He gives us of His bounty, we will give voluntary alms and become of the righteous'.

[76] Yet when He gave them of His bounty, they became niggardly with it and turned away in aversion.

[77] So He made the consequence in their case hypocrisy in their hearts, until the day they meet Him, because they failed God in what they promised Him and because they lied.

[78] Did they not know that God knows their secret and their confidential talks, and that God is the Knower of the hidden things?

[79] Those who find fault with the believers who offer alms voluntarily, and such as find nothing [to offer] but their endeavours; and deride them - God [Himself] derides them, and theirs will be a painful chastisement.

[80] Ask forgiveness for them, or do not ask forgiveness for them. If you ask forgiveness for them seventy times, God will not forgive them. That is because they disbelieved in God and His Messenger; and God does not guide the wicked folk.

[81] Those who were left behind rejoiced at remaining behind the Messenger of God, and were averse to striving with their wealth and their lives in the way of God. And they said, 'Do not go forth in the heat!' Say: 'The fire of Hell is hotter, did they but understand'.

[82] But let them laugh a little and weep much as a requital for what they used to earn.

[83] So if God brings you back to a party of them, and they ask leave of you to go forth, say: 'You shall never more go forth with me, and you shall never fight with me against an enemy. You were content to stay behind the first time, so stay behind with those who stay behind'.

[84] And never pray over any one of them when he is dead, nor stand over his grave; lo! they disbelieved in God and His Messenger, and died while they were wicked.

[85] And let not their wealth and their children please you; God desires only to chastise them thereby in this world, and that their souls should depart while they are disbelievers.

[86] And when a sūra is revealed, saying: 'Believe in God and strive with His Messenger', the affluent among them ask leave of you, saying, 'Leave us to be with those who sit at home'.

[87] They are content to be with those who stay behind and a seal has been set upon their hearts, so they do not understand.

[88] But the Messenger and those who believe with him strive with their wealth and their lives: for them are the good things; those, they are the successful.

[89] God has prepared for them Gardens underneath which rivers flow, to abide therein: that is the supreme triumph.

[90] And those Bedouins who had an excuse, asking for leave. And those who lied to God and His Messenger, stayed behind - a painful chastisement shall befall those of them who disbelieve.

[91] As for the weak, and the sick, and those who find nothing to expend, no blame falls upon them if they remain true to God and to His Messenger. There is no way [of blame] against those who are virtuous. And God is Forgiving, Merciful.

[92] Nor against those who, when they came to you so that you might give them a mount - you having said to them, 'I cannot find [a mount] whereon to mount you' turned back, their eyes flowing with tears for sorrow that they could not find the means to expend.

[93] The way [of blame] is only against those who ask leave of you when they are rich. They are content to be with those who stay behind and God has set a seal on their hearts, so that they do not know.

[94] They will make excuses to you when you return to them. Say, 'Do not make excuses; we will never believe you! God has already told us tidings of you. And God will see your work, and [so will] His Messenger, then you will be returned to the Knower of the unseen and the visible, and He will tell you what you used to do'.

[95] They will swear to you by God, when you turn back to them, so that you may leave them be. So leave them be, for they are an abomination, and their abode shall be Hell, as requital for what they used to earn.

[96] They will swear to you, that you may be satisfied with them; but if you are satisfied with them, God will surely not be satisfied with the wicked folk.

[97] The Bedouins are more intense in unbelief and hypocrisy, and are more likely not to know the bounds of what God has revealed to His Messenger; and God is Knower, Wise.

[98] And of the Bedouins there is he who takes what he expends as a penalty, and awaits for you [evil] turns of fortune for you. Theirs shall be the evil turn of fortune. And God is Hearer, Knower.

[99] And of the Bedouins there is he who believes in God and the Last Day, and takes what he expends as [pious] offerings to bring [him] nearer to God, and to [secure] the prayers of the Messenger. Surely these will bring them nearer. God will admit them into His mercy. Truly God is Forgiving, Merciful.

[100] And the first to lead the way, of the Emigrants and the Helpers, and those who follow them by being virtuous, God will be pleased with them, and they will be pleased with Him; and He has prepared for them Gardens - with rivers flowing beneath them to abide therein forever: that is the supreme triumph.

[101] And among those around you of the Bedouins there are hypocrites, and among the townspeople of Medina, who are obstinate in hypocrisy. You do not know them but We know them, and We shall chastise them twice, then they will be returned to a terrible chastisement.

[102] And [there are] others, who have confessed their sins, they have mixed a righteous deed with another that was bad. It may be that God will relent to them. Truly God is Forgiving, Merciful.

[103] Take of their wealth some alms, to purify them and to cleanse them thereby, and pray for them; truly your prayers are a comfort for them. And God is Hearer, Knower.

[104] Do they not know that God is He Who accepts repentance from His servants and takes the voluntary alms, and that God is He Who is the Relenting and the Merciful?

[105] And say: 'Act for God will surely see your actions, and [so will] His Messenger and the believers, and you will be returned to the Knower of the unseen and the visible, and He will tell you what you used to do'.

[106] And [there are] others, who are deferred to God's command, whether He chastises them or relents to them; and God is Knower, Wise.

[107] And those who have chosen a mosque by way of harm, and disbelief, and to cause division among the believers, and as an outpost for those who waged war against God and His Messenger before, they will swear: 'We desired nothing but good'; and God bears witness that they are truly liars.

[108] Never stand there. A mosque which was founded upon piety from the first day is worthier for you to stand therein; in it are men who love to purify themselves; and God loves those who purify themselves.

[109] Is he who founded his building upon fear of God and beatitude better, or he who founded his building

upon the brink of a bank that is crumbling, so that it toppled with him into the fire of Hell? And God guides not the evildoing folk.

[110] The buildings which they have built will never cease to be a misgiving in their hearts unless their hearts are cut to pieces; and God is Knower, Wise.

[111] Indeed God has purchased from the believers their lives and their possessions, so that theirs will be [the reward of] Paradise: they shall fight in the way of God and they shall kill and be killed; that is a promise which is binding upon Him in the Torah and the Gospel and the Qur'ān; and who fulfils his covenant better than God? Rejoice then in this bargain of yours which you have made, for that is the supreme triumph.

[112] Those who repent, those who worship, those who give praise, those who fast, those who bow, those who prostrate themselves, those who enjoin decency and forbid to indecency, those who maintain God's bounds, and give good tidings to the believers.

[113] It is not for the Prophet, and those who believe, to ask forgiveness for the idolaters, even though they be kinsmen, after it has become clear to them that they are inhabitants of the Hell-fire.

[114] Abraham's prayer for the forgiveness of his father was only because of a promise he had made to him; but when it became clear to him that he was an enemy of God, he declared himself innocent of him; truly Abraham was soft of heart, forbearing.

[115] And God would never send a people astray after He had guided them, until He had made clear to them that which they should be wary of. Surely God is Knower of all things.

[116] Surely to God belongs the kingdom of the heavens and of the earth. He gives life and He makes to die; and you do not have besides God any protector or helper.

[117] God has truly relented to the Prophet and the Emigrants and the Helpers who followed him in the hour of hardship, after the hearts of a party of them had almost deviated, then He relented to them. Truly He is Gentle, Merciful to them.

[118] And to the three who were left behind when the earth was straitened for them, for all its breadth, and their souls were straitened for them; until they thought that there is no refuge from God except in Him. Then He turned [relenting] to them that they might also turn [in repentance]. Truly God is the Relenting, the Merciful.

[119] O you who believe, fear God and be with those who are truthful.

[120] It is not for the people of Medina and for the Bedouins [who dwell] around them to stay behind God's Messenger, and to prefer their lives to his life; that is because neither thirst nor toil nor hunger afflicts them in the way of God, nor tread they any tread that enrages the disbelievers, nor gain any gain from the enemy, but a righteous deed is therefore recorded for them. Truly God does not leave the wage of the virtuous to go to waste.

[121] Nor expend they any sum, small or great, nor do they cross a valley, but it is recorded for them that God may reward them the best of what they used to do.

[122] It is not for the believers to go forth altogether: why should not a party of every section of them go forth so that they may become learned in religion and that they may warn their folk when they return to them, so that they may beware?

[123] O you who believe, fight those of the disbelievers who are near to you, and let them find harshness in you, and know that God is with the pious.

[124] And whenever a sūra is revealed, there are some of them who say: 'Which of you has this increased in faith?' As for those who believe, it has increased them in faith and they rejoice.

[125] But as for those in whose hearts is sickness, it only adds abomination to their abomination, and they die while they were disbelievers.

[126] Do they not see that they are tested every year once or twice? Still they do not repent, nor do they remember.

[127] And whenever a sūra is revealed, they look at one another: 'Will anyone see you?' Then they turn away. God turns their hearts away because they are a folk who do not understand.

[128] Verily there has come to you a messenger from among yourselves for whom it is grievous that you should suffer; who is full of concern for you, to the believers full of pity, merciful.

[129] So if they turn away, say: 'God suffices me. There is no god except Him. Upon Him I rely, and He is the Lord of the Tremendous Throne'.

(Yûnus)

- [1] Alif lām rā'. Those are the signs of the wise Book.
- [2] Is it for the people a wonder that We have inspired a man from among them [saying]: 'Warn the people and give good tidings to those who believe that they have a prior [promise of] truth with their Lord'? The disbelievers say, 'Truly this is manifest sorcery'.
- [3] Truly your Lord is God Who created the heavens and the earth in six days, then He presided upon the Throne, directing affairs. There is no intercessor save after His permission; that is God, your Lord, so worship Him. Will you not remember?
- [4] To Him is the return of all of you: God's promise, in truth. Truly He originates creation, then recreates it that He may requite those who believe and perform righteous deeds, justly. And those who disbelieve, for them will be a draught of boiling water and a painful chastisement because they disbelieved.
- [5] He it is Who made the sun a radiance, and the moon a light, and determined it in stations so that you might know the number of the years and the reckoning. God did not create that, save in truth. He details the signs for a people who know.
- [6] Truly in the alternation of night and day, and [in] what God has created in the heavens and the earth there are signs for a people who fear.
- [7] Truly those who do not expect to encounter Us, and are content with the life of this world, and feel reassured in it, and those who are heedless of Our signs,
- [8] those, their abode will be the Fire because of what they used to earn.
- [9] Truly those who believe and perform righteous deeds, their Lord will guide them through their faith. Rivers will flow beneath them in the Gardens of Bliss,
- [10] their prayer therein: 'Glory be to You, O God!', and their greeting therein will be: 'Peace'. And their final prayer will be: 'Praise be to God, Lord of the Worlds'.
- [11] And if God should hasten for mankind evil as they would hasten good, their term [of life] would already have been concluded for them. But We leave those, who do not expect to encounter Us, to wander blindly in their insolence.
- [12] If misfortune should befall a man, he calls upon Us on his side, or sitting or standing; but when We have relieved him of his misfortune, he passes on, as if he had never called upon Us because of a misfortune that befell him. So is adorned for the prodigal that which they do.
- [13] And indeed We have destroyed generations before you, when they did evil, and their messengers brought them clear proofs; but they would not believe. So We shall requite the sinning folk.
- [14] Then We made you successors in the earth after them, that We might behold how you would behave.
- [15] And when Our clear verses are recited to them, those who do not expect to encounter Us, say, 'Bring a Qur'ān other than this, or change it'. Say, 'It is not for me to change it of my own accord. I only follow that which is revealed to me. Truly I fear, if I should disobey my Lord the chastisement of a dreadful day'.
- [16] Say: 'If God had willed I would not have recited it to you, nor would He have made it known to you. For I have already dwelt among you a [whole] lifetime before this [Qur'ān], so will you not understand?'
- [17] And who does greater evil than he who invents a lie against God or denies His signs? Surely, the sinners shall not prosper.
- [18] And they worship, besides God that which can neither hurt them, nor profit them; and they say, 'These are our intercessors with God'. Say: 'Would you tell God of what He does not know in the heavens or in the earth?' Glory be to Him!, and High be He exalted above what they associate!
- [19] Mankind was but one community; then they differed. And had it not been for a word that had already preceded from your Lord, it would have been decided between them regarding that over which they differed.
- [20] And they say, 'Why has a sign not been sent down on him from his Lord?' Then say, 'The Unseen belongs only to God. So wait. I am waiting with you'.
- [21] And when We made people taste of mercy after adversity that had afflicted them, behold! they have some plot concerning Our signs. Say: 'God is swifter at plotting; surely Our messengers are writing down that which you are plotting'.
- [22] He it is Who conveys you across the land and the sea, until when you are in ships and they sail with them with a fair breeze and they rejoice therein, there comes upon them a stormy wind, , and waves come on them from every side, and they think that they are overwhelmed, they call upon God, secure in their faith only to Him: 'If You deliver us from these, we shall verily be of the thankful'.
- [23] Yet when He has delivered them, behold! they are insolent in the earth wrongfully. O mankind, your insolence is only against yourselves,- enjoyment of the life of this world, then to Us is your return, and We

shall inform you of what you used to do.

[24] The likeness of the life of this world is only as water, which We send down from the heaven, then the plants of the earth mingle with it, whereof mankind eat, and cattle [eat] until, when the earth has taken on its ornaments, and has adorned itself, and its inhabitants think that they are masters of it, Our command comes upon it by night or day, and We make it as reaped corn, as though the previous day it had not flourished. Thus do We detail the signs for a people who reflect.

[25] And God summons to the Abode of Peace, and He guides whomever He wills to a straight path.

[26] For those who do good is the fairest reward and more; neither dust, nor ignominy shall overcome their faces. Those, they are the inhabitants of Paradise: therein they will abide.

[27] And for those who earn evil deeds, [there shall be] the requital of an evil deed by the like thereof; ignominy shall overcome them - they have no protector against God - as if their faces had been covered with strips of darkest night. Those, they are the inhabitants of the Fire: therein they will abide.

[28] And the day on which We shall gather them all together, then We shall say to those who associated others [with God]: 'In your place! You and your associates!' Then We shall make a separation between them; and their associates will say: 'It was not us that you were worshipping;

[29] God suffices as a witness between us and you, that indeed we were unaware of your worship'.

[30] There every soul shall experience what it did before, and they shall be returned to God, their rightful Lord, and that which they were inventing shall fail them.

[31] Say: 'Who provides for you out of the heaven, and the earth, or Who owns hearing and sight, and Who brings forth the living from the dead and brings forth the dead from the living, and Who directs affairs?' They will surely say: 'God'. Then say: 'Will you not then fear?'

[32] That then is God, your true Lord: so what is there, after truth, except error? How then are you turned away?

[33] Thus, the Word of your Lord is justified concerning those who are wicked that they do not believe.

[34] Say: 'Is there of those whom you associate [with God] one that originates creation, then recreated it?' Say: 'God originates creation, then recreates it. How then are you deviated?'

[35] Say: 'Is there of those whom you associate [with God] one that guides to the truth?' Say: 'God guides to the truth; is One Who guides to the truth more deserving of being followed, or one who does not guide, unless he is guided? So what is wrong with you, how do you judge?'

[36] And most of them follow nothing but conjecture; truly conjecture avails nothing against truth. Surely God is Knower of what they do.

[37] And this Qur'ān is not such as could ever be produced [by anyone] besides God; but it is a confirmation of what is before it, and a detailing of the Book, wherein is no doubt from the Lord of the Worlds.

[38] Or do they say, 'He has invented it?' Say: 'Then bring a sūra like it; and call upon whom you can besides God if you are truthful'.

[39] Nay, but they denied that, the knowledge whereof they did not comprehend; and whereof the interpretation has not yet come to them. So those who were before them denied. Behold then what was the consequence for the evildoers!

[40] And of them are some who believe in it and some who would never believe therein. And your Lord knows very well the corrupters.

[41] If they deny you, then say, 'Unto me is my work, and to you your work; you are innocent of what I do, and I am innocent of what you do'.

[42] And of them are some who listen to you. But will you make the deaf to hear even though they do not understand?

[43] And of them are some who look toward you. But will you guide the blind, even though they do not see?

[44] Verily God does not wrong mankind in any way, but mankind wrong themselves.

[45] And on the day when He shall gather them as if they had not tarried, but an hour of the day, recognising one another; those will verily have lost who denied the encounter with God, for they were not guided.

[46] And whether We show you something of that which We promise them, or We take you [to Us], to Us they shall return, and God, moreover, is Witness of what they do.

[47] And for every community there is a messenger. And when their messenger comes, judgement is passed between them justly, and they are not wronged.

[48] And they say: 'When will this promise come to pass, if you are truthful?'

[49] Say: 'I have no power to hurt myself, or to benefit, except as God might will. For every community there is an appointed time. When their time comes, they cannot put it off by a single hour, nor bring it

forward'.

[50] Say: 'Have you considered if His chastisement comes upon you by night or day, what is there of it that the sinners seek to hasten?'

[51] Is it [only] then, when it has come to pass, that you will believe therein? Now, when [until now] you have been hastening it on?'

[52] Then will it be said to those who were evildoers: 'Taste the everlasting chastisement! Are you requited for anything but what you used to earn?'

[53] And they ask you to tell them, 'Is it true?' Say: 'Aye, by my Lord! Verily it is true and you cannot escape'.

[54] And if each soul that has done wrong had all that is in the earth, it would offer it as ransom; and they will feel remorse within them when they see the chastisement; but it has been decided justly between them, and they are not wronged.

[55] Why, surely to God belongs all that is in the heavens and the earth. Why, surely God's promise is true, but most of them do not know.

[56] He gives life and makes to die, and to Him you shall be returned.

[57] O people! There has come to you an admonition from your Lord, and a healing for what is in the breasts, and a guidance, and a mercy for those who believe.

[58] Say: 'In the bounty of God, and in His mercy in that let them rejoice: it is better than what they hoard'.

[59] Say: 'Have you considered what provision God has revealed for you, how you have made some of it unlawful and some lawful?' Say: 'Has God given you permission, or do you invent lies concerning God?'

[60] And what do they suppose, those who invent lies concerning God, [will happen to them] on the Day of Resurrection? Truly God is Bountiful to mankind, but most of them do not give thanks.

[61] And you are not occupied with any business, nor do you recite anything regarding it by way of the Qur'ān, nor do you perform any action — but We are witnesses over you when you are engaged therein. And not so much as the weight of an atom in the earth or in the heaven escapes your Lord, nor what is less than that or greater, but it is in a clear Book.

[62] Assuredly God's friends, no fear shall befall them, neither shall they grieve.

[63] Those who believe and fear [God],

[64] Theirs are good tidings in the life of this world and in the Hereafter. There is no changing the Words of God; that is the supreme triumph.

[65] And let not what they say grieve you. Truly power belongs wholly to God. He is the Hearer, the Knower.

[66] Why, surely to God belongs all who are in the heavens and all who are in the earth. Those who call upon besides God are not following associates: they are following nothing but conjecture, and they are only telling lies.

[67] He it is Who made for you the night that you should rest therein, and the day to see. Surely in that are signs for a folk who are able to hear.

[68] They say, 'God has taken [to Him] a son'. Glory be to Him! He is Independent. To Him belongs all that is in the heavens and all that is in the earth. You have no warrant for this. Do you say about God what you do not know?

[69] Say: 'Truly those who invent lies concerning God shall not prosper'.

[70] Enjoyment in this world, then to Us is their return, then We shall make them taste terrible chastisement because they used to disbelieve.

[71] And recite to them the story of Noah when he said to his people, 'O my people, if my sojourn is too great [to bear] for you, as is my reminding you by the signs of God, in God have I put my trust; so decide upon your course of action together with your associates, then let not your decision be a secret between you; then implement it against me, and do not put it off.

[72] But if you turn away, I have not asked you for any wage: my wage falls only on God, and I have been commanded to be of those who submit [to God]'.

[73] But they denied him, so We saved him and those with him in the Ark, and made them successors, and We drowned those who denied Our signs. Behold then the nature of the consequence for those who had been warned!

[74] Then, after him We sent messengers to their people, and they brought them clear proofs, but it was not for them to believe in that which they had denied before. Thus do We seal the hearts of the transgressors.

[75] Then, after them, We sent Moses and Aaron to Pharaoh and his council with Our signs, but they were

disdainful and were a sinful folk.

[76] So, when the Truth came to them from Us, they said, 'Surely this is manifest sorcery'.

[77] Moses said, 'Do you say [so] of the Truth when it has come to you? Is this sorcery? Now sorcerers do not prosper'.

[78] They said, 'Have you come to us to divert us from what we found our fathers following, and that yours both might be the greatness in the land? We will not believe you two'.

[79] And Pharaoh said, 'Bring me every cunning sorcerer'.

[80] And when the sorcerers came, Moses said to them, 'Cast your cast!'

[81] Then, when they had cast, Moses said, 'What have you brought? Sorcery? Verily God will bring it to nothing. Truly God does not make right the work of those who do corruption.

[82] And God will vindicate the Truth by His words, however much the sinners be averse'.

[83] But with Moses, none believed save a few descendants of his folk, out of fear of Pharaoh and their council, that he [Pharaoh] might persecute them; and truly Pharaoh was despotic in the land, and truly he was of the prodigal.

[84] And Moses said, 'O my people, if you have believed in God then put your trust in Him, if you have [truly] submitted [to Him]'.

[85] So they said, 'In God we have put our trust. Our Lord, make us not a [cause of] temptation for the evildoing folk;

[86] and deliver us by Your mercy from the unbelieving folk'.

[87] And We inspired Moses and his brother [saying]: 'Appoint houses for your people in Egypt and make your houses oratories, and establish worship; and give good tidings to the believers'.

[88] And Moses said, 'Our Lord, You have indeed given Pharaoh and his council splendour and riches in the life of this world. Our Lord, that they may lead [people] astray from Your way. Our Lord, obliterate their riches and harden their hearts so that they do not believe until they see the painful chastisement'.

[89] He said, 'Your prayer has been answered. So the two of you remain upright, and do not follow the way of those who have no knowledge'.

[90] And We brought the Children of Israel across the sea; and Pharaoh pursued them together with his hosts, in insolence and transgression until, when the [fate of] drowning overtook him, he said, 'I believe that there is no god save Him in whom the Children of Israel believe, and I am of those who submit [to Him]'.

[91] Now, when hitherto you have disobeyed and been of those who do corruption?

[92] But this day We shall save you in your body that you may be, for those after you a sign. And truly most people are heedless of Our signs'.

[93] And verily We appointed for the Children of Israel an excellent abode, and We provided them with good things; and they did not differ, until the knowledge came to them. Truly your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

[94] So, if you are in doubt concerning what We have revealed to you, then question those who read the Scripture before you. Verily the Truth from your Lord has come to you; so do not be of the waverers.

[95] And do not be of those who deny God's signs and so be of the losers.

[96] Truly those against whom your Lord's Word is justified will not believe,

[97] though every sign come to them, until they see the painful chastisement.

[98] If only there had been one town that believed and profited by its belief - except for the people of Jonah: when they believed, We removed from upon them the chastisement of degradation in the life of this world and We gave them comfort for a while.

[99] And if your Lord willed, all who are in the earth would have believed together. Would you then compel people until they are believers?

[100] And it is not for any soul to believe save by the permission of God, and He causes abomination to fall upon those who have no understanding.

[101] Say: 'Behold what is in the heavens and in the earth!' But signs and warners do not avail a folk who will not believe.

[102] What do they await, but the like of the days of those who passed away before them? Say: 'Then await: I shall indeed be with you among the waiting'.

[103] Then We shall deliver Our messengers and the believers. In like manner it is incumbent upon Us to deliver the believers.

[104] Say: 'O people, if you are in doubt of my religion, then [know that] I do not worship those whom you worship besides God; but I worship God Who will take you to Him, and I have been commanded to be of the

believers.

[105] And: "Set your purpose for religion, as a hanīf, and do not be of the idolaters;

[106] and do not call upon besides God, that which can neither profit you, nor hurt you; for if you do, then you will surely be of the evildoers.

[107] And if God afflicts you with some hurt, there is none who can remove it save Him; and if He desires good for you, there is none who can repel His bounty. He strikes with it whomever He will of His servants". He is the Forgiving, the Merciful'.

[108] Say: 'O people, the Truth has come to you from your Lord. So whoever is guided, is guided only for the sake of his own soul, and whoever errs, errs only against it. And I am not a guardian over you'.

[109] And follow what is revealed to you, and endure [patiently] until God give judgement, and He is the Best of Judges.

(Hūd)

[1] Alif lām rā': [This is] a Book whose verses have been set out clearly, and then detailed from One Wise, Informed,

[2] [Saying:] 'Worship none but God. Truly I am to you a warner from Him, and a bearer of good tidings'.

[3] And [bidding you]: 'Ask forgiveness of your Lord, then repent to Him, and He will give you fair enjoyment until a time appointed, and He will give every person of merit, [the due for] his merit. But if you turn away, I fear for you the chastisement of an awful day.

[4] Unto God is your return, and He has power over all things'.

[5] Lo! they fold up their breasts that they may hide from Him; lo! the moment they cover themselves with their garments, He knows what they keep hidden and what they proclaim. Truly He knows what is in the breasts [of men].

[6] And there is not a creature in the earth but the sustenance thereof rests on God. And He knows its habitation and its repository. All is in a manifest Book.

[7] And He it is Who created the heavens and the earth in six days - and His Throne was upon the water - that He might try you, which of you is best in conduct. And if you were to say, 'Truly you shall be raised again after death', those who disbelieve will say, 'This is nothing but manifest sorcery'.

[8] And if we postpone the chastisement for them until a reckoned time, they will surely say, 'What is detaining it?' Verily on the day when it comes to them, it cannot be averted from them, and that which they derided shall surround them.

[9] And if We cause man to taste some mercy from Us, and then wrest it from him, lo! he is despairing, ungrateful.

[10] But if We cause him to taste prosperity after some misery that had befallen him, assuredly he will say, 'The ills have gone from me'; lo! he is exultant, boastful;

[11] save those who endure [patiently] and perform righteous deeds; theirs will be forgiveness and a great reward.

[12] Perhaps, you might [think to] leave out some of what is revealed to you, and that your breast should be straitened by it, because they say, 'Why has a treasure not been sent down for him, or an angel not come with him?' You are but a warner, and God is Guardian over all things.

[13] Or do they say, 'He has invented it?' Say: 'Then bring ten sūras the like thereof, invented, and call upon whom you can beside God if you are truthful'.

[14] Then, if they do not answer you, know that it has been revealed only in God's knowledge, and that there is no god save Him. Will you then submit?

[15] He who desires the life of this world and its adornment - We shall repay them their deeds in it, and therein they shall not be defrauded.

[16] Those are they for whom there is nothing in the Hereafter but the Fire; what they contrive will have failed therein, and useless is that which they used to do.

[17] Is he who relies on a clear proof from his Lord - [a clear proof] which is followed by a witness from Him, and before it was the Book of Moses as an example and a mercy? Those they believe in it; but he who disbelieves in it of the partisans, the Fire shall be his appointed place. So do not be in doubt concerning it. Truly it is the Truth from your Lord, but most of mankind do not believe.

[18] And who does greater wrong than he who invents a lie concerning God? Those, they shall be brought before their Lord and the witnesses will say: 'These are they who lied concerning their Lord'. Surely the curse of God is upon the wrong-doers;

[19] they who bar [people] from God's way, desiring [to have] it crooked; and in the Hereafter they are disbelievers.

[20] Such will not escape in the earth and, beside God they [can] have no allies. For them the chastisement will be double. They could not hear, nor did they use to see.

[21] Such are they who have lost their souls, and that which they used to invent, has failed them.

[22] Without doubt they will be the greatest losers in the Hereafter.

[23] Truly those who believe and perform righteous deeds and humble themselves before their Lord: such will be the inhabitants of Paradise, abiding therein.

[24] The likeness of the two parties is as the blind and the deaf and the one who sees and the one who hears are they equal in likeness? Will you not then remember?

[25] And verily We sent Noah to his people [and he said]: 'I am for you a clear warner.

[26] Worship none but God. Lo! I fear for you the chastisement of a painful day'.

[27] The council of his people who disbelieved, said: 'We see you but a mortal like us, and we see not that any follow you save the vilest among us, [through] rash opinion. We do not see that you have any merit over us; nay, we deem you liars'.

[28] He said, 'O my people, have you considered if I am [acting] upon a clear proof from my Lord and He has given me mercy from Him, and it has been obscured from you, can we compel you to it, while you are averse to it?

[29] And O my people, I do not ask of you any wealth for this. My wage falls only upon God and I will not drive away those who believe; they shall surely meet their Lord. But I see you are a people who are ignorant.

[30] And O my people, who would help me against God if I drive them away? Will you not then remember?

[31] And I do not say to you, "I possess the treasure houses of God" nor, "I have knowledge of the Unseen"; nor do I say, "I am an angel". Nor do I say to those whom your eyes scorn that God will not give them any good — God knows best what is in their souls. Lo! then indeed I would be of the evildoers'.

[32] They said, 'O Noah, you have disputed with us and disputed with us at length, so bring upon us that wherewith you are threatening us if you are of the truthful'.

[33] He said, 'Only God will bring it upon you, if He wills; and you cannot escape Him.

[34] And my counsel will not benefit you if I desire to counsel you when God desires to keep you astray. He is your Lord and to Him you will be brought back'.

[35] Or do they say, 'He has invented it'? Say: 'If I have invented it, then my crime will be upon me; and I am innocent of what you commit'.

[36] And it was revealed to Noah that: 'None of your people will believe except he who has already believed. Do not be distressed because of what they do.

[37] Build the Ark under Our eyes and by Our inspiration, and do not address Me concerning those who have done evil; lo! they shall be drowned'.

[38] And he was building the Ark and whenever a council of his people passed him, they scoffed at him. He said, 'Though you scoff at us, yet we scoff at you, even as you scoff;

[39] and you shall know to whom will come a chastisement degrading him, and upon whom an enduring chastisement will fall'.

[40] Such that when Our command came and the oven gushed forth, We said, 'Load therein of every kind two, and your family save those against whom the Word has already gone forth, and those who believe'. And none but a few believed with him.

[41] And he said, 'Embark therein! In the Name of God be its course and its mooring. Truly my Lord is Forgiving, Merciful'.

[42] And it sailed with them amid waves like mountains, and Noah called out to his son, who was standing away, 'O my son, embark with us and do not be with the disbelievers!'

[43] He said, 'I shall take refuge in a mountain that will protect me from the water.' Said he, 'This day there is none that can protect from God's command, except him on whom He has mercy'. And the waves came between them, so he was among the drowned.

[44] And it was said, 'O earth, swallow your waters, and O heaven, abate!' And the waters subsided. And the affair was accomplished and it settled upon al-Jūdi; and it was said: 'Away with the evildoing folk!'

[45] And Noah called out to his Lord and said, 'My Lord, lo! my son is of my family, and truly Your promise is the Truth, and You are the Most Just of Judges'.

[46] He said: 'O Noah, lo! he is not of your family; lo! it is not a righteous deed. So do not ask of Me that

whereof you have no knowledge. I admonish you lest you be among the ignorant'.

[47] He said, 'My Lord, I seek refuge in You that I should ask of You that whereof I have no knowledge. Unless You forgive me and have mercy on me I shall be among the losers'.

[48] It was said, 'O Noah, go down in peace from Us and blessings upon you and upon some communities [that will spring] from those with you. And [there will be other] communities to whom We shall give enjoyment, and then a painful chastisement will befall them'.

[49] Those are of the tidings of the Unseen, which We inspire in you. You yourself did not know it, nor did your people [know it] before this. So be patient. Truly the sequel is for those who are God-fearing.

[50] And to 'ād their brother Hūd. He said, 'O my people, worship God! You have no god other than He. You do but invent.

[51] O my people, I do not ask of you any wage for it. Lo! my wage falls only upon Him Who originated me. Will you not understand?

[52] And, O my people, ask forgiveness of your Lord, then turn to Him repentant; He will release the sky upon you in abundance, and He will add to you strength to your strength. Do not turn away as sinners'.

[53] They said, 'O Hūd, you have not brought us any clear proof, and we are not going to forsake our gods on [the basis of] your saying, and we are not believers in you.

[54] We say nothing, save that one of our gods has possessed you in some evil way'. He said, 'Lo! I call God to bear witness, and you, bear witness also, that I am innocent of what you associate,

[55] beside Him; so plot against me all together, then give me no respite.

[56] Truly I have put my trust in God, my Lord and your Lord; there is no creature, but He takes it by the forelock. Surely my Lord is on a straight path.

[57] And if you turn away, still I have conveyed to you that wherewith I was sent to you, and my Lord will set in place of you a folk other than you. You cannot injure Him in any way. Truly My Lord is Preserver over all things'.

[58] And when Our command came to pass We delivered Hūd and those who believed with him by a mercy from Us, and We delivered them from a harsh chastisement.

[59] And that was 'ād: they knowingly denied the signs of their Lord and disobeyed His messengers; and they followed the command of every rebellious tyrant.

[60] And a curse was made to follow them in this world and on the Day of Resurrection. 'Lo! 'ād disbelieved in their Lord. Lo! away with 'ād, the folk of Hūd!'

[61] And to Thamūd, their brother Sālih. He said, 'O my people, worship God! You have no god other than He. He it is Who produced you from the earth, and has given you to live therein; so ask forgiveness of Him, then turn to Him repentant. Truly my Lord is Near, Responsive'.

[62] They said, 'O Sālih, you had been one of promise among us before this. Do you forbid us to worship what our fathers worshipped? Truly we are in grave doubt concerning that to which you are calling us'.

[63] He said, 'O my people, have you considered: if I am [acting] upon a clear proof from my Lord, and He has given me from Him mercy, who will help me against God if I disobey Him? You would only be adding to my loss.

[64] And, O my people, this is the she-camel of God, a sign for you. Leave her to eat in God's earth and do not cause her any harm, lest you be seized by a near chastisement'.

[65] But they hamstrung her, and he said, 'Enjoy [yourselves] in your dwellings for three days. That is a promise that will not be belied'.

[66] So, when Our command came, We delivered Sālih and those who believed with him by a mercy from Us, and from the ignominy of that day. Truly your Lord is the Strong, the Mighty.

[67] And those who did evil were seized by the Cry, so that they ended up lying lifeless prostrate in their habitations,

[68] as if they had not dwelt there: 'Lo! Thamūd disbelieved in their Lord, lo! away with Thamūd!'

[69] And verily Our messengers came to Abraham with good tidings. They said, 'Peace!' He said, 'Peace!', did not delay to bring a roasted calf.

[70] And when he saw their hands not reaching to it, he was suspicious of them and conceived a fear of them. They said, 'Fear not. Lo! we have been sent to the people of Lot'.

[71] And his wife, standing by, laughed; and so We gave her the good tiding of Isaac, and, after Isaac, of Jacob.

[72] She said, 'Woe to me! Shall I bear a child when I am an old woman, and this my husband is an old man? Truly this is a strange thing'.

[73] They said, 'Are you astonished by God's command? The mercy of God and His blessings be upon you, people of the House! Truly He is Praised, Glorious!'

[74] And when the awe departed from Abraham and the good tiding came to him, he began to plead with Us concerning the people of Lot.

[75] Assuredly Abraham was forbearing, imploring, penitent.

[76] 'O Abraham, desist from this. Truly your Lord's command has gone forth, and truly there will come upon them a chastisement which cannot be repelled'.

[77] And when Our messengers came to Lot, he was distressed, and felt constrained in his power to protect them, and he said, 'This is a distressful day'.

[78] And his people came to him, running towards him - and previously they had been committing abominations. He said, 'O my people! Here are my daughters; they are purer for you. So fear God, and do not degrade me before my guests. Is there not among you any upright man?'

[79] They said, 'You know full well that we have no right to your daughters, and you know well what we desire'.

[80] He said, 'Would that I had strength to resist you or could resort to some strong support!'

[81] They said, 'O Lot, truly we are messengers of your Lord. They shall not reach you, so travel with your family during a part of the night, and let not one of you turn round, except for your wife: lo! she shall be smitten by that which smites them. Truly their tryst is [for] the morning: is the morning not nigh [enough]?'

[82] So when Our command came to pass, We made their uppermost the nethermost, and We rained upon them stones of baked clay, one after another,

[83] marked with your Lord, and they are not far from the evildoers.

[84] And to Midian their brother Shu'ayb. He said, 'O my people, worship God! You have no god other than He. And diminish not the measure or the weight. I see you in prosperity; and I fear for you the chastisement of a besetting day.

[85] O my people, give full measure and weight in justice, and do not defraud people in respect of their goods, and do not be degenerate in the land, working corruption.

[86] The remainder [which is] from God is better for you if you are believers; and I am not a guardian over you'.

[87] They said: 'O Shu'ayb, does your [way of] prayer command you that we should leave what our fathers [used to] worship, or to do as we will with our goods? You are indeed the forbearing, the right-guided'.

[88] He said, 'O my people, have you considered that I might be [acting] upon a clear proof from my Lord and that He has provided me with fair sustenance from Him? And I do not desire to be inconsistent in what I forbid you. I desire only to set things right so far as I am able. My success is only with God. In Him I trust and to Him I turn [repentant].

[89] And, O my people, let not the breach with me make you deserve that there befall you the like of what befell the people of Noah, or the people of Hūd, or the people of Sālih, and the people of Lot are not far away from you.

[90] And ask forgiveness of your Lord, then repent to Him. Truly my Lord is Merciful, Affectionate'.

[91] They said: 'O Shu'ayb, we do not understand much of what you say. Truly we see you are weak among us, and were it not for your clan, we would have stoned you; for you are not powerful for us'.

[92] He said, 'O my people, is my clan more venerable in your sight than God? And do you put Him behind you, neglected? Truly my Lord encompasses what you do.

[93] And, O my people, act according to your ability, lo! I [too] am acting. You will soon know upon whom will come the chastisement that will abase him, and who is a liar. And sit in watch: I too will be with you watching'.

[94] And when Our command came, We delivered Shu'ayb and those who believed with him by a mercy from Us; and the Cry seized those who were evildoers and they ended up lying lifeless prostrate in their habitations,

[95] as if they had never dwelt there: 'Lo! Away with Midian, just as Thamūd was done away with!'

[96] And verily We sent Moses with Our signs and a clear warrant,

[97] to Pharaoh and his council; but they followed Pharaoh's command, and Pharaoh's command was not right-guided.

[98] He will go before his people on the Day of Resurrection, and he will lead them to the Fire - an evil place for those entering it!

[99] And a curse was made to follow them in this [world], as well as on the Day of Resurrection - evil is the

assistance offered!

[100] That is [something] of the tidings of the towns, which We relate to you. Some of them are standing, and some have been cut down.

[101] And We did not wrong them, but they wronged themselves. Their gods did not avail them in any way, those [gods] upon whom they called besides God, when the command of your Lord came; and they [their gods] did not increase them in anything but ruin.

[102] Such is the seizing of your Lord when He seizes the towns while they are doing wrong. Truly His seizing is painful, severe.

[103] There is indeed in that a sign for him who fears the chastisement of the Hereafter: that is a day to which mankind will be gathered, and that is a day witnessed.

[104] And We do not defer it but to a term [already] reckoned.

[105] The day it comes, no soul shall speak except by His permission. Some of them will be wretched, and [some] joyous.

[106] As for those who are damned, they will be in the Fire; their lot therein will be wailing and sighing;

[107] abiding therein for as long as the heavens and the earth endure, except what your Lord may will.

Truly your Lord is Doer of what He desires.

[108] And as for those who are fortunate they shall be in Paradise, abiding therein for as long as the heavens and the earth endure except what your Lord may will, an endless bounty.

[109] So do not be in doubt concerning what these [folk] worship. They worship only as their fathers worshipped before, and We shall surely pay them their whole due, undiminished.

[110] And We verily gave Moses the Scripture, but differences arose concerning it; and were it not for a word that went forth from your Lord, the case would have been decided between them; and truly they are in grave doubt concerning it.

[111] And assuredly to each, verily your Lord will pay for his works in full. Truly He is Aware of what they do.

[112] So remain upright as you have been commanded, and he who repents with you; and do not transgress. Truly He sees what you do.

[113] And do not incline toward the evildoers, lest the Fire touch you, and you have, besides God, no protectors; and then you will not be helped.

[114] And establish prayer at the two ends of the day, and in some watches of the night. Indeed good deeds annul misdeeds. That is a remembrance for the mindful.

[115] And be patient, for indeed God does not waste the wage of those who are virtuous.

[116] If only there had been among the generations before you men possessing a remnant [of good sense], forbidding corruption in the earth, except a few of those whom We delivered from among them. But those who did wrong followed that by which they were made profligate, and were sinners.

[117] Yet your Lord would never destroy the towns through injustice, while their inhabitants were righteous.

[118] Had your Lord willed, He would have made mankind one community, but they continue to differ,

[119] except those on whom your Lord has mercy; and that is why He created them. And the Word of your Lord has been fulfilled: 'I will surely fill Hell with jinn and mankind together'.

[120] And all that We relate to you of the accounts of the messengers, that with which We might strengthen your heart. And in these, there has come to you the Truth and an admonition and a reminder to the believers.

[121] And say to those who do not believe: 'Act according to your ability, we are acting.

[122] And wait, we are also waiting'.

[123] And to God belongs the Unseen of the heavens and the earth, and to Him all matters are returned. So worship Him, and rely on Him, and your Lord is not heedless of what they do.

(Yūsuf)

[1] Alif lām rā'. Those are the verses of the Book that makes plain.

[2] We have revealed it as an Arabic Qur'ān, so that you might understand.

[3] We will relate to you the best of narratives in what We have revealed to you this Qur'ān, though prior to it you were of the heedless.

[4] When Joseph said to his father: 'O my father I saw eleven planets and the sun and the moon, I saw them prostrating themselves before me'.

[5] He said, 'O my son, do not relate your vision to your brothers, lest they plot against you some plot. Truly

Satan is to man a manifest foe.

[6] Thus, will your Lord prefer you, and teach you the interpretation of events, and perfect His grace upon you and upon the House of Jacob as He perfected it formerly on your fathers Abraham and Isaac. Truly your Lord is Knower, Wise'.

[7] Verily in Joseph and his brethren are signs for those who inquire.

[8] When they said: 'Surely Joseph and his brother are dearer to our father than we are, though we be a [hardy] band. Lo! our father is in plain aberration.

[9] Kill Joseph or cast him away into some land so that your father might be solely concerned with you, and that thereafter you might be a righteous folk'.

[10] One of them said, 'Do not kill Joseph, but cast him into the bottom of a well so that some caravan might pick him up, if you are to do anything'.

[11] They said, 'O father, what is wrong with you that you do not trust us with Joseph? We are indeed his well-wishers.

[12] Send him forth with us tomorrow to frolic and play. Surely we shall take good care of him'.

[13] He said, 'Lo! It grieves me that you should go with him, and I fear lest the wolf devour him, while you are heedless of him'.

[14] They said, 'Truly if the wolf were to devour him, when we are [so hardy] a band then we indeed are losers!'

[15] So when they went off with him, and agreed to put him into the bottom of the well. And We revealed to him: 'Truly you shall inform them of this affair of theirs when they are unaware'.

[16] And they came to their father in the evening, weeping.

[17] They said, 'O father, we went competing, and left Joseph by our things, and the wolf ate him. But you would never believe us, even though we speak the truth'.

[18] And they came with false blood on his shirt. He said: 'Nay, but your souls have beguiled you into something. Yet comely patience! And God is the One Whose succour is sought in that [predicament] which you describe'.

[19] And there came a caravan, and they sent their water-drawer, and he let down his bucket. He said, 'Good news! This is a young boy', and they hid him, as [a piece of] merchandise. But God knew well what they were doing.

[20] Then they sold him for a very low price, a handful of dirhams; for they set small store by him.

[21] And he of Egypt who purchased him said to his wife, 'Give him an honourable place. Maybe he will be useful to us, or we may adopt him as a son'. Thus, We established Joseph in the land that We might teach him the interpretation of events. God's way [always] prevails, but most people do not know.

[22] And when he reached his prime We gave him [power of] judgement and knowledge. Thus, We reward those who are virtuous.

[23] And she, in whose house he was attempted to seduce him, and she closed the doors. And she said: 'Come!' 'God forbid!' he said. 'Truly he is my lord, who has given me an honourable place. Truly, evildoers never prosper'.

[24] And she certainly desired him, and he would have desired her [too], had it not been that he saw the proof of his Lord. So it was that We might ward off from him evil and lewdness. Truly he was of Our devoted servants.

[25] And they raced to the door, and she tore his shirt from behind, whereupon they encountered her master at the door. She said, 'What is to be the requital of him who intends evil against your folk, but that he should be imprisoned, or [suffer] a painful chastisement?'

[26] He said: 'It was she who attempted to seduce me'. And a witness of her own folk testified: 'If his shirt has been torn from the front, then she speaks the truth, and he is of the liars;

[27] but if his shirt has been torn from behind, then she has lied, and he is of the truthful'.

[28] So when he saw that his shirt was torn from behind, he said: 'Indeed this is of the guile of you women. Verily your guile is great.

[29] O Joseph, ignore this; and you [O woman], ask forgiveness for your sin: surely you have been of the erring'.

[30] And some of the women in the city said, 'The Court Officer's wife has been seducing her boy. Indeed he has smitten her heart with love. Lo! we see her to be in plain aberration'.

[31] And when she heard of their machinations, she sent for them and prepared for them a repast. She then gave each one of them a knife and said: 'Come out before them!' And when they saw him, they were in awe

of him and cut their hands, and they exclaimed: 'God preserve us! This is no human being: this is but a noble angel!'

[32] She said, 'This is he on whose account you blamed me. Indeed I did attempt to seduce him, but he withheld himself. Yet if he does not do what I bid him, he verily shall be imprisoned, and verily shall be of those brought low'.

[33] He said, 'My Lord, prison is dearer to me than that to which they are urging me. And if You do not fend off their wives from me, then I shall tend towards them and become of the ignorant.

[34] So his Lord answered him, and He fended off their wives from him. Truly He is the Hearer, the Knower.

[35] Then it seemed [good] to them, after they had seen the signs that they should imprison him for a while.

[36] And there entered the prison with him two youths. One of them said: 'I dreamed that I was pressing wine'. The other said: 'I dreamed that I was carrying on my head bread whereof the birds were eating. Tell us its interpretation, for indeed we see you as being among the virtuous'.

[37] He said: 'The food, with which you are provided, shall not come to you, but I shall tell you the interpretation thereof before it comes to you. This is from that which my Lord has taught me. Lo! I have forsaken the creed of a folk who do not believe in God and who moreover are disbelievers in the Hereafter.

[38] And I follow the creed of my fathers, Abraham and Isaac and Jacob. It never was for us to associate anything with God. That is from God's bounty to us and to mankind; but most people do not give thanks.

[39] O my two fellow-prisoners!: Are several lords better, or God, the One, the Almighty?

[40] You do not worship, apart from Him anything but [mere] names that you have named, you and your fathers. God has not revealed any warrant regarding them. Judgement belongs only to God. He has commanded that you worship none but Him. That is the upright religion, but most people do not know.

[41] O fellow-prisoners! As for one of you, he shall serve his lord wine to drink; and as for the other, he will be crucified so that the birds will eat from his head: decided is the matter regarding which you sought opinion'.

[42] Then he said to the one whom he deemed would be saved of the two: 'Mention me to your lord'. But Satan caused him to forget the mention before his master, so that he stayed in prison for some years.

[43] And the king said, 'I saw in [a dream] seven fat kine being devoured by seven lean ones, and seven green ears of corn and others, dry. O courtiers! Give me [your] opinion about my vision if you can interpret visions'.

[44] They said, 'A jumble of dreams! And we are not knowledgeable in the interpretation of dreams'.

[45] And he of the two who was released, remembering after a time, said, 'I will inform you of its interpretation; so send me forth'.

[46] 'O Joseph, O truthful one, give us your opinion concerning seven fat kine that are devoured by seven lean ones, and [concerning] seven green ears of corn and [seven] others dry, that I may return to the people, so that they might know'.

[47] He said, 'You shall sow seven years consecutively but that which you reap, leave it in the ear, except for a little which you eat.

[48] Then after that, there shall come seven hard years which shall devour what you set aside for them, all except a little which you have preserved.

[49] Then after that there shall come a year in which the people will be granted relief, and in which they will press [fruit].

[50] And the king said: 'Bring him to me!' And when the messenger came to him, he said, 'Return to your lord and ask him: "What of the women who cut their hands?" Surely my lord has knowledge of their guile'.

[51] He said, 'What was your business, women, when you solicited Joseph?' 'God preserve us!' they said. 'We know of no evil in him'. The Court Officer's wife said, 'Now the truth is out; it was I who attempted to seduce him and he is indeed of the truthful'.

[52] 'That is so that he may know I did not betray him in his absence, and that truly God does not guide [to success] the guile of the treacherous.

[53] Yet I do not exculpate my own soul; verily the soul is ever inciting to evil, except that whereon my Lord has mercy. Truly my Lord is Forgiving, Merciful'.

[54] And the king said, 'Bring him to me, that I may use him for myself'. And when he had spoken with him, he said: 'Indeed you are on this day in our presence established and trustworthy'.

[55] He said, 'Place me in charge of the storehouses of the land. I am indeed a skilled custodian'.

[56] Thus, We established Joseph in the land that he may settle in it wherever he wished. We confer Our

mercy on whomever We will and We do not waste the wage of the virtuous.

[57] Yet the wage of the Hereafter is better, for those who believe and are God-fearing.

[58] And Joseph's brothers came; and they entered to him, and he recognised them, but they did not recognise him.

[59] And when he had equipped them with their provision, he said, 'Bring me a brother of yours from your father. Do you not see that I give the full measure and that I am the best of hosts?

[60] But if you do not bring him to me, there will be no measure for you with me; and do not come near [me]'.
[61] They said, 'We will try to tempt his father away from him. That we will surely do'.

[62] And he said to his young men: 'Place their merchandise in their saddlebags so that they may recognise it when they return to their folk, and so come back'.

[63] So when they went back to their father, they said, 'O father, the measure will be denied us; so send forth our brother with us, that we may obtain the measure. Surely we will guard him well'.

[64] He said, 'Should I trust you with him like I trusted you with his brother before? Yet God is best at guarding, and He is the Most Merciful of merciful ones'.

[65] And when they opened their belongings, they found that their merchandise had been restored to them. They said, 'O father, what [more] should we desire? Here is our merchandise restored to us. And we shall get provisions for our family, and guard our brother, and we shall receive an extra camel's load; that will be an easy measure'.

[66] He said, 'I will not send him with you until you give me a [solemn] pledge in the name of God that assuredly you will bring him back to me, unless you are besieged'. And when they gave him their [solemn] pledge, he said, 'God shall be Guardian over what we say'.

[67] And he said, 'O my sons, do not enter by one gate, but enter by separate gates. Yet I cannot avail you against God anything. Judgement belongs to God. On Him I rely, and on Him let all the trusting rely'.

[68] And when they entered in the manner which their father had bidden them, it did not avail them anything against God; it was but a need in Jacob's soul which he [thus] satisfied. And verily he was possessed of knowledge, because We had taught him; but most of mankind do not know.

[69] And when they entered to Joseph, he took his brother into his arms, saying [to him]: 'Truly it is me, your brother, therefore do not despair at what they did'.

[70] And when he had equipped them with their provision, he put the drinking-cup into the saddlebag of his brother. Then a crier shouted: 'O cameleers, you are surely thieves!'

[71] They said, coming towards them, 'What is it that you are missing?'

[72] They said, 'We are missing the king's goblet. And he who brings it shall have a camel's load, and I will guarantee that'.

[73] They said, 'By God, You know very well that we did not come to work corruption in the land, and we are certainly not thieves'.

[74] They said, 'So, what shall be his requital if you prove to have been liars?'

[75] They said, 'His requital shall be [the requital of] him in whose saddlebag it is found: He shall be the requital for it. Thus, do we requite those who do evil'.

[76] And so he began with their sacks before his brother's sack, then he pulled it out of his brother's sack. Thus, did We contrive for Joseph; he could not have taken his brother according to the king's law, unless God willed. We raise by degrees whom We will; and above every man of knowledge is one who knows better.

[77] They said, 'If he is stealing, a brother of his stole before'. But Joseph kept it secret in his soul and did not disclose it to them; he said: 'You are a worse case. And God knows very well what you are describing'.

[78] They said, 'O Court officer, lo! he has a father, an aged man, so take one of us in his place: indeed we see that you are among the virtuous'.

[79] He said, 'God forbid that we should take anyone save him with whom we found our property; for then truly we would be evildoers'.

[80] So when they despaired of [moving] him, they withdrew to confer privately [together]. The most senior of them said: 'Are you not aware that your father has taken a solemn pledge from you by God, and formerly you failed regarding Joseph? So I will never leave this land until my father permits me, or God judges for me; and He is the best of judges.

[81] Go back to your father and say: "O our father, your son has indeed stolen and we testified only regarding what we knew; we could not have guarded against the Unseen.

[82] And ask the city in which we were and the caravan with which we approached. Surely we speak the truth" '.

[83] 'Nay,' he said, 'but your souls have beguiled you into something. Yet comely patience! It may be that God will bring them all [back] to me. Indeed He is the Knower, the Wise'.

[84] And he turned away from them and said, 'Alas, my grief for Joseph!' And his eyes turned white with grief, such that he was [filled] with suppressed agony.

[85] They said, 'By God, you will never cease remembering Joseph until you are consumed, or you are of those who perish'.

[86] He said: 'I complain of my anguish and grief only to God, and I know from God what you do not know.

[87] O my sons, go and enquire about Joseph and his brother, and do not despair of God's [gracious] Spirit. Indeed none despairs of the [gracious] Spirit of God save the disbelieving folk'.

[88] And so when they entered to him, they said, 'O Court officer, misfortune has befallen us and our family; and we have come with reject merchandise, so fill up for us the measure and be charitable to us; truly God requites the charitable'.

[89] He said: 'Do you realise what you did to Joseph and his brother, while you were ignorant?'

[90] They said: 'Is it really you, Joseph?' He said, 'I am [indeed] Joseph, and this is my brother. God has truly shown favour to us. Verily if one fears and endures, God does not waste the wage of those who are virtuous'.

[91] They said, 'By God, truly God has preferred you over us, and indeed we have been erring'.

[92] He said, 'There shall be no reproach on you this day. God will forgive you, and He is the Most Merciful of the merciful.

[93] Go with this shirt of mine and lay it on my father's face, and he will recover his sight; and bring me all your folk'.

[94] And as the caravan set forth, their father said, 'Truly I sense the scent of Joseph; if only you did not think me doting'.

[95] They said: 'By God, you are certainly in your misguidance of old'.

[96] Then, when the bearer of good tidings came, he laid it on his face and he regained his sight. He said, 'Did I not say to you, "Indeed I know from God what you do not know?" '

[97] They said, 'O our father, ask forgiveness for us of our sins; truly we have been sinful'.

[98] He said, 'Assuredly I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful'.

[99] And when they entered to Joseph, he took his parents into his arms, and said: 'Enter into Egypt, if God will, in safety'.

[100] And he raised his parents upon the throne, and they fell down, prostrating before him. Then he said, 'O father, this is the interpretation of my vision of old. Indeed my Lord has made it true. And indeed He has been gracious to me, since He brought me out of the prison and has brought you from the desert after Satan had incited ill feeling between me and my brethren. Truly my Lord is Subtle in [bringing about] what He will. Truly He is the Knower, the Wise.

[101] My Lord, indeed You have given me [something] of sovereignty and You have taught me the interpretation of events. Originator of the heavens and the earth! You are my Protector in this world and the Hereafter. Take me [in death] to You in submission [to You] and join me to the righteous'.

[102] That is of the tidings of the Unseen which We reveal to you; for you were not with them when they agreed upon their plan and schemed.

[103] Yet, most people however eager you might be, will not believe.

[104] Nor do you ask them any wage for it — it is but a reminder to all the worlds.

[105] And how many a sign is there in the heavens and the earth which they pass by but disregard!

[106] And most of them do not believe in God without ascribing partners [to Him].

[107] Do they deem themselves secure from the coming upon them of a pall of God's chastisement, or the coming of the Hour upon them suddenly, while they are unaware?

[108] Say: 'This is my way: I call to God, being upon sure knowledge, I and whoever follows me. So Glory be to God! and I am not of the idolaters'.

[109] And We did not send before you [any messengers] save men inspired by revelation from among the people of the towns. Have they not travelled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter is better for those who are wary. Will they not understand?

[110] Until when the messengers despaired and thought that they were denied, Our help came to them and

whomever We willed We delivered. And Our wrath cannot be averted from the sinning folk.

[111] Verily there is in their stories a lesson for people of pith. It is not a fabricated discourse but a confirmation of what was [revealed] before it, and a detailing of everything, and a guidance, and a mercy for a folk who believe.

(Ar-Ra'd)

[1] Alif lām mīm rā'. Those are the verses of the Book,) and that which has been revealed to you from your Lord is the Truth, but most people do not believe.

[2] God is He Who raised up the heavens without visible supports then presided upon the Throne and disposed the sun and the moon, each one moving, until [the conclusion of] an appointed time. He directs the command. He details the signs so that you might be certain of the encounter with your Lord.

[3] And He it is Who spread out the earth and set therein firm mountains and rivers, and of every fruit He has made in it two kinds. He covers the night with the day. Surely in that are signs for a people who reflect.

[4] And on the earth are tracts neighbouring each other, and gardens, of vines and sown fields, and date-palms sharing one root, and date-palms otherwise, watered by the same [source of] water; and We make some of them to excel others in flavour. Surely in that are signs for a people who understand.

[5] And if you wonder, then surely wondrous is their saying: 'When we have become dust, shall we indeed then be [raised] in a new creation?' Those are the ones who disbelieve in their Lord; those — fetters shall be around their necks; and those, they shall be the inhabitants of the Fire, abiding therein.

[6] And they would have you hasten on the evil, rather than the good, when there have indeed occurred before them exemplary punishments. Truly your Lord is forgiving to mankind despite their evil-doing; and truly your Lord is severe in retribution.

[7] And those who disbelieve say, 'Why has not some sign been sent down upon him from his Lord!' You are only a warner, and for every folk there is a guide.

[8] God knows what every female bears, and what the wombs reduce, and what they increase. And everything with Him is according to a [precise] measure;

[9] [He is] the Knower of the unseen and the visible; the Great, the High Exalted.

[10] [They are all] the same, those of you who speak secretly and those who do so openly, and those who lurk in the night, and those who go forth by day.

[11] For him are attendants, to his front and to his rear, guarding him through God's command. Indeed God does not alter the state of a people unless they have altered the state of their souls. And if God wills misfortune for a people there is none that can repel it; and they have no protector apart from Him.

[12] He it is Who shows you the lightning, [inspiring] fear and hope; and He produces the clouds that are heavy.

[13] And the thunder proclaims His praise, and so too the angels in awe of Him. He unleashes the thunderbolts and smites with them whom He will; yet they dispute about God, though He is great in might.

[14] His is the call of truth; and those upon whom they call, apart from Him, do not answer them anything; save as one who stretches forth his hands towards water, that it may reach his mouth, but it would never reach it; and the call of the disbelievers goes only astray.

[15] And to God prostrate whoever is in the heavens and the earth, willingly or unwillingly, and also their shadows in the mornings and the evenings.

[16] Say: 'Who is the Lord of the heavens and the earth?' Say: 'God'. Say: 'Then have you taken beside Him protectors, who have no power to benefit or harm themselves?' Say: 'Are the blind one and the seer equal? Or are darkness and the light equal? Or have they set up for God associates who have created the like of His creation, so that creation seems alike to them?' Say: 'God is the Creator of all things; and He is the One, the Subjugator'.

[17] He sends down water from the sky, whereat the valleys flow according to their measure, and the flood carries a scum that swells, and from that which they smelt in the fire, desiring ornaments or ware; [there rises] a scum the like of it. Thus, God points out truth and falsehood. As for the scum, it passes away as dross, while that which is of use to mankind, lingers in the earth. Thus, God strikes similitudes.

[18] For those who respond to their Lord, there shall be the goodly reward, and those who do not respond to Him, if they possessed all that is in the earth, and therewith the like of it, they would offer it to redeem themselves therewith. For such there shall be an awful reckoning and their abode shall be Hell, an evil resting place.

[19] Is he who knows that what is revealed to you from your Lord is the truth, like him who is blind? But

only people of pith remember;

[20] such as fulfil God's covenant, and do not break the pact;

[21] and such as cement what God has commanded should be cemented, and fear their Lord, and dread an awful reckoning;

[22] such as are patient, desiring their Lord's countenance; and maintain the prayer and expend of that which We have provided them, secretly and openly, and repel evil with good; those, theirs shall be the sequel of the [heavenly] Abode:

[23] Gardens of Eden, which they shall enter along with those who were righteous from among their fathers and their spouses and their descendants; and the angels shall enter to them from every gate.

[24] 'Peace be upon you for your patience'. How excellent is the sequel of the [heavenly] Abode!

[25] And those who break God's covenant after pledging it, and sever what God has commanded should be cemented, and work corruption in the earth, theirs shall be the curse, and theirs shall be the awful abode.

[26] God expands provision for whom He will, and straitens for whomever He will; and they rejoice in the life of this world, yet the life of this world in the Hereafter, is but [a brief] enjoyment.

[27] And those who disbelieve say, 'Why has not some sign been sent down upon him from his Lord?' Say: 'Indeed God sends astray whomever He will, and He guides to Him those who turn in repentance';

[28] those who believe and whose hearts are reassured by God's remembrance. Verily by God's remembrance are hearts reassured;

[29] those who believe and perform righteous deeds: theirs shall be blessedness and a fair resort.

[30] Thus, We have sent you to a community before whom other communities have passed away, that you may recite to them that which We have revealed to you; yet they disbelieve in the Compassionate One. Say: 'He is my Lord; there is no god save Him. In Him I trust and to Him is my recourse'.

[31] Even if it were a Qur'ān whereby the mountains were set in motion, or the earth were cleft, or the dead were spoken to. Nay, but the affair belongs entirely to God. Have they not realised, those who believe, that had God willed, He could have guided all mankind? And the disbelievers continue to be struck by devastation because of what they wrought; or you alight near their home until God's promise comes to pass; truly God does not break His promise.

[32] Messengers were certainly mocked before you, but I gave respite to those who disbelieved; then I seized them, and how was My retribution?

[33] Is He Who stands over every soul what it has earned? Yet they ascribe to God associates. Say: 'Name them! Or will you inform Him of something which He does not know in the earth? Or is it merely [a manner of] speaking?' Nay, but their scheming has been adorned for those who disbelieve and they have been barred from the way; and whomever God sends astray, for him there is no guide.

[34] For them there is chastisement in the life of this world; and verily the chastisement of the Hereafter is more grievous; and they have no defender from God.

[35] The likeness of Paradise, which has been promised to the God-fearing: beneath it rivers flow, its food is everlasting, and its shade. That is the reward of those who were wary, and the requital of the disbelievers is the Fire!

[36] And those to whom We have given the Scripture, rejoice in that which has been revealed to you; and among the factions are those who reject some of it. Say: 'I have been commanded only to worship God, and not to associate [anything] with Him. To Him I call and to Him shall be my return'.

[37] And so We have revealed it as a [decisive] judgement in Arabic. And if you should follow their whims after what has come to you of knowledge, you shall have no protector against God and no defender.

[38] And indeed We sent messengers before you, and We assigned to them wives and seed; and it was not for any Messenger that he should bring a sign, save by God's leave. For every term there is a Book.

[39] God effaces whatever He will and He fixes [whatever he will of the Book], and with Him is the Mother of the Book.

[40] And whether We show you a part of that which We promise them, or We take you [to Us], it is for you only to convey [the Message], and it is for Us to do the reckoning.

[41] Or is it that they have not seen how We visit the land, diminishing it at its outlying regions? And God judges; there is none that can repel His judgement and He is swift at reckoning.

[42] And indeed those that were before them plotted, but to God belongs all plotting. He knows what every soul earns. The disbeliever shall assuredly know for whom shall be the sequel of the [heavenly] Abode.

[43] And those who disbelieve say: 'You have not been sent [by God]!' Say: 'God suffices as a witness

between me and you, and he who possesses knowledge of the Book’.

(Ibrâhîm)

- [1] Alif lām rā’. A Book We have revealed to you that you may bring forth mankind from darkness into light by the leave of their Lord to the path of the Mighty, the Praised.
- [2] God to Whom belongs all that is in the heavens and all that is in the earth. And woe to the disbelievers from a terrible chastisement,
- [3] those who prefer the life of this world over the Hereafter, and bar [men] from God’s way, and seek to make it crooked — those, they are far astray.
- [4] And We have not sent any Messenger except with the tongue of his people, that he might make [the Message] clear to them; God then sends astray whomever He will and He guides whomever He will; and He is the Mighty, the Wise.
- [5] And verily We sent Moses with Our signs. ‘Bring forth your people out of darkness into light, and remind them of the Days of God’. Surely in that are signs for every man enduring, thankful.
- [6] And when Moses said to his people, ‘Remember God’s grace to you when He delivered you from the folk of Pharaoh, who were inflicting upon you a dreadful chastisement, and were slaughtering your sons, and sparing your women; and in that was a tremendous trial from your Lord.
- [7] And when your Lord proclaimed: “If you are thankful, then assuredly I shall give you more; but if you are thankless, My chastisement is indeed severe” ’.
- [8] And Moses said: ‘If you are thankless, you and all who are on earth, lo! assuredly God is Independent, Praised’.
- [9] Has there not come to you the tidings, of those who were before you — the people of Noah, and ‘ād and Thamūd, and those after them? None knows them save God. Their messengers brought them clear signs; but they thrust their hands into their mouths and said, ‘Lo! we disbelieve in that wherewith you have been sent, and lo! we are in grave doubt concerning that to which you call us’.
- [10] Their messengers said, ‘Can there be doubt concerning God, the Originator of the heavens and the earth? He calls you so that He might forgive you your sins and defer you to an appointed term’. They said, ‘You are but mortals like us, desiring to bar us from that which our fathers used to worship. So bring us a clear warrant’.
- [11] Their messengers said to them, ‘We are but mortals like you; but God is gracious to whomever He will of His servants. And it is not ours to bring you any warrant save by the leave of God; and in God let believers put their trust.
- [12] And why should we not put our trust in God when He has guided us our ways? And we shall surely endure the hurt you do us. And in God let the trusting put their trust’.
- [13] And those who disbelieved said to their messengers, ‘We will assuredly expel you from our land, or you will surely return to our creed’. Then their Lord inspired them [saying]: ‘We shall surely destroy the evildoers,
- [14] and We shall surely make you dwell in the land after them that for whoever fears the standing before Me and fears My threat’.
- [15] And they sought victory; and every tyrant, rebellious, was brought to nothing;
- [16] beyond him is Hell, and he is given to drink of festering fluid
- [17] which he sips, but can scarcely swallow; and death comes to him from every side, yet he cannot die; and still beyond him there is a harsh chastisement.
- [18] The likeness of those who disbelieve in their Lord: their works are as ashes over which the wind blows hard on a tempestuous day; they have no power over anything that they have earned. That is extreme error.
- [19] Have you not seen that God created the heavens and the earth in truth? If He will, He can take you away and bring [about] a new creation.
- [20] And that for God is surely no great matter.
- [21] And they sally forth to God all together; then the weak say to those who were arrogant: ‘Indeed we were your followers. Will you then avail us against the chastisement of God in any way?’ They say, ‘If God had guided us, we would have guided you. It is the same for us whether we rage [impatiently] or patiently endure; we do not have any asylum’.
- [22] And Satan says, when the issue has been decided, ‘Truly God promised you a promise of truth, whereas I promised you, then failed you, for over you I had no warrant, except that I called you and you responded

to me. So do not blame me, but blame yourselves. I cannot heed your [distress] call, nor can you heed mine. Lo! I disbelieved in your making me an associate of God formerly'. Truly for the evildoers there shall be a painful chastisement.

[23] And those who believed and performed righteous deeds, they are admitted to gardens underneath which rivers flow, abiding therein by the leave of their Lord, their greeting therein: 'Peace!'

[24] Have you not seen how God has struck a similitude?: a goodly saying is as a goodly tree, its root set firm and its shoots are in heaven;

[25] it gives its produce every season by the leave of its Lord. And God strikes similitudes for mankind, so that they might remember.

[26] And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, having no stability.

[27] God confirms those who believe by a firm saying in the life of this world and in the Hereafter; and God sends astray the evildoers; and God does what He will.

[28] Have you not seen those who exchanged God's grace for unthankfulness and who caused their people to take up residence in the Abode of Ruin?

[29] Hell to which they shall be exposed — an evil place to settle!

[30] And they have set up rivals to God, that they might lead [others] astray from His way. Say: 'Enjoy! For lo! your journey's end shall be to the Fire!'

[31] Tell My servants who believe that they establish prayers and expend of that which We have provided them, secretly and openly, before a day comes wherein there will be neither bargaining, nor befriending.

[32] God it is Who created the heavens and the earth, and He sends down water from the heaven and with it He brings forth fruits as sustenance for you. And He has disposed for you the ships, that they may run upon the sea at His commandment, and He has disposed for you the rivers.

[33] And He has disposed for you the sun and the moon, constant; and He has disposed for you the night and the day.

[34] And He gives you of all that you ask of Him. And if you were to enumerate God's grace, you could never number it. Lo! man is verily a wrong-doer and unthankful!

[35] And when Abraham said, 'My Lord, make this land secure and turn me and my sons away from serving idols.

[36] My Lord, truly they have led many of mankind astray. So whoever follows me, verily belongs with me, and whoever disobeys me, truly You are Forgiving, Merciful.

[37] Our Lord, indeed I have made some of my seed to dwell in a valley where there is no sown land, by Your Sacred House; our Lord, that they may establish prayer. So make some of the hearts of men yearn towards them. And provide them with fruits, that they might be thankful.

[38] Our Lord, You know what we hide and what we proclaim. And nothing is hidden from God in the earth or in the heaven.

[39] Praise be to God Who has given me, despite [my] old age, Ishmael and Isaac. Lo! my Lord is indeed the Hearer of supplication.

[40] My Lord, make me an establisher of prayer, and [also] of my seed Our Lord! And accept my supplication.

[41] Our Lord, forgive me and my parents and [forgive] believers on the day when the reckoning shall come to pass'.

[42] And do not suppose that God is heedless of what the evildoers do. He but gives them respite until a day when eyes shall stare wide-open;

[43] as they come hastening with their heads turned upwards, their gaze returning not to them, and their hearts as air.

[44] And warn mankind of the day when chastisement will come upon them, and those who did evil will say: 'Our Lord, give us respite for a brief while, that we might respond to Your call and follow the messengers'. But did you not use to swear formerly that for you there would be no passing [away]?

[45] And you dwelt in the dwelling-places of those who wronged themselves, and it became clear to you how We dealt with them and We struck similitudes for you.

[46] And verily they plotted their plot but their plotting is with God, and their plotting was not such whereby mountains should be moved.

[47] So do not suppose that God will fail [to keep] His promise to His messengers. Truly God is Mighty, Lord of Retribution.

[48] The day when the earth will be changed to other than the earth and the heavens, and they (people)

shall come forth to God, the One, the Almighty.

[49] And you shall see the sinners on that day coupled in chains,

[50] their shirts [made] of pitch and their faces are engulfed by the Fire,

[51] that God may requite every soul for what it has earned. Truly God is swift at reckoning.

[52] This is a Proclamation for mankind, and so that they may be warned thereby, and that they may know that He is One God, and that people of pith may remember.

(Al-Hijr)

[1] Alif lām rā. Those are the verses of the Book and of a manifest Qurān.

[2] It may be that those who disbelieve will wish that they had been muslims.

[3] Leave them to eat and to enjoy, and that they be diverted by hope, for they will come to know.

[4] And We did not destroy any town, but that it had a known decree.

[5] No community can outstrip its [predetermined] term nor can they [seek to] delay it.

[6] And they say: 'O you, to whom the Remembrance has been revealed, lo! you are indeed possessed!

[7] Why do you not bring us the angels, if you are of the truthful?'

[8] The angels do not descend save with the truth; and then, they [the disbelievers] would not be reprieved.

[9] Verily it is We Who have revealed the Remembrance, and assuredly We will preserve it.

[10] And verily We sent before you [messengers] to former factions.

[11] And never did a messenger come to them but that they mocked him.

[12] Thus We cause it to find its way into the hearts of the sinners.

[13] They do not believe in him, even though the example of the men of old has already gone before.

[14] And even if We were to open for them a gate from the heaven, and they were to continue ascending through it,

[15] they would say, 'It is merely that our eyes have been dazzled. Nay, we are a folk bewitched!'

[16] And verily We have placed in the heaven constellations, and We have adorned it for beholders;

[17] and We have guarded them from every outcast devil;

[18] except the one who listens by stealth — he is pursued by a clear flame.

[19] And the earth We have stretched it out, and cast therein firm mountains, and caused to grow therein every kind of balanced thing.

[20] And We have made for you therein [means of] livelihood, and those for whom you do not provide.

[21] And there is not a thing but that the stores thereof are with Us, and We do not send it down except in a known measure.

[22] And We send the winds as fertilisers, and send down out of the heaven water so that We give it to you to drink, for you are not the storers thereof.

[23] Indeed it is We Who give life and bring death, and We are the heirs.

[24] And verily We know the predecessors among you, and verily We know the successors.

[25] And it is indeed your Lord Who will gather them, lo! He is the Wise, the Knower.

[26] And verily We created man out of a dry [clinking] clay of malleable mud.

[27] And the jānn We created beforehand out of the permeative fire.

[28] And when your Lord said to the angels, 'Indeed I am going to create a mortal out of a dry clay [drawn] from a malleable mud.

[29] So, when I have proportioned him and breathed of My Spirit in him, fall down in prostration before him!'

[30] And so the angels prostrated, all of them together,

[31] except Iblīs, he refused to be among those prostrating.

[32] He [said]: 'O Iblīs what is wrong with you that you are not among those prostrating?'

[33] Said he, 'I was not about to prostrate myself before a mortal whom You have created out of a dry clay [drawn] from malleable mud'.

[34] Said He, 'Then be gone from hence; for you are indeed accursed.

[35] And indeed the curse shall rest upon you until the Day of Judgement'.

[36] Said he, 'My Lord! Reprieve me until the day when they shall be resurrected'.

[37] Said He, 'Then lo! you are of those reprieved,

[38] until the day of the known time'.

[39] Said he, 'My Lord, because You have lead me astray, I shall adorn for them [evil acts] in the earth and I

shall lead them astray, all of them;
[40] except those servants of Yours who are sincerely devoted [to You]'.
[41] He said, 'This is a straight path [leading] to Me.
[42] Truly over My servants you shall have no warrant, except those who follow you from among the perverse.
[43] And truly Hell shall be their tryst, all of them.
[44] It has seven gates — to each gate belongs an appointed portion of them.
[45] Truly the God-fearing shall be amidst gardens and springs'.
[46] 'Enter them in peace, secure!'
[47] And We remove whatever rancour may be in their breasts. As brethren, [they shall recline] upon couches, facing one another.
[48] No toil will touch them, nor will they be expelled from thence.
[49] Tell My servants that verily I am the Forgiving, the Merciful,
[50] and that My chastisement is the painful chastisement.
[51] And tell them of the guests of Abraham,
[52] [how] when they entered unto him, and said, 'Peace!' He said, 'Lo! we are afraid of you'.
[53] They said, 'Do not be afraid; lo!, we give you good tidings of a knowledgeable boy'.
[54] He said, 'Do you give me good tidings when old age has befallen me?' So, of what do you give me good tidings?'
[55] They said, 'We give you good tidings in truth; so do not be of the despairing'.
[56] He said, 'And who despairs of the mercy of his Lord, save those who are astray?'
[57] He said, 'So what is your business, O you who have been sent [by God]?'
[58] They said, 'We have been sent to a sinning folk,
[59] [all] except the family of Lot; indeed we shall save them, all of them,
[60] except his wife — We have decreed that she indeed should be of those who will remain behind'.
[61] And when those who had been sent [by God] came to the family of Lot,
[62] he said, 'Indeed you are strangers'.
[63] They said, 'Rather, we have come to you because of that which they used to doubt.
[64] And we have brought you the Truth and indeed we speak truthfully.
[65] So travel with your family in a portion of the night and follow their rear; and let none of you turn round, and go whither you are commanded'.
[66] And We conveyed to him the matter that these [sinners] was to be eradicated by morning.
[67] And then came the people of the city, rejoicing.
[68] He said, 'Lo! these are my guests, so do not disgrace me;
[69] and fear God, and do not humiliate me'.
[70] They said, 'Have we not forbidden you from [entertaining] anyone?'
[71] He said, 'These here are my daughters, if you must be doing [so]'.
[72] By your life in their drunkenness they were bewildered.
[73] Then the Cry seized them at sunrise.
[74] And We made their topmost part their nethermost, and We rained on them stones of baked clay.
[75] Indeed in that there are signs for those who take note.
[76] And indeed they are on a road that [still] remains.
[77] There is indeed a sign in that for believers.
[78] And certainly the dwellers in the wood were evildoers.
[79] So We exacted retribution from them. And certainly both of them are upon a open road.
[80] And verily the dwellers in al-Hijr denied those who had been sent [by God].
[81] And We brought them Our signs, but they were averse [to them].
[82] And they used to hew out dwellings from the mountains, feeling secure.
[83] But the Cry seized them in the morning.
[84] And so that which they used to count as gain did not avail them.
[85] We did not create the heavens and the earth and all that is between them save with the Truth. And truly the Hour shall come. So be forgiving with gracious forgiveness.
[86] Truly your Lord, He is the Creator, the Knowing.
[87] And verily We have given you seven of the oft-repeated [verses] and the great Qur'ān.

[88] Do not extend your glance toward that which We have given different groups of them to enjoy, and do not grieve for them, and lower your wing for the believers.
 [89] And say: 'Indeed, I am the warner, the clear [warner].
 [90] Even as We sent down on those who make division,
 [91] those who have reduced the Recitation, to parts.
 [92] By your Lord, We shall question them all
 [93] about what they used to do.
 [94] So proclaim what you have been commanded, and turn away from the idolaters.
 [95] Indeed We have sufficed you against the mockers,
 [96] those [mockers] who set up besides God another god: soon they will know.
 [97] And verily We know that your breast is [at times] oppressed by what they say.
 [98] So glorify the praise of your Lord, and be of those who prostrate themselves,
 [99] and worship your Lord until Certainty comes to you.

(An-Nahl)

[1] God's commandment has come, so do not seek to hasten it. Glory be to Him and exalted be He above what they associate.
 [2] He sends down the angels with the Spirit of His command to whomever He will of His servants, [saying]: Warn that there is no God save Me: so fear Me.
 [3] He created the heavens and the earth with the Truth. Exalted be He above what they associate.
 [4] He created man from a drop of fluid, yet behold! he is disputatious, openly.
 [5] And the cattle, He created them for you. In them there is warmth, as well as [other] uses, and of them you eat;
 [6] and for you there is in them beauty, when you bring them [home] to rest, and when you drive them forth to pasture.
 [7] And they bear your burdens to a land which you could not reach, save with great trouble to yourselves. Indeed your Lord is Gentle, Merciful.
 [8] And [He created] horses and mules and asses, that you may ride them, and for adornment; and He creates what you do not know.
 [9] And God's is the direction of the way, and some of them are deviant. And had He willed, He would have guided you all.
 [10] He it is Who sends down water from the heaven, whence you have drink, and whence are trees, whereat you let your animals graze.
 [11] With it He makes the crops grow for you, and olives and date-palms and vines and all kinds of fruit. Surely in that there is a sign for people who reflect.
 [12] And He disposed for you the night and the day and the sun and the moon and the stars are disposed by His command. Surely in that there are signs for people who understand.
 [13] And whatever He has created for you in the earth, diverse in hue. Surely in that there is a sign for people who remember.
 [14] And He it is Who disposed the sea, that you may eat from it fresh meat, and bring forth from it ornaments which you wear. And you see the ships ploughing therein; and that you may seek of His bounty, and that you might be thankful.
 [15] And He cast into the earth firm mountains, lest it should shake with you, and rivers and ways so that you might be guided
 [16] — and landmarks [as well], and by the star, they are guided.
 [17] Is He then Who creates as he who does not create. Will you not then remember?
 [18] And if you were to count God's grace you could never reckon it. Indeed God is Forgiving, Merciful.
 [19] And God knows what you keep secret and what you disclose.
 [20] And those whom you invoke besides God do not create anything, but are themselves created.
 [21] They are dead, not living, and they are not aware when they shall be raised.
 [22] Your God is One God. But as for those who do not believe in the Hereafter their hearts are in denial, and they are arrogant.
 [23] Without doubt God knows what they keep secret and what they disclose. Indeed He does not love the arrogant.

[24] And when it is said to them, 'What is it that your Lord has revealed?', they say, 'fables of the ancients'.

[25] That they may bear their burdens complete on the Day of Resurrection and also of the burdens of those whom they lead astray without any knowledge. How evil is the burden they bear.

[26] Those before them had indeed plotted; then God came at their edifice from the foundations; and so the roof collapsed upon them from above them, and the chastisement came upon them whence they were not aware.

[27] Then on the Day of Resurrection He will disgrace them and He will say: 'Where are those associates of Mine concerning whom you used to make breaches?' Those who were given knowledge will say, 'Truly disgrace on this day, as well as misfortune, are for the disbelievers —

[28] those whom the angels take [in death] while they are wronging themselves'. Then they will offer submission: 'We were not doing any evil'. 'Nay! Surely God is Knower of what you used to do'.

[29] So enter the gates of Hell, to abide therein! Evil indeed is the lodging of the arrogant.

[30] And it is said to those who fear [evil], 'What has your Lord revealed?' They will say, 'Good! For those who were virtuous in this world, there will be a virtuous [reward]; and truly the abode of the Hereafter is better: And truly excellent is the abode of the God-fearing.

[31] Gardens of Eden which they will enter, [Gardens] underneath which rivers flow, wherein they shall have whatever they wish. So God rewards the God-fearing,

[32] those whom the angels take away [in death] while they are goodly, saying: 'Peace be on you!; Enter Paradise because of what you used to do'.

[33] Do they await anything but that the angels should come to them or that there should come your Lord's command? So did those before them. And God did not wrong them, but they used to wrong themselves.

[34] So that the evils of what they did smote them, and there besieged them that which they used to mock.

[35] And the idolaters say, 'Had God willed we would not have worshipped anything besides Him — neither we, nor our fathers — nor would we have deemed anything sacred besides Him'. So did those before them. Yet are messengers charged with anything save plain conveyance [of the Message]?

[36] And verily We sent forth among every community a messenger [to say]: 'Worship God and shun false deities'. Then among them were some whom God guided, and among them were some who deserved to be in error. So travel in the land and observe the nature of the consequence of those who denied.

[37] If you are eager for them to be guided, for God does not guide he whom He has [already] sent astray, and they will have no helpers.

[38] And they swear by God their most earnest oaths that God will not resurrect the dead. Nay, it is a promise binding upon Him, but most people, do not know.

[39] That He may make clear to them what they differ in, and that the disbelievers may know that they were liars.

[40] All that We say to a thing, when We will it, is to say to it 'Be', and it is.

[41] And those who emigrated for God's cause after they had been wronged, truly We shall lodge them in this world in a goodly lodging, and the reward of the Hereafter is surely greater, did they but know.

[42] Those who endure and put their trust in their Lord.

[43] And We did not send before you anything other than men, to whom We revealed: 'So ask the followers of the Remembrance if you do not know'.

[44] [We sent them] with clear signs and the Books and We have revealed to you the Remembrance that you may make clear to mankind what has been revealed to them, and that perhaps they might reflect.

[45] Do they feel secure, those who have schemed evil that God will not cause the earth to swallow them, or that the chastisement will not come upon them whence they are not aware of?

[46] Or that He will not seize them in their going to and fro, whereupon they will not be able to escape?

[47] Or that He will not seize them amid [growing] fear? Indeed then your Lord is Gentle, Merciful.

[48] Or have they not observed the things which God has created, how their shadows incline to the right and to the left, prostrating to God, and [how] they are subject?

[49] And to God prostrates whatever is in the heavens and whatever is on the earth of living creatures and the angels [also prostrate], and they are not arrogant.

[50] They fear their Lord from above them, and they do what they are commanded.

[51] And God has said: 'Do not choose two gods. Truly there is only One God. So be in awe of Me [alone]'.

[52] And to Him belongs whatever is in the heavens and the earth. And to Him belongs the religion that endures. Will you then fear any other than God?

[53] Whatever grace you have, it is from God. Then when misfortune befalls you, to Him you cry for help.

[54] Then when He has rid you of the misfortune, behold, a group of you attribute partners to their Lord,
[55] in order to deny that which We have given them. So enjoy, for soon you shall know.
[56] And they assign, to what they do not know, a portion of that which We have provided them with. By God, you will indeed be questioned about what you used to fabricate.
[57] And they assign to God daughters — Be He glorified! — while they will have what they desire.
[58] And when one of them is given the tidings of a girl, his face becomes darkened, and he chokes inwardly.
[59] He hides from people out of distress at the tidings given to him: shall he retain it in humiliation. Verily wretched is what they judge.
[60] For those who do not believe in the Hereafter, there is an evil description, and the loftiest description belongs to God. And He is the Mighty, the Wise.
[61] And if God were to take mankind to task for their wrongdoing, He would not leave upon it any living being; but He gives them respite until an appointed term; and when their term comes they will not defer by a single hour nor advance.
[62] Still, they assign to God what they dislike. And their tongues relate the lie that theirs will be the best reward. Without any doubt theirs shall be the Fire and they shall be abandoned therein.
[63] By God, We verily sent to communities before you [messengers]. But Satan adorned for them their deeds. So he is their patron today, and for them there will be a painful chastisement.
[64] And We have not revealed to you the Book, except [for the purpose] that you may make clear to them that wherein they differ, and as a guidance and as a mercy for a people who believe.
[65] And God sends down water from the heaven and therewith revives the earth after its death. Surely in that there is a sign for a people who listen.
[66] And truly for you there is in the cattle a lesson. We give you to drink of that which is in their bellies, from between the refuse and the blood, pure milk palatable to drinkers.
[67] And of the fruits of date-palms and vines from which you draw an intoxicant and goodly provision. Surely in that there is a sign for a people who understand.
[68] And your Lord revealed to the bee, [saying]: 'Choose among the hills habitations and among the trees, and among the trellises which they raise.
[69] Then eat from every [kind of] fruit, and follow the ways of your Lord, [ways] made easily accessible'. There comes forth from their bellies a drink of diverse hues, wherein is a cure for mankind. Surely in that there is a sign for a people who reflect.
[70] And God has created you, then He takes you [in death]; and there are some among you who are relegated to the most abject stage of life, so that he knows nothing after [having possessed] some knowledge. God is Knowing, Powerful.
[71] And God has favoured some of you above others in [respect of] provision. Now those who have been [more] favoured, would not hand over their provision to those [slaves] whom their right hands possess, so that they become equal in respect thereof. Is it then the grace of God that they deny?
[72] And God made for you mates from your own selves, and made for you, from your mates, children and grandchildren, and He provided you with the good things. Is it then in falsehood that they believe and in the grace of God that they disbelieve?
[73] And they worship besides God what has no power to give them any [sort of] provision from the heavens and the earth, nor do they have the capacity.
[74] So do not strike any similitude for God. Truly God knows, and you do not know.
[75] God strikes a similitude [of] a slave who is a chattel, having no power over anything, and one on whom We have bestowed a fair provision from Us, such that he spends thereof secretly and openly. Are they equal? Praise belongs to God. But most of them do not know.
[76] And God strikes a similitude [of] two men, one of whom is dumb [from birth], having no power over anything, and who is a liability to his master: wherever he directs him, he does not bring any good. Is he equal to one who enjoins justice and follows a path that is straight?
[77] And to God belongs the Unseen of the heavens and the earth. And the matter of the Hour is but as the twinkling of an eye, or it is [even] nearer. Truly God has power over all things.
[78] And God brought you forth from the bellies of your mothers while you did not know anything, and He gave you hearing and sight and hearts that perhaps you might give thanks.
[79] Have they not observed the birds [how they are] made subservient in the air of heaven? Nothing holds them except God. Indeed in that there are signs for a people who believe.

[80] And it is God Who has made for you your homes as a place of rest, and He has made for you out of the skins of the cattle homes, which you find light on the day of your migration and on the day of your halting; and of their wool, and their fur, and their hair, [He has made for you] furniture and wares for a while.

[81] And it is God Who has made for you, from what He created, shade; and He has made for you, in the mountains, places of refuge; and He has made for you garments that protect you from the heat, and garments that protect you from your [mutual] violence. So He perfects His favour to you so that you might submit.

[82] But if they turn away, your duty is only to convey [the Message] plainly.

[83] They recognise God's grace, and then deny it, and most of them are ungrateful.

[84] And the day We shall raise up from every community a witness; then the disbelievers will not be given permission, nor will they be asked to make amends.

[85] And when those who did wrong behold the chastisement, it shall not be lightened for them, nor will they be granted any respite.

[86] And when the idolaters behold their associates, they will say, 'Our Lord, these are our associates whom we used to invoke besides You'. But they will fling to them the saying: 'You are indeed liars!'.

[87] And they will offer submission to God on that day, and that which they used to invent will fail them.

[88] Those who disbelieve and bar [men] from the way of God, them, We shall add chastisement to [their] chastisement because of the corruption they used to cause.

[89] And the day We shall raise up from every community a witness against them from among themselves, and We shall bring you as a witness against these. And We have revealed to you the Book as a clarification of all things and as a guidance, and a mercy and good tidings to those who submit.

[90] Indeed God enjoins justice and virtue and giving to kinsfolk, and He forbids lewdness, and abomination, and aggression: He admonishes you so that you might remember.

[91] And fulfil God's covenant when you made a covenant, and do not break [your] oaths after pledging them and having made God surety over you. Truly God knows what you do.

[92] And do not be like her who undoes her yarn after having made it strong, [breaking it up] into fibres by making your oaths a [means of] deceit, between you, so that one group may become more numerous than [another] group. God only tries you thereby; and certainly He will make clear to you on the Day of Resurrection that wherein you used to differ.

[93] For if God had willed, He could have made you one community, but He leads astray whom He will and guides whom He will, and you will surely be questioned about what you used to do.

[94] And do not make your oaths a [means of] deceit between you lest a foot should slip after being steady, and [lest] you should taste evil, forasmuch as you barred [people] from the way of God, and there be a tremendous chastisement for you.

[95] And do not sell God's covenant for a small price. For truly what is with God is better for you if you should know.

[96] That which is with you will come to an end, but that which is with God remains. And He shall surely pay those who were patient, their reward according to the best of what they used to do.

[97] Whoever acts righteously, whether male or female, and is a believer, him verily We shall revive with a goodly life. And We shall surely pay them their reward according to the best of what they used to do.

[98] And when you recite the Qur'ān, seek refuge in God from Satan the outcast.

[99] Indeed he has no power over those who believe and put their trust in their Lord.

[100] His [Satan's] power is only over those who choose him as [their] patron,

[101] And when We exchange a verse in place of a [different] verse and God knows best what He reveals — they say: 'You are just a fabricator'. Nay, most of them do not know.

[102] Say: 'The Holy Spirit has revealed it from your Lord with truth to confirm [the faith of] those who believe, and as guidance and good tidings for those who have submitted [to God]'.

[103] And verily We know that they say, 'It is only a human that is teaching him: The tongue of him to whom they refer is foreign'; while this is [in] a clear Arabic tongue.

[104] Indeed those who do not believe in God's signs — God shall not guide them and there is a painful chastisement for them.

[105] Only those invent falsehood who do not believe in God's signs, and it is they who are the liars.

[106] Whoever disbelieves in God after [having affirmed] his faith — except for him who is compelled, while his heart is at rest in faith — but he who opens up his breast to unbelief, upon such shall be wrath from God, and there is a great chastisement for them.

- [107] That is because they have preferred the life of this world to the Hereafter, and because God does not guide the disbelieving folk.
- [108] They are the ones on whose hearts God has set a seal, and on their hearing and their sight [as well], and it is they who are heedless.
- [109] Without a doubt in the Hereafter they are the ones who will be the losers.
- [110] Then indeed your Lord — as for those who emigrated after they were persecuted, and then struggled and were patient, indeed your Lord after that is Forgiving, Merciful.
- [111] The day when every soul will come pleading for itself, and every soul will be repaid what it has done and they will not be wronged.
- [112] And God strikes a similitude : a town, peaceful, its provision coming to it plenteously from every place. But it rejected God's graces, so God made it taste the garb of hunger and fear, [all] because of what they used to do.
- [113] And verily there came to them a messenger from among them, but they denied him, and so the chastisement seized them while they were evildoers.
- [114] So eat of the lawful and good food which God has provided you, and be thankful for God's grace, if it is Him that you worship.
- [115] He has forbidden you only carrion, blood, the flesh of swine, and that which has been hallowed to other than God. Yet whoever is compelled, neither craving nor transgressing, then truly God is Forgiving, Merciful.
- [116] And do not say, concerning that which your own tongues qualify, falsehood [such as] 'This is lawful, and this is unlawful', in order to invent lies against God. Truly those who invent lies against God will not prosper.
- [117] A brief enjoyment, and for them there will be a painful chastisement.
- [118] And to those of Jewry, We forbade that which We have related to you already; and We did not wrong them, but they used to wrong themselves.
- [119] Then indeed your Lord — to those who did evil out of ignorance, and then repented after that and made amends — indeed your Lord after that is Forgiving, Merciful.
- [120] Truly Abraham was a community, obedient to God, a hanif, and he was not of the idolaters;
- [121] grateful [as he was] for His graces, He chose him, and guided him to a straight path.
- [122] And We gave him in this world good, and in the Hereafter he will indeed be among the righteous.
- [123] Then We revealed to you, [saying]: 'Follow the creed of Abraham, a hanif, and he was not of the idolaters'.
- [124] The Sabbath was only prescribed for those who differed concerning it; and lo! your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.
- [125] Call to the way of your Lord with wisdom and fair exhortation, and dispute with them by way of that which is best. Truly your Lord knows best those who stray from His way and He knows best those who are guided.
- [126] And if you retaliate, retaliate with the like of what you have been made to suffer; and yet if you endure patiently, verily that is better for the patient.
- [127] So be patient, and your patience is only by [the help of] God. And do not grieve for them, nor be in distress because of that which they scheme.
- [128] Truly God is with those who fear, and those who are virtuous.

(Al-Isrâ')

- [1] Glory be to Him Who carried His servant by night from the Sacred Mosque to the Farthest Mosque; the environs of which We have blessed, that We might show him some of Our signs. Indeed He is the Hearing, the Seeing.
- [2] And We gave Moses the Scripture, and made it a guidance for the Children of Israel [saying] that they should not choose beside Me any guardian.
- [3] [They were] descendants of those whom We carried with Noah. Indeed he was a grateful servant.
- [4] And We decreed to the Children of Israel in the Scripture: 'You shall indeed work corruption in the land, twice and you shall indeed become great tyrants'.
- [5] So when the time for the first of the two [prophecies] came, We roused against you servants of Ours of great might, who ransacked [your] habitations, and it was a promise fulfilled.
- [6] Then We gave you back the turn, [to prevail] over them, and We aided you with children and wealth,

and made you greater in number.

[7] 'If you are virtuous, you are being virtuous to your own souls, and if you do evil, it is for them'. So when the time for the other [prophecy] comes, that they might ravage you, and that they might enter the Temple, just as they entered it, the first time, and that they might destroy all that they conquered, utterly.

[8] It may be that your Lord will have mercy upon you, but if you revert, We [too] will revert; and We have made Hell a dungeon for the disbelievers.

[9] Truly this Qur'ān guides to that which is straightest and gives tidings to the believers who perform righteous deeds that there is a great reward for them.

[10] And that those who do not believe in the Hereafter, We have prepared for them a painful chastisement.

[11] And man prays for ill as [avidly as] he prays for good. And mankind is ever hasty.

[12] And We made the night and the day two signs. Then We effaced the sign of the night and made the sign of the day sight-giving; that you may seek bounty from your Lord, and that you may know the number of years and the reckoning, and everything We have detailed very distinctly.

[13] And We have attached every person's omen upon his neck and We shall bring forth for him, on the Day of Resurrection, a book which he will find wide open.

[14] 'Read your book! This day your soul suffices as your own reckoner'.

[15] Whoever is guided, is guided only to [the good of] his own soul, and whoever goes astray, goes astray only to its [his soul's] detriment. No burdened soul shall bear the burden of another. And We never chastise until We have sent a messenger.

[16] And when We desire to destroy a town We command its affluent ones, but they fall into immorality therein, and so the Word is justified concerning it, and We destroy it utterly.

[17] How many generations We have destroyed since Noah! And your Lord suffices as One Informed and Beholder of the sins of His servants.

[18] Whoever desires the hasty world, We hasten for him therein whatever We will, for whom We please. Then We appoint for him Hell, to which he will be exposed, condemned, and rejected.

[19] And whoever desires the Hereafter and strives for it with the necessary effort, being a believer — for such their effort will find favour.

[20] Each We supply [to] these and [to] those from your Lord's bounty. And your Lord's bounty is not confined.

[21] See how We have given preference to some of them over others. And truly the Hereafter is greater in degrees and greater in preferment.

[22] Do not set up another god besides God, or you will sit blameworthy, forsaken.

[23] And your Lord has decreed that you worship none save Him, and kindness to parents. If they should reach old age with you, one of them or both then do not say to them 'Fie' nor repulse them, but speak to them gracious words.

[24] And lower to them the wing of humility out of mercy and say: 'My Lord, have mercy on them, just as they reared me when I was little'.

[25] Your Lord knows best what is in your hearts. If you are righteous, then truly, to those who are penitent He is Forgiving.

[26] And give the kinsman his due, and the needy and the traveller [as well]; and do not squander.

[27] Indeed squanderers are brothers of devils, and the Devil was ever ungrateful to his Lord.

[28] But if you [have to] overlook them, seeking mercy from your Lord, [a mercy] which you expect [in the future], then speak to them gentle words.

[29] And do not keep your hand chained to your neck, nor open it completely, or you will sit blameworthy and denuded.

[30] Truly your Lord expands provision for whomever He will and He straitens. Indeed He is ever Aware and Seer of His servants.

[31] And do not slay your children, fearing penury. We shall provide for them and for you. Slaying them is truly a great sin.

[32] And do not come [anywhere] near fornication. It is indeed an indecency and an evil way.

[33] And do not slay the soul [whose life] God has made inviolable, except with due cause. Whoever is slain wrongfully, We have certainly given his heir, a warrant; but let him not commit excess; for he is supported [by the Law].

[34] And do not come [anywhere] near an orphan's property, except in the fairest manner until he comes of age. And fulfil the covenant. Indeed the covenant will be enquired into.

- [35] And give full measure when you measure, and weigh with a right balance: that is better and fairer in return.
- [36] And do not pursue that of which you have no knowledge. Indeed the hearing and the sight and the heart — of each of these it will be asked.
- [37] And do not walk in the earth exultantly. Indeed you will not rend the earth, nor attain the mountains in height.
- [38] All of that — the evil of it is hateful in the sight of your Lord.
- [39] This is [part] of the wisdom which your Lord has revealed to you. And do not set up with God any other god, or you will be cast into Hell, blameworthy, abandoned.
- [40] Has your Lord then preferred you with sons and chosen for Himself females from among the angels? Truly you are speaking a monstrous word!
- [41] And verily We have dispensed in this Qur'ān, so that they may remember, but it only increases them in aversion.
- [42] Say: 'If there were with Him [other] gods, as they say, they would, in that case, have sought against the Lord of the Throne some path.
- [43] Glory be to Him and exalted be He above what they say, greatly!
- [44] The seven heavens and the earth and all that is therein proclaim His praise. And there is not a thing, but proclaims His praise; but you do not understand their glorification. Lo! He is Forbearing, Forgiving.
- [45] And when you recite the Qur'ān, We place between you and those who do not believe in the Hereafter a hidden barrier.
- [46] And We place upon their hearts veils, lest they should understand it, and in their ears a deafness. And when you mention your Lord alone in the Qur'ān, they turn their backs in aversion.
- [47] We know best what they listen to when they listen to you, and when they are in secret counsel, when the evildoers say: 'You are only following a man bewitched'.
- [48] Look how they strike similitudes for you, and they go astray, and cannot find a way.
- [49] And they say: 'What, when we are bones and fragments, shall we really be raised up in a new creation?'
- [50] Say: 'Be stones or iron,
- [51] or some creation yet greater in your breasts. They will then say: 'Who shall bring us back?' Say: 'He Who originated you the first time. Then they will shake their heads at you, and they will say: 'When will it be?' Say: 'Maybe it is near!'
- [52] The day He calls you, you will respond with His praise, and you will think that you have remained only a little.
- [53] And tell My servants to speak that which is finer. For Satan indeed incites ill feeling between them, and Satan is indeed man's manifest enemy.
- [54] Your Lord knows you best. If He will, He will have mercy on you, or if He will, He will chastise you. And We did not send you to be a guardian over them.
- [55] And your Lord knows best all who are in the heavens and the earth. And verily We have preferred some of the prophets above others; and We gave David the Psalms.
- [56] Say: 'Call on those whom you assumed besides Him; yet they have no power to rid you of misfortune nor to transfer.
- [57] Those whom they call, [they themselves] seek a means to their Lord, which of them is nearer; and they hope for His mercy and fear His chastisement. Truly your Lord's chastisement is a thing to beware of.
- [58] There is not a town but We shall destroy it before the Day of Resurrection, or chastise it with terrible chastisement. That has been inscribed in the Book.
- [59] Nothing prevented Us from sending the signs, except that the ancients denied them. And We gave Thamūd the she-camel as apparent, but they wronged it. And We do not send signs, except for deterrence.
- [60] And when We said to you, 'Truly your Lord encompasses mankind'. And We did not appoint the vision that We showed you, except as a test for people, and [likewise] the tree cursed in the Qur'ān; And We [seek to] deter them but it only increases them in gross insolence.
- [61] And when We said to the angels, 'Prostrate yourselves before Adam', and so they [all] prostrated themselves, except Iblīs: he said, 'Shall I prostrate myself before one whom You have created from clay?'
- [62] Said he, 'Do You see this one whom You have honoured above me? If You defer me to the Day of Resurrection I shall verily eradicate his seed, [all] save a few'.
- [63] Said He: 'Begone. Whoever of them follows you — indeed Hell shall be your requital, a requital [that is

indeed] ample.

[64] And tempt whomever of them you can with your voice, and rally against them your cavalry and your infantry, and share with them in wealth, and children, and make promises to them'. And Satan promises them nothing but delusion.

[65] 'Truly as for My servants, you shall have no warrant'. And Your Lord suffices as a guardian.

[66] Your Lord is He Who drives for you the ships upon the sea that you may seek of His bounty. Truly He is ever Merciful towards you.

[67] And when distress befalls you at sea, those whom you [are wont to] invoke are no longer present, except Him. But when He delivers you, to land, you are rejective, for man is ever ungrateful.

[68] Do you feel secure that He will not cause a side of the earth to swallow you up, or unleash upon you a squall of pebbles? Then you will not find for yourselves any guardian.

[69] Or do you feel secure that He will not return you to it a second time and unleash upon you a shattering gale, and drown you for your ungratefulness? And then you will not find for yourselves any redresser of this against Us.

[70] And verily We have honoured the Children of Adam, and carried them over land and sea, and provided them with good things and We have preferred them above many of those whom We created with a marked preferment.

[71] The day when We shall summon all men with their leader. And whoever is given his book in his right hand, those will read their book, and they will not be wronged, [so much as] a single date-thread.

[72] And whoever has been in this blind, will be blind in the Hereafter, and [even] further astray from the [right] way.

[73] And indeed they were about to beguile you away from that which We revealed to you, so that you might invent against Us [something] other than that; and then they would have taken you as a friend.

[74] And if We had not made you [stand] firm, certainly you might have inclined to them a little.

[75] Then We would have surely made you taste a double in life and a double upon death. Then you would not have found for yourself any helper against Us.

[76] And indeed they were about to provoke you out of the land to expel you from it, but then they would not have remained after you, except a little [while].

[77] That is] the way in the case of those whom We have sent from among Our messengers before you. And as regards Our [established] way you will not find any change.

[78] Establish prayer from the sun's decline until the dark of night and the recital [of the Qur'ān] at dawn. Verily the dawn recital is ever witnessed.

[79] And for a part of the night, keep vigil therewith as a supererogatory [devotion] for you. It may be that your Lord will raise you to a praiseworthy station.

[80] And say: 'My Lord, make me enter with a veritable entrance, and bring me out with a veritable departure. And grant me from Yourself a favourable authority'.

[81] And say: 'The Truth has come and falsehood has vanished away. Truly falsehood is ever bound to vanish'.

[82] And We reveal of the Qur'ān that which is a cure, and a mercy for believers; though it only increases the evildoers in loss.

[83] And when We are gracious to man, he is disregarding and turns aside; but when an ill befalls him, he is in despair.

[84] Say: 'Everyone acts according to his [own] character, and your Lord knows best who is better guided as to the way'.

[85] And they will question you concerning the Spirit. Say: 'The Spirit is of the command of my Lord. And of knowledge you have not been given except a little'.

[86] And if We willed We could take away what We have revealed to you. Then you would not find in respect thereof any guardian for yourself against Us;

[87] [it is] only as a mercy from your Lord. Truly His favour to you is ever great.

[88] Say: 'Verily, should mankind and jinn come together to produce the like of this Qur'ān, they could not produce the like thereof, even if they backed one another'.

[89] And verily We have dispensed for people in this Qur'ān every [kind of] similitude, but most people insist on disbelieving.

[90] And they say, 'We will not believe you until you make gush forth for us from the ground a spring;

[91] or until you [come to] have a garden of date-palms and vines, and cause streams to gush forth therein,

abundantly;

[92] or until you cause the heaven to fall upon us, as you assert, in pieces, or bring God and the angels [right] in front [of us];

[93] or until you [come to] have a house adorned with gold, or ascend into the heaven, and [even then] we will not believe your ascension, until you bring down for us a book, that we may read'. Say: 'Glory be to my Lord! Am I anything but a human, a messenger [from God]?'

[94] And nothing prevented mankind from believing when guidance came to them, but that they said: 'Has God sent a human as a messenger [from Him]?'

[95] Say: 'Had there been in the earth angels, walking [and living] secure, We would have sent down to them from the heaven an angel as Messenger'.

[96] Say: 'God suffices as a witness between me and you. Truly He is Aware, Seer of His servants'.

[97] And he whom God guides is rightly guided, and he whom He sends astray — you will not find for them [any] guardians besides Him. And We shall assemble them on the Day of Resurrection on their faces, blind, dumb, and deaf; their abode shall be Hell — whenever it abates, We shall intensify for them the blaze.

[98] That is their requital because they disbelieved Our signs and said: 'What, when we are bones and fragments, shall we really be raised in a new creation?'

[99] Have they not seen that God, [He] Who created the heavens and the earth, has the power to create the like of them? He has appointed for them a term whereof is no doubt; yet the wrongdoers insist on disbelief.

[100] Say: 'If you possessed the treasures of my Lord's mercy, you would surely withhold [them] for fear of spending; and man is ever niggardly'.

[101] And verily We gave Moses nine manifest signs. Ask the Children of Israel when he came to them, Pharaoh said to him, 'O Moses, I truly think that you are bewitched'.

[102] He [Moses] said, 'Indeed you know that none revealed these, except the Lord of the heavens and the earth, as proofs; and I truly think that you, O Pharaoh, are doomed'.

[103] And he desired to scare them from the land; so We drowned him and those with him, all together.

[104] And after him We said to the Children of Israel, 'Dwell in the land; but when the promise of the Hereafter comes to pass, We shall bring you [gathered] in mixed company'.

[105] With the truth have We revealed it, and with the truth has it been revealed; and We have not sent you, except as a bearer of good tidings, and as a warner.

[106] And [it is] a Qur'ān that We have divided that you may recite it to mankind at intervals, and We have revealed it by [successive] revelation.

[107] Say: 'Believe in it or do not believe; indeed those who were given knowledge before it, when it is recited to them, fall down in prostration on their faces,

[108] and say, "Glory be to our Lord. Indeed Our Lord's promise is bound to be fulfilled".

[109] And they fall down on their faces, weeping; and it increases them in humility'.

[110] Say: 'Invoke God or invoke the Compassionate One, whichever you invoke, to Him belong the Most Beautiful Names': And do not be loud in your prayer, nor be silent therein, but seek between that a way.

[111] And say: 'Praise be to God, Who has neither taken a son, nor has He any partner in sovereignty, nor has He [taken] any ally out of weakness'. And magnify Him with magnifications [worthy of Him].

(Al-Kahf)

[1] Praise belongs to God [alone], Who has revealed to His servant the Book, and has not allowed for it any crookedness,

[2] [a Book] upright to warn of severe chastisement from Him, and to bring to the believers who perform righteous deeds the good tidings that theirs will be a fair reward,

[3] wherein they will abide forever,

[4] and to warn those who say, 'God has taken a son'.

[5] They do not have, in this any knowledge, nor did their fathers. Dreadful is the word that comes out of their mouths. They speak nothing but lies.

[6] Yet it may be that you will consume yourself in their wake if they should not believe in this discourse out of grief.

[7] Truly We have made all that is on the earth as an adornment for it, that We may try them which of them is best in conduct.

[8] And indeed We shall turn all that is therein into barren shreds.

[9] Or did you think that the Companions of the Cave and the Inscription were a [unique] marvel from among Our signs?

[10] When the youths took refuge in the Cave they said, 'Our Lord! Give us mercy from Yourself and remedy for us our affair through rectitude'.

[11] So We smote their ears in the Cave for several years.

[12] Then We aroused them that We might know which of the two parties was better in calculating what they had tarried in [terms of the] length of time.

[13] We relate to you their story with truth. They were indeed youths who believed in their Lord, and We increased them in guidance.

[14] And We strengthened their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. We will not call on any god besides Him, for then we shall certainly have uttered an outrage.

[15] These our people have taken gods besides Him. Why [if what they claim is true] do they not bring some clear warrant regarding them? And who does greater wrong than he who invents a lie against God?

[16] And when you withdraw from them and from that which they worship except God, then take refuge in the Cave. Your Lord will reveal for you something of His mercy and prepare for you in your affair some comfort'.

[17] And you might have seen the sun, when it rose, inclining away from their Cave towards the right, and when it set, go past them on the left, while they were in a cavern therein. That was [one] of God's signs. Whomever God guides, he indeed is rightly guided, and whomever He leads astray, you will not find for him a guiding friend.

[18] And you would have supposed them awake, though they were asleep. And We caused them to turn over to the right and to the left, and their dog [lay] stretching its forelegs on the threshold. If you had observed them you would have turned away from them in flight and you would have been filled with awe because of them.

[19] And so it was that We aroused them that they might question one another. One of them said, 'How long have you tarried?' They said, 'We have tarried a day, or part of a day'. They said, 'Your Lord knows best how long you have tarried. Now send one of you with this silver coin of yours to the city, and let him see which is the purest food, and [let him] bring you a supply thereof. Let him be careful and not make anyone aware of you.

[20] For indeed if they should come to know of you, they will [either] stone you or make you return to their creed, and then you will never prosper'.

[21] And so it was that We disclosed them that they might know that God's promise is true; and that, as for the Hour, there is no doubt concerning it. Behold they were disputing among themselves their affair; so they said, 'Build over them a building; their Lord knows them best'. Those who prevailed regarding their affair, 'We will verily set up over them, a place of worship'.

[22] They will say: 'Three; their dog the fourth of them'; and they will say, 'Five; their dog the sixth of them' - guessing at random. And they will say, 'Seven; and their dog the eighth of them'. Say: 'My Lord knows best their number, and none knows them except a few'. So do not contend concerning them except with an outward manner [of contention] and do not question concerning them any of them.

[23] And never say regarding something, 'I will indeed do that tomorrow',

[24] without [adding], 'If God will'. And remember your Lord if you forget. And say, 'May be my Lord will guide me to [something] closer [in time] than this by way of guidance.

[25] And they tarried in the Cave three hundred years and add nine.

[26] Say: 'God is more knowledgeable of how long they tarried. To Him belongs the Unseen of the heavens and the earth. How well He sees! How well He hears! They have no guardian besides Him, and He makes none to share in His rule'.

[27] And recite that which has been revealed to you of the Book of your Lord. There is none who can change His words. And you will not find, besides Him, any refuge.

[28] And restrain yourself along with those who call upon their Lord at morning and evening, desiring His Countenance; and do not let your eyes overlook them desiring the glitter of the life of this world. And do not obey him whose heart We have made oblivious to Our remembrance, and who follows his own whim, and whose conduct is [mere] prodigality.

[29] And say, 'The truth [that comes] from your Lord; so whoever will, let him believe, and whoever will, let him disbelieve'. Indeed We have prepared for the wrongdoers a Fire, and they will be surrounded by its pavilion. If they cry out for help, they will be succoured with water like molten copper which scalds faces.

What an evil drink, and how ill a resting-place!

[30] Truly those who believe and perform righteous deeds - indeed We do not leave the reward of those of good deeds to go to waste.

[31] Those, for them there shall be Gardens of Eden, underneath which rivers flow; therein they shall be adorned with bracelets of gold and they shall wear green garments of fine silk and [heavy] silk brocade, reclining therein on couches. How excellent a reward, and how fair a resting-place!

[32] And strike for them a similitude: two men to one of whom We had assigned two gardens of vines, and We had surrounded them with date-palms and had set between them [a field of] crops.

[33] Each of the two gardens yielded its produce without stinting anything thereof. And We caused a stream to gush forth therein.

[34] And he had fruit and he said to his companion, as he conversed with him: 'I have more wealth than you and am stronger in respect of men'.

[35] And he entered his garden having wronged himself. He said, 'I do not think that [all] this will ever perish.

[36] Moreover, I do not think that the Hour will ever come; and [even] if I am indeed returned to my Lord, I shall surely find better than this as a resort'.

[37] His companion said to him, as he conversed with him: 'Do you disbelieve in Him Who created you of dust, then of a drop of fluid, then fashioned you a man?

[38] But lo He [is] God, my Lord, and I do not ascribe any partner to my Lord.

[39] And if only when you entered your garden, you had said, "What God has willed. There is no power except in God". If you see me as less than you in wealth and children,

[40] maybe my Lord will give me [something] better than your garden and unleash upon it bolts from the heaven so that it becomes a bare plain;

[41] or [maybe] its water will sink [deep] down so that you have no means of acquiring it'.

[42] And his fruit was beset, and so he began to wring his hands because of what he had spent on it, as it lay fallen on its trellises, saying, 'O I wish I had not ascribed any partner to my Lord!'

[43] But there was no party to help him, besides God, nor could he help himself.

[44] There, [all] protection belongs to God, the True. He is better at rewarding, and best in consequence.

[45] And strike for them the similitude of the life of this world as water which We send down out from the heaven, and the vegetation of the earth mingles with it, and it then becomes chaff, scattered by the winds. And God is Omnipotent over all things.

[46] Wealth and children are an adornment of the life of this world. But the enduring things, the righteous deeds - [these] are better with your Lord for reward and better in [respect of] hope.

[47] And the day when the mountains shall be set in motion and you will see the earth exposed. And We shall gather them, such that We will not leave out anyone of them.

[48] And they shall be presented before your Lord in ranks: 'Verily you have come to Us just as We created you the first time; rather you claimed that We would not appoint for you a tryst'.

[49] And the Book shall be set in place. And you will see the guilty apprehensive of what is in it, and they will say: 'O woe to us! What is it with this Book that it leaves out neither small nor great, but [instead it] has counted it?' And they shall find all that they did present. And your Lord does not wrong anyone.

[50] And when We said to the angels, 'Prostrate before Adam', and so they prostrated, [all] except Iblīs. He was [one] of the jinn, and he transgressed against his Lord's command. Will you then take him and his offspring for your patrons instead of Me, when they are an enemy to you? How evil for the evildoers is that substitute!

[51] I did not make them a witness to the creation of the heavens and the earth, nor to their own creation. Nor do I take misleaders as [My] support.

[52] And the day when He will say, 'Call those partners of Mine, as you used to claim'; and then they will call them, but they will not respond to their call, and We shall set between them a gulf of doom.

[53] And the criminals will behold the Fire and realise that they are about to fall into it. And they will find no means of avoiding it.

[54] And verily We have dispensed for mankind in this Qur'ān [an example] of every kind of similitude. But man is most disputatious.

[55] And nothing prevented people from believing when the guidance came to them, and from asking forgiveness of their Lord, without that there should come upon them the precedent of the ancients, or that the chastisement should come upon them before their very eyes.

[56] And We do not send messengers except as bearers of good tidings and as warners. But those who disbelieve dispute with falsehood that they may refute thereby the truth. And they have taken My signs and that whereof they have been warned derisively.

[57] And who does greater wrong than he who has been reminded of the signs of his Lord, yet turns away from them and forgets what his hands have sent ahead? Indeed on their hearts We have cast veils, lest they should understand it, and in their ears a deafness; and though you call them to guidance, they will not be guided in that case, ever.

[58] And your Lord is the Forgiver, Full of Mercy. Were He to take them to task for what they have earned, He would have hastened for them the chastisement; but they have a tryst from which they will not find any escape.

[59] And those towns, We destroyed them when they did evil, and We appointed for their destruction a tryst.

[60] And when Moses said to his lad, 'I will not give up until I have reached the juncture of the two seas, though I march on for ages'.

[61] So when they reached a juncture between the two, they forgot their fish, and so it made its way into the sea by burrowing.

[62] And when they had made the traverse, he said to his lad, 'Bring us our breakfast. We have certainly encountered on this journey of ours much fatigue'.

[63] He said, 'Do you see? when we sheltered at the rock, indeed I forgot the fish - and none but Satan made me forget to mention it and it made its way into the sea in an amazing manner'.

[64] Said he, 'That is what we have been seeking!' So they turned back, retracing their footsteps.

[65] So [there] they found one of Our servants to whom We had given mercy from Us and We had taught him knowledge from Us.

[66] Moses said to him, 'May I follow you for the purpose that you teach me of what you have been taught [in the way] of probity?'

[67] Said he, 'Truly you will not be able to bear with me.'

[68] And how can you bear with that whereof you have never been informed?'

[69] He said, 'You will find me, God willing, patient, and I will not disobey you in any matter'.

[70] He said, 'If you follow me then do not question me concerning anything until I [myself] make mention of it to you'.

[71] So they set off until when they embarked on the ship, he made a hole in it. Said [Moses], 'Did you make a hole in it to drown its people? You have certainly done a dreadful thing'.

[72] He said, 'Did I not say [that] you would not be able to bear with me?'

[73] He said, 'Do not take me to task on account of that which I forgot, and do not exhaust me in this affair of mine with difficulty'.

[74] So they set off until, when they met a boy and he slew him - [Moses] said: 'Have you slain an innocent soul, [one slain] not in retaliation for another soul? Verily you have committed an dreadful thing'.

[75] He said, 'Did I not say to you that you would never be able to bear with me?'

[76] [Moses] said, 'If I ask you about anything after this, then do not keep me in your company, for truly you [will] have found from me [sufficient enough] excuse'.

[77] So they set off, until, when they came to the folk of a [certain] town, they asked its folk for food, but they refused to extend them any hospitality. They then found in it a wall about to collapse, so he straightened it. [Moses] said, 'Had you wished, you could have taken a wage for it'.

[78] Said he, 'This is the parting between me and you. I will inform you the interpretation of that over which you were not able to maintain patience.'

[79] As for the ship, it belonged to poor people who earned a living on the sea; and I wanted to make it defective, for behind them was a king, seizing every ship by force.

[80] And as for the boy, his parents were believers and We feared lest he should overwhelm them with insolence and disbelief.

[81] So We desired that their Lord should give them in exchange one better than him in purity and closer to mercy.

[82] And as for the wall, it belonged to two orphan boys [who lived] in the city, and beneath it there was a treasure belonging to them. Their father had been a righteous man and your Lord desired that they should come of age and extract their treasure as a mercy from your Lord. And I did not do it of my own accord. This is the interpretation of that over which you could not maintain patience'.

[83] And they question you concerning Dhū'l-Qarnayn. Say: 'I shall recite to you a mention of him'.

[84] Indeed We empowered him throughout the land, and We gave him to everything a way.

[85] And he followed a way

[86] until, when he reached the setting of the sun, he found it setting in a muddy spring; and he found by it a folk. We said, 'O Dhū'l-Qarnayn — either chastise, or treat them kindly'.

[87] He said, 'As for him who does wrong, we shall chastise him. Then he shall be returned to his Lord and He shall chastise him with an awful chastisement.

[88] But as for him who believes and acts righteously, he shall have the fairest reward, and we shall speak to him mildly in our command'.

[89]] Then he followed a way,

[90] until, when he reached the rising of the sun, he found it rising on a folk for whom We had not provided against it any [form of] cover.

[91] So [it was]; and We encompassed whatever pertained to him in knowledge.

[92] Then he followed a way,

[93] until, when he reached between the two barriers he found on this side of them a folk that could scarcely comprehend speech.

[94] They said, 'O Dhū'l-Qarnayn, truly Gog and Magog are causing corruption in the land. So shall we pay you a tribute on condition that you build between us and them a barrier?

[95] He said, 'That wherewith my Lord has empowered me is better; so help me with strength and I will build between you and them a rampart.

[96] Bring me ingots of iron!' Until, when he had levelled up [the gap] between the two flanks he said, 'Blow!' until when he had made it a fire, he said, 'Bring me molten copper to pour over it'.

[97] And so they were not able to scale it, nor could they pierce it.

[98] Said he, 'This is a mercy from my Lord. But when the promise of my Lord comes to pass, He will level it, for my Lord's promise is [always] true'.

[99] And on that day, We shall let some of them surge against others, and the Trumpet shall be blown and We shall gather them a [single] gathering.

[100] And on that day We shall present Hell to the disbelievers, plain to view,

[101] those [disbelievers] whose eyes were masked from My remembrance, and who could not [bear to] hear.

[102] Do the disbelievers reckon that they can take My servants as patrons beside Me? Truly We have prepared Hell for the disbelievers as [a place of] hospitality.

[103] Say: 'Shall We inform you who will be the greatest losers in [regard to] their works?

[104] Those whose effort goes astray in the life of this world, while they reckon that they are doing good work.

[105] Those are they who disbelieve in the signs of their Lord and the encounter with Him'. So their works have failed, and on the Day of Resurrection We shall not assign any weight to them.

[106] That is their requital - Hell - because they disbelieved and took My signs and My messengers in mockery.

[107] Truly those who believe and perform righteous deeds - theirs will be the gardens of Firdaws as [a place of] hospitality,

[108] wherein they will abide, with no desire to be removed from them.

[109] Say: 'If the sea were ink for the Words of my Lord, the sea would be spent before the Words of my Lord were spent even though We brought the like of it as replenishment'.

[110] Say: 'I am only a human being like you; it has been revealed to me that your God is only One God. So whoever hopes to encounter his Lord, let him do righteous work and not associate with the worship of his Lord

(Maryam)

[1] Kāf hā yā `ayn sād.

[2] A mention of your Lord's mercy to His servant Zachariah,

[3] when he called out to his Lord a call in secret.

[4] He said, 'My Lord, truly the bones within me have become feeble, and my head is alight with grey hair, and I have never been in my supplications to You, my Lord, unsuccessful.

[5] And truly I fear my kinsfolk after me, and my wife is barren. So grant me from Yourself a successor,
[6] who may inherit from me and inherit from the House of Jacob, and make him, my Lord, acceptable'.
[7] 'O Zachariah! Indeed We give you good tidings of a boy, whose name is John. Never before have We made anyone his namesake'.
[8] He said, 'My Lord, how shall I have a son when my wife is barren and I have reached infirm old age?'
[9] He said, 'It shall be so! Your Lord says, "It is easy for Me, for I certainly created you before when you were nothing" '.
[10] He said, 'Lord, appoint for me some sign'. Said He, 'Your sign is that you shall not speak to people for three nights, while [you are] in sound health'.
[11] So he emerged before his people from the sanctuary and signalled to them, 'Make glorifications at morning and evening'.
[12] O John! Hold on to the Scripture firmly'. And We gave him judgement, while still a child,
[13] and compassion from Us, and purity, and he was God-fearing,
[14] and dutiful to his parents. And he was not arrogant or rebellious.
[15] 'And peace be upon him, the day he was born, and the day he dies, and the day he shall be raised alive!'
[16] And mention in the Book Mary when she withdrew from her family to an easterly place.
[17] Thus she veiled herself from them, whereupon We sent to her Our Spirit, and he assumed before her the likeness of a well-proportioned human.
[18] She said, 'Lo! I seek refuge in the Compassionate One from you! If you fear God'.
[19] He said, 'I am only a messenger of your Lord, that I may give you a boy [who shall be] pure'.
[20] She said, 'How shall I have a boy when no human being has [ever] touched me, neither have I been unchaste?'
[21] He said, 'It shall be so! Your Lord has said: "It is easy for Me, and so that We may make him a sign for mankind, and a mercy from Us. And it is a thing [already] decreed" '.
[22] Thus she conceived him and then withdrew with him to a distant place.
[23] And the birth pangs brought her to the trunk of the palm-tree. She said, 'O would that I had died before this and become a forgotten thing, beyond recall!'
[24] Then he called her from below her, 'Do not grieve. Your Lord has made below you a rivulet.
[25] And shake the trunk of the palm-tree towards you - there will drop on you dates fresh and ripe.
[26] So eat and drink, and [let] your eye be comforted; and if you [happen to] see any human being, then say, "I have vowed to the Compassionate One a fast, so I will not speak to any human today" '.
[27] Then, carrying him, she brought him to her folk and they said, 'O Mary, truly you have done a curious thing!
[28] O sister of Aaron your father was not a wicked man, nor was your mother unchaste'.
[29] Thereat she pointed to him. They said, 'How can we talk to one who is in the cradle, [still] a little child?'
[30] He said, 'Lo! I am God's servant. He has given me the Scripture and made me a prophet.
[31] And He has made me blessed wherever I may be and He has enjoined upon me prayer and alms-giving, as long as I remain alive;
[32] and [He has made me] dutiful towards my mother. And He has not made me arrogant, wretched.
[33] And peace be upon me the day I was born, and the day I die, and the day I shall be raised alive!'
[34]] That is Jesus, son of Mary, a statement of truth concerning which they are in doubt.
[35] It is not [befitting] for God to take to Himself a son. Glory be to Him. When He decrees a thing, He only says to it, 'Be!', and it is.
[36] And indeed God is my Lord and your Lord. So worship Him. This is a straight path.
[37] But the factions differed among themselves. So woe to those who disbelieve at the scene of an awful Day.
[38] How hearing they are and seeing on the Day when they come to Us. Yet the evildoers today are in manifest error.
[39] And warn them of the Day of Regret, when the matter will be decided, while they are [yet] heedless and do not believe.
[40] Indeed We shall inherit the earth and all who are on it, and to Us they shall be returned.
[41] And mention in the Book Abraham. Indeed he was a truthful one, a prophet.
[42] When he said to his father, 'O my father! Why do you worship that which neither hears nor sees, and is of no avail to you in any way?

[43] O my father! Indeed there has come to me of knowledge that which has not come to you. So follow me that I may guide you to a path that is right.

[44] O my father! Do not worship Satan. Truly Satan is disobedient to the Compassionate One.

[45] O my father! I do fear lest a chastisement from the Compassionate One should befall you and then you become an ally of Satan.

[46] He said, 'Are you renouncing my gods, O Abraham? If you do not desist, I shall surely assail you; and stay away from me for a long time'.

[47] He said, 'Peace be to you. I shall ask forgiveness of my Lord for you. Truly He is ever gracious to me.

[48] And I shall shun you and that which you call upon besides God. I will supplicate my Lord - hopefully in calling upon my Lord I shall not be wretched'.

[49] And so after he had shunned them and that which they worshipped besides God, We gave him Isaac and Jacob, and each We made a prophet.

[50] And We gave them out of Our mercy, and We assigned for them a worthy repute [one] that is lofty.

[51] And mention in the Book Moses. Indeed he was devoted [to God] and he was a messenger, a prophet.

[52] And We called him from the right side of the Mount and We brought him near in communion.

[53] And We gave him out of Our mercy his brother Aaron, [likewise] a prophet.

[54] And mention in the Book Ishmael. Indeed he was true to his promise, and he was a messenger, a prophet [likewise].

[55] He used to enjoin upon his kinsfolk prayer and the [payment of] alms, and he was pleasing to his Lord.

[56] And mention in the Book Idrīs. Indeed he was a truthful one, a prophet.

[57] And We raised him to a high station.

[58] Those to whom God has been gracious from among the prophets of the seed of Adam, and of those whom We carried with Noah, and of the seed of Abraham, and Israel, and from among those whom We guided and chose, when the signs of the Compassionate One were recited to them, they would fall down prostrating and weeping.

[59] But there succeeded after them a posterity who neglected the prayer and followed [their] lusts. So they shall [soon] encounter Ghayy;

[60] whereas those who repent and believe and act righteously - such shall enter Paradise and shall not be wronged in any way;

[61] [they shall enter] Gardens of Eden, which the Compassionate One has promised to His servants [a promise] in the Unseen. Indeed His promise is ever fulfilled.

[62] Therein they shall not hear anything that is trifling, but only [a greeting of] 'Peace!' And therein they will have their provision morning and evening.

[63] That is the Paradise which We shall give as inheritance those of Our servants who are God-fearing.

[64] And We do not descend except by the commandment of your Lord. To Him belongs all that is before us, and all that is behind us, and all that is between those [two]. And your Lord is never forgetful.

[65] The Lord of the heavens and the earth and all that is between them. So worship Him and be steadfast in His worship. Do you know [of] anyone who could be His namesake?

[66] And man says, 'When I am dead, shall I then be brought forth alive?'

[67] Does not man then remember that We created him before, when he was nothing?

[68] For by your Lord, We will surely gather them and the devils; then We shall bring them around Hell, crouching.

[69] Then We shall pluck out from every party whichever of them was most hardened in disdain of the Compassionate One.

[70] Then indeed We shall know best those most deserving of it for the burning.

[71] There is not one of you but shall come to it. That is an inevitability [already] decreed by your Lord.

[72] Then We will deliver those who were wary and leave those who did wrong crouching therein.

[73] And when Our manifest signs are recited to them, those who disbelieve say to those who believe, 'Which of the two parties is better in station and more excellent in assembly?'

[74] And how many a generation have We destroyed before them, who were superior in [their possession of] gear and in appearance.

[75] Say: 'As for him who is in error, the Compassionate One shall defer him, by [granting him] some respite until when they catch sight of that which they were promised, whether it be chastisement [in this world] or the Hour. Then they will surely know who is worse in [respect of] position and weaker in [respect of the number of] hosts'.

[76] And God increases in guidance those who found [right] guidance; and the enduring things, the righteous deeds are better in your Lord's sight in [terms of] reward, and better in [terms of the] return.

[77] Have you seen him who disbelieves in Our signs and says, 'I shall assuredly be given wealth and children?'

[78] Has he come to learn [something] of the Unseen, or has he made a covenant with the Compassionate One?

[79] Nay, but We will assuredly write down that which he says and prolong for him the chastisement endlessly,

[80] and We shall take over from him that which he talks about, and he shall come to Us, alone.

[81] And they have taken besides God [other] gods that they may be for them a [source of] might.

[82] Nay, but they shall reject their worship, and they shall be [pitted] against them as opponents.

[83] Have you not regarded that We unleash the devils against the disbelievers to urge them impetuously?

[84] So do not make haste against them. Indeed We are only counting for them, carefully.

[85] The day on which We shall gather those who fear God, to the Compassionate One, [honoured] on mounts

[86] and drive the guilty into Hell, a thirsty herd.

[87] They will not have the power to intercede, save him who has made a covenant with the Compassionate One.

[88] And they say, 'The Compassionate One has taken a son'.

[89] Truly you have uttered something hideous.

[90] The heavens are almost rent because of it and the earth [is almost] split asunder, and the mountains [almost] fall down crashing,

[91] that they have ascribed a son to the Compassionate One.

[92] When it is not meet for [the Majesty of] the Compassionate One to take a son.

[93] There is none in the heavens and the earth but he comes to the Compassionate One as a servant.

[94] Verily He knows their number and has counted them precisely.

[95] And each one of them will come to Him on the Day of Resurrection, [each one] alone.

[96] Truly those who believe and perform righteous deeds - for them the Compassionate One shall appoint love.

[97] Indeed We have made it easy in your tongue, only that you may bear good tidings therewith to the God-fearing, and warn therewith a folk [who are] contumacious.

[98] And how many a generation We have destroyed before them. Can you see [so much as] one of them, or hear from them [so much as] the faintest sound?

(Tā-Hā)

[1] Tā hā.

[2] We have not revealed the Qur'ān to you that you should be miserable,

[3] but only to remind him who fears

[4] a revelation from Him Who created the earth and the high heavens.

[5] The Compassionate One presided upon the Throne.

[6] To Him belongs whatever is in the heavens and whatever is in the earth and whatever is between them and whatever is beneath the soil.

[7] And should you be loud in your speech, then indeed He knows the secret and [that which is] yet more hidden.

[8] God - there is no god save Him. To Him belong the Most Beautiful Names.

[9] Has the story of Moses come to you?

[10] When he caught sight of a fire and said to his family, 'Wait, Indeed I see a fire [in the distance]. Perhaps I [can] bring you a brand from it, or find at the fire some guidance'.

[11] And when he reached it he was called [by name], 'O Moses!

[12] Indeed I am your Lord. So take off your sandals, for lo! you are in the holy valley of Tuwā.

[13] And I [Myself] have chosen you, so listen to what is being revealed.

[14] Verily I am God - there is no god except Me. So worship Me and establish prayer for to make remembrance of Me.

[15] The Hour is assuredly coming. [But] I will to keep it hidden so that every soul may be requited for what

it strives for.

[16] So do not let him bar you from it, who believes not in it but follows his own whim, lest you perish.

[17] And what is that in your right hand, O Moses?'

[18] He said, 'It is my staff. I lean upon it and I beat down [leaves] with it for my sheep, and I have uses for it in other ways'.

[19] He said, 'Cast it down, O Moses!'

[20] And he cast it down, and lo! it was a serpent moving swiftly.

[21] He said, 'Take [hold of] it and do not fear. We will restore it to its former state.

[22] And thrust your hand into your flank, it will emerge white without any fault. [That is] yet another sign.

[23] That We may show you of Our greatest signs,

[24] Go to Pharaoh. He has indeed transgressed'.

[25] He said, 'My Lord, expand my breast for me.

[26] And make easy for me my affair.

[27] And undo the knot upon my tongue,

[28] so that they may understand what I [shall] say.

[29] And appoint for me a minister, from my family,

[30] Aaron, my brother.

[31] Confirm through him my strength

[32] and let him share in my affair.

[33] So that we may glorify You over and over again

[34] and remember You over and over again.

[35] Indeed You are ever Seeing of us'.

[36] He said, 'You have been granted your request, O Moses!

[37] And certainly, We have done you a favour [already] another time,

[38] when We revealed to your mother that which was revealed,

[39] "Cast him in the ark, then cast him into the river, and then the river shall throw him up onto the shore; [there] an enemy of Mine and an enemy of his shall take him". And I cast upon you a love from Me and that you might be reared under My eyes.

[40] When your sister walked up and she then said, "Shall I show you someone who will take care of him?"

Thus We restored you to your mother that her eyes might rejoice and not grieve. Then you slew a soul, whereupon We delivered you from [great] distress, and We tried you with various ordeals. Then you stayed for several years among the people of Midian. Then you came [hither] as ordained, O Moses!

[41] And I chose you for Myself.

[42] Go, you and your brother with My signs, and do not flag in remembrance of Me.

[43] Go the two of you to Pharaoh. Truly he has transgressed [the bounds].

[44] And speak to him gentle words that perhaps he may be mindful or fear'.

[45] The two [of them] said, 'Our Lord, We truly fear that he may forestall us or become tyrannical'.

[46] He said, 'Do not fear, for I shall be with the two of you, hearing and seeing.

[47] So go to him and say, "Truly we are two messengers of your Lord, so let the Children of Israel go with us and do not [continue to] chastise them. We have verily brought you a sign from your Lord, and may peace be upon him who follows [right] guidance.

[48] Indeed it has been revealed to us that the chastisement shall befall him who denies and turns away" '.

[49] He said, 'So who is your Lord, O Moses?'

[50] He said, 'Our Lord is He Who gave to everything its [peculiar] nature and then guided [it]'.

[51] He said, 'So what of the generations of old?'

[52] Said he: 'The knowledge thereof is with my Lord, in a Book. My Lord does not err, nor does He forget.

[53] The One Who made for you the earth a cradle, and threaded for you therein ways, and sent down from the heaven water. And therewith We brought forth various kinds of plants.

[54] Eat and pasture your cattle. In that there are indeed signs for people of sense.

[55] From it We created you, and into it We shall restore you, and from it We shall bring you forth a second time'.

[56] And verily We showed him all Our signs, but he denied and refused.

[57] He said, 'Have you come to us so that you may expel us from our land by your sorcery, O Moses? <

[58] Yet We [too] shall produce for you a sorcery like it. So fix a tryst between us and you, [a tryst] which

neither we nor you shall fail to keep, [at] a place of equal distance.

[59] Said he, 'Your tryst shall be the Day of Adornment and let the people assemble at forenoon'. [20:60]

[60] Then Pharaoh withdrew, and summoned up his guile, and then came.

[61] Moses said to them, 'Woe to you! Do not invent a lie against God, lest He annihilate you by some chastisement. For verily he who invents lies, fails'.

[62] So they disputed their matter among themselves and kept secret their private counsel.

[63] They said, 'These two men are indeed sorcerers who intend to expel you from your land by their sorcery, and do away with your excellent traditions.

[64] So summon up your guile and come in battle-line. For truly he who is uppermost, this day shall be the victor!'

[65] They said, 'O Moses! Either cas or we shall be the first to cast'.

[66] He said, 'Nay, you cast!', and lo! their ropes and their staffs appeared to him by [the effect of] their sorcery as though they were gliding swiftly.

[67] And Moses sensed fear within himself.

[68] We said, 'Do not be afraid! Indeed you shall have the upper hand.

[69] And cast that which is in your right hand. It shall swallow up that which they have produced. For what they have produced is only a sorcerer's trick, and the sorcerer does not succeed wherever he may go'.

[70] Thereat the sorcerers cast [their heads] down prostrating. They said, 'We [now] believe in the Lord of Aaron and Moses'.

[71] Said he, 'Do you profess belief in him before I give you permission? He is indeed your chief who taught you sorcery. I shall assuredly cut off your hands and feet on opposite sides and I shall assuredly crucify you on the trunks of palm trees. And you shall then know which of us is harsher in [inflicting] chastisement, and [which of us is] more lasting'.

[72] They said, 'We will not choose you over what has come to us of clear signs, and [over] Him Who originated us. Decree what you will decree. What you decree is only [relevant] in the life of this world.

[73] Indeed We profess belief in our Lord, that He may forgive us our sins and the sorcery to which you forced us. And God is better and more enduring'.

[74] Truly whoever comes to his Lord a criminal, for him there shall be Hell wherein he shall neither die nor live.

[75] And whoever comes to Him a believer, having performed righteous deeds, for such shall be the highest degrees -

[76] the Gardens of Eden underneath which rivers flow, abiding therein, and that is the reward of him who keeps pure.

[77] And verily We revealed to Moses, [saying], 'Lead My servants on a journey by night and strike for them a dry path in the sea. Do not fear to be overtaken and do not be afraid'.

[78] Then Pharaoh pursued them with his hosts, and there engulfed them what did engulf them of the sea.

[79] And Pharaoh led his people astray and he did not guide them.

[80] O Children of Israel, truly We delivered you from your enemy, and We made a tryst with you on the right side of the [Tūr] Mount, and We sent down to you manna and quails:

[81] 'Eat of the good things We have provided you, but do not transgress regarding it, lest My wrath descend on you. And he on whom My wrath descends certainly perishes.

[82] And indeed I am Forgiving toward him who repents, and believes, and acts righteously, and then follows guidance'.

[83] 'And what has hurried you [to depart] from your people, O Moses?'

[84] He said, 'They are close upon my track, and I hastened to You, my Lord, that You may be pleased'.

[85] He said, 'Indeed We tried your people after you, and the Samaritan led them astray'.

[86] Thereupon Moses returned to his people, angry and sad. He said, 'O my people, did not your Lord promise you a fair promise? Did the period seem too long for you, or did you desire that wrath should become incumbent against you from your Lord, and so you broke your tryst with me?'

[87] They said, 'We did not break our tryst with you of our own accord, but we were laden with the burdens of the people's ornaments, and we cast them, and so did the Samaritan cast.

[88] Then he produced for them a calf, a [mere] body with a low. And they said, 'This is your God and the God of Moses: so he forgot'.

[89] Did they not see that it did not reciprocate their words, nor did it have any power over hurt for them or any benefit?

[90] And Aaron had certainly said to them beforehand, 'O my people, you are only being tested thereby! But truly your Lord is the Compassionate One, so follow me and obey my command'.

[91] They said, 'We will not cease to cling to it until Moses returns to us'.

[92] He said, 'O Aaron, what held you back when you saw them going astray

[93] that you did not follow me? Did you then disobey my command?'

[94] He said, 'O son of my mother do not clutch my beard or my head! Indeed I feared that you would have said, "You have caused division among the Children of Israel and you did not wait for my word" '.

[95] He said, 'And what have you to say, O Samaritan?'

[96] He said, 'I perceived what they did not perceive, so I seized a handful from the track of the messenger and threw it [in]. Thus my soul prompted me'.

[97] Said he, 'Begone! It shall be yours [as your lot] throughout life to say, "Do not touch [me]!" And indeed there will be a tryst for you, which you will not fail to keep. Now look at your god to whom you remained clinging! We will surely burn it and then scatter [the ashes of] it into the waters.

[98] Indeed your God is the One God, than whom there is no other god. He embraces all things in [His] knowledge'.

[99] Thus, We relate to you some stories of what is past, and We have given you from Ourselves a Reminder.

[100] Whoever turns away from it, he shall indeed, on the Day of Resurrection, bear a burden,

[101] therein abiding. And evil for them on the Day of Resurrection is that burden!

[102] The day the Trumpet is blown, and We shall assemble the criminals on that day bruised.

[103] They will whisper to one another: 'You have tarried only ten nights'.

[104] We know very well what they will say, when the justest of them in the way will say, 'You have tarried only a day'.

[105] They will question you concerning the mountains. Say: 'My Lord will scatter them as ashes,

[106] then He will leave them a level hollow,

[107] wherein you will see neither crookedness, nor any curving'.

[108] On that day they will follow the Summoner - there will be no deviation therein. Voices will be hushed before the Compassionate One, so that you hear nothing but a faint shuffle.

[109] On that day intercession will not profit except [intercession] from him whom the Compassionate One permits and whose word He approves.

[110] He knows what is before them and behind them, and they do not comprehend such [things] in knowledge.

[111] And faces shall be humbled before the Living, the Eternal Sustainer; and he will certainly have failed [he] who carries [the burden of] evildoing.

[112] But whoever does righteous deeds, being a believer, shall fear neither wrong, nor injustice.

[113] Thus We have revealed it as an Arabic Qur'ān, and We have distributed in it [statements] of threats, so that they may fear, or it may arouse in them a remembrance.

[114] So exalted be God, the King, the Truth. And do not hasten with the Qur'ān before its revelation is completed for you, and say, 'My Lord, increase me in knowledge'.

[115] And We made a covenant with Adam before, but he forgot, and We did not find in him any constancy.

[116] And when We said to the angels, 'Prostrate before Adam'; so they prostrated, except Iblīs: he refused.

[117] Then We said, 'Adam, indeed this is an enemy of yours and of your wife. So do not let him cause you both to be expelled from the Garden, so that you then toil.

[118] It is indeed [assured] for you that you will neither be hungry therein nor go naked,

[119] And it is indeed [assured] for you neither to be thirsty therein, nor to suffer the sun'.

[120] Then Satan whispered to him saying, 'O Adam, shall I guide you to the Tree of Immortality, and a kingdom that does not waste away?'

[121] So both of them ate of it, and their shameful parts were exposed to them, and they began to piece together onto themselves leaves of the Garden. And Adam disobeyed his Lord and so he erred.

[122] Thereafter his Lord chose him, and relented to him, and guided him.

[123] He said, 'Go down both of you from it all together, some of you being enemies of others. Yet if there should come to you guidance from Me, then whoever follows My guidance shall not go astray, neither shall he be miserable.

[124] But whoever disregards My remembrance, his shall be a straitened life. And on the Day of Resurrection We shall bring him to the assembly, blind'.

[125] He shall say, 'My Lord, why have you brought me to the assembly blind, though I used to see?'

[126] He will say, 'So it is. Our signs came to you, but you forgot them; and so today you will be forgotten'.

[127] And so We requite him who is prodigal and believes not in the signs of his Lord. And the chastisement of the Hereafter is more terrible and more enduring.

[128] Is it not a guidance to them how many We destroyed before them of generations amid [the ruins of] whose dwelling-places they walk? Surely in that there are signs for people of sense.

[129] And but for a decree that had already preceded from your Lord, it would have been an inevitability and a specified term.

[130] So be patient with what they say and make glorifications by praising your Lord before the rising of the sun, and before its setting, and in the watches of the night, and make glorifications at either side of the day, that perhaps you may be pleased.

[131] And do not extend your glance toward what We have given to some pairs among them to enjoy, [as] the flower of the life of this world that We may try them thereby. And your Lord's provision is better and more enduring.

[132] And bid your family to prayer, and be steadfast in [the maintenance of] it. We do not ask of you any provision. We [it is Who] provide you, and the [best] sequel will be in favour of God-fearing.

[133] And they say, 'Why does he not bring us a sign from his Lord?' Has there not come to them the clear proof of what is in the former scriptures?

[134] Had We destroyed them with a chastisement before him, they would have said: 'Our Lord, if only You had sent us a messenger, so that we might have followed those signs of Yours before we were [thus] abased and disgraced?'

[135] Say: 'Each is waiting. So wait! For you shall indeed know who are the followers of the even path and who is [rightly] guided'.

(Al-Anbiyâ')

[1] Nigh has drawn for mankind their reckoning, yet they are heedless, disregarding.

[2] There does not come to them any new reminder from their Lord, but they listen to it as they play

[3] with their hearts preoccupied. And they are secret in [their] conference, [they] the evildoers: 'Is this other than a [mortal] human being like yourselves? Will you then take [to] sorcery, even though you are able to see?'

[4] He said, 'My Lord knows the words in the heavens and the earth, and He is the Hearer, the Knower'.

[5] Nay but they say, 'A muddle of nightmares. Nay, he has fabricated it; nay, he is a poet! So let him bring us a sign, such as was sent to the ancients'.

[6] No town before them ever believed of those that We destroyed. Would they then believe?

[7] And We sent none before you other than men to whom We revealed. Ask the People of the Remembrance if you do not know.

[8] And We did not make them bodies that did not eat food, and they were not immortal.

[9] Then We fulfilled to them the promise. So We delivered them and whomever We would, and We destroyed the prodigal.

[10] Now We have sent down [as revelation] to you, a Book in which there is the remembrance that is yours. Will you not understand?

[11] And how many did We destroy of towns that had been wrongdoing, and brought forth another people after it!

[12] And when they felt Our might, behold, they ran away from it.

[13] 'Do not run [away]! Return to the opulence, which you were given to enjoy and your dwelling-places, that perhaps you might be asked'.

[14] They said, 'O woe to us! We have indeed been doing wrong'.

[15] So that remained their cry until We made them as reaped [crops], stilled.

[16] And We did not create the heaven and the earth and all that is between them, playing.

[17] Had We desired to find some diversion, We would have found it with Ourselves, were We to do [so].

[18] Nay, but We hurl the truth against falsehood, and it obliterates it, and behold, it vanishes. And for you, there shall be woe for what you ascribe.

[19] And to Him belongs whoever is in the heavens and the earth, and those who are near Him do not disdain to worship Him, nor do they weary.

- [20] They glorify [Him] night and day, and they do not falter.
- [21] Or have they chosen gods from the earth who resurrect?
- [22] Had there been in [either of] them gods other than God, the two would have surely deteriorated. So glory be to God the Lord of the Throne, above what they ascribe.
- [23] He shall not be questioned about what He does, but they shall be questioned.
- [24] Or have they chosen besides Him gods? Say: 'Bring your proof. This is the Remembrance of those with me and the Remembrance of those before me. Nay, but most of them do not know the truth, and so they are disregarding'.
- [25] And We did not send any Messenger before you but We revealed to him that, 'There is no god except Me, so worship Me'.
- [26] And they say, 'The Compassionate One has taken a son'. Glory be to Him! Nay, but they are [merely] servants who are honoured.
- [27] They do not [venture to] speak before Him and they act according to His command.
- [28] He knows what is before them and what is behind them, and they do not intercede except for him with whom He is satisfied, and they, for awe of Him, are apprehensive.
- [29] And should any of them say, 'I am a god besides Him', such a one We will requite with Hell. Thus We requite wrong-doers.
- [30] Have they not realised, those who disbelieve, that the heavens and the earth were closed together and then We parted them, and We made, of water every living thing? Will they not then believe?
- [31] And We set in the earth firm mountains lest it should shake with them, and We set in them ravines, as roads that perhaps they may be guided.
- [32] And We made the heaven a roof preserved; and yet of the signs thereof, they are disregarding.
- [33] And He it is Who created the night and the day, and the sun and the moon, each in an orbit, swimming.
- [34] And We did not assign to any human being before you immortality. What, if you [are fated to] die, will they be immortal?
- [35] Every soul shall taste death, and We will try you with ill and good as an ordeal. And then unto Us you shall be brought back.
- [36] And whenever the disbelievers see you, they only take you in derision: 'Is this the one who mentions your gods?' And yet when it comes to the mention of the Compassionate One, they are disbelieving.
- [37] Man was created of haste. Assuredly I shall show you My signs, so do not demand that I hasten.
- [38] And they say, 'When will this promise be [fulfilled], if you are truthful?'
- [39] If those who disbelieved only knew of the time when they shall not [be able to] ward off the Fire from their faces, nor from their backs, nor shall they be helped.
- [40] Nay, but it shall come upon them suddenly, dumbfounding them, and they shall not be able to ward it off, nor shall they be granted any respite.
- [41] And verily messengers before you were derided, but those who mocked them were encircled by that which they used to deride.
- [42] Say: 'Who can guard you by night and day from the Compassionate One?' Nay, but of the Remembrance of their Lord they are disregarding.
- [43] Or is it that they have gods to defend them besides Us? They cannot help themselves, nor shall they be protected from Us.
- [44] Nay, but We provided [comforts] for these and their fathers until life lasted long for them. Do they not see how We visit the land, diminishing it at its edges? Are they the ones who will prevail?
- [45] Say: 'I warn you only by the Revelation'. But the deaf do not hear the call when they are warned.
- [46] And if a whiff of your Lord's chastisement were to touch them, they would indeed say, 'O woe for us! Truly we were doing evil'.
- [47] And We shall set up the just balances for the Day of Resurrection and no soul shall be wronged in any way; and even if it, be the weight of a [single] mustard seed, We shall produce it, and We suffice as reckoners.
- [48] And verily We gave Moses and Aaron the Criterion, and an illumination, and remembrance for those who are wary of God,
- [49] those who fear their Lord in concealment, and who, on account of the Hour, are apprehensive.
- [50] And this is a blessed Remembrance which We have revealed. Will you then deny it?
- [51] And verily We had given Abraham his rectitude before, and We were Aware of him,
- [52] when he said to his father and his people, 'What are these images to which you [constantly] cleave?'

[53] They said, 'We found our fathers worshipping them'.

[54] He said, 'Truly you and your fathers have been in manifest error'.

[55] They said, 'Do you bring us the truth, or are you being frivolous?'

[56] He said, 'Nay, but your Lord is the Lord of the heavens and the earth, [the One] Who originated them, and to that I am a witness.

[57] And, by God, I shall devise [a stratagem] against your idols after you have gone away, with your backs turned'.

[58] And so he reduced them to fragments, [all] except the principal one among them, that they might return to it.

[59] They said, 'Who has done this to our gods? Truly he is an evildoer'.

[60] They said, 'We heard a young man making [ill] mention of them - he is called Abraham'.

[61] They said, 'Then bring him before the people's eyes that they may testify'.

[62] They said, 'So, is it you who has done this to our gods, O Abraham?'

[63] He said, 'Rather it was this principal one among them did it. So question them, if they can speak!'

[64] So they turned [thinking] to themselves, and they said, 'Truly it is you who are the evildoers'.

[65] Then they were turned on their heads, [and said], 'You are certainly aware that these [idols] cannot speak'.

[66] He said, 'Do you then worship, besides God, that which cannot benefit you in any way, nor harm you?'

[67] Fie on you and what you worship besides God. Do you not comprehend?'

[68] They said, 'Burn him and stand by your gods, if you are to do anything'.

[69] We said, 'O fire! Be coolness and safety for Abraham!'

[70] And they sought to outwit him, but We made them the greater losers.

[71] And We delivered him, as well as Lot [and brought them] to the land which We have blessed for all peoples.

[72] And We gave him Isaac, and Jacob as a gift; and each of them We made righteous.

[73] And We made them leaders, guiding by Our command, and We inspired in them the performance of good deeds and the maintenance of prayers and the payment of alms, and they used to worship Us.

[74] And to Lot We gave judgement and knowledge; and We delivered him from the town which had been committing vileness. Truly they were a folk of evil [people], immoral.

[75] And We admitted him into Our mercy. He was indeed one of the righteous.

[76] And Noah, when he called before. And We responded to him, and delivered him and his people from the great agony.

[77] And We helped him against the people who denied Our signs. They were indeed an evil people, so We drowned them all.

[78] And David and Solomon, when they gave judgement concerning the tillage, when the sheep of a [certain] people strayed into it; and We were witnesses to their judgement.

[79] And We gave understanding of this to Solomon. And to each We gave judgement and knowledge. And We disposed the mountains to glorify [God] with David, and the birds also. And We were [certainly] doers [thereof].

[80] And We taught him the art of making garments for you to protect you against your [mutual] violence. Will you then be thankful?

[81] And [we subdued] for Solomon the wind to blow strongly - making its way, at his command, to the land which We have blessed; and We have knowledge of all things.

[82] And [we subdued] of the devils some that dived for him and performed tasks other than that. And We were watchful over them.

[83] And Job, when he called out to his Lord: 'Indeed harm has befallen me, and You are the Most Merciful of the merciful'.

[84] So We responded to him, and removed the harm that had befallen him, and We gave him [back] his family, along with them [other children] the like of them, as a mercy from Us and a reminder to worshippers.

[85] And Ishmael and Idrīs and Dhū'l-Kifl — all were of the patient.

[86] And We admitted them into Our mercy. Indeed they were among the worthy.

[87] And Dhū'l-Nūn, when he went off enraged thinking that We had no power over him. Then he cried out in the darkneses: 'There is no god except You! Glory be to You! I have indeed been one of the wrongdoers'.

[88] So We responded to him and delivered him from the distress, and thus We deliver the believers.

[89] And Zachariah when he cried out to his Lord: 'My Lord, do not leave me without an heir, and You are the best of inheritors'.

[90] So We responded to him, and gave him John, and We restored [fertility to] his wife for him. Truly they would hasten to good works, and supplicate Us out of desire and in awe, and they were submissive before Us.

[91] And the one who guarded her virginity, so We breathed into her of Our spirit. And We made her and her son a sign for all the worlds.

[92] 'Truly this is your community, one community, and I am your Lord, so worship Me'.

[93] But they fragmented their affair among themselves; all shall return to Us.

[94] And whoever performs righteous deeds, being a believer - no rejection will there be of his endeavour, and We will indeed write it down for him.

[95] It is forbidden for any town which We have destroyed that they should return.

[96] Until when Gog and Magog are let loose and they slide down from every slope.

[97] And the true promise draws near and behold the gaze of the disbelievers will be fixed: 'O woe to us! Verily, we were oblivious to this. Nay, but we were doing wrong'.

[98] 'Truly you and what you worship besides God shall be fuel for Hell; and you shall come to it'.

[99] Had these been gods, they would never have come to it, and they will all abide therein.

[100] For them there will be groaning therein and they will not hear in it.

[101] Indeed those to whom [the promise of] the best reward went beforehand from Us, they will be kept away from it.

[102] They will not hear the faintest sound from it and they will abide in what their souls desired.

[103] The Supreme Terror shall not grieve them, and the angels shall receive them: 'This is your day, the one which you were promised'.

[104] The day when We shall roll up the heaven as the Scribe rolls up the written scroll. As We began the first creation, We shall repeat it - a promise binding on Us. Truly We shall do [that].

[105] Certainly We wrote in the Scripture after the Remembrance: 'Indeed the land shall be inherited by My righteous servants'.

[106] Indeed there is in this a proclamation for a people who are devout.

[107] We did not send you, except as a mercy to all the worlds.

[108] Say: 'All that is being revealed to me is that your God is One God. So will you submit?'

[109] But if they turn away, say: 'I have proclaimed to you all alike, although I do not know whether near or far is that which you have been promised'.

[110] Indeed He knows whatever is spoken aloud and He knows what you conceal.

[111] I do not know; perhaps that may be a trial for you and an enjoyment for a while.

[112] Say: 'My Lord! Judge with truth. And our Lord is the Compassionate One, Whose help is to be sought against what you allege'.

(Al-Hajj)

[1] O mankind, fear your Lord. Surely the earthquake of the Hour [of Doom] is a tremendous thing.

[2] On the day when you behold it, every nursing female will neglect her suckling, and every pregnant female will deliver her burden, and you will see mankind [as though] drunk, yet they will not be drunk, but God's chastisement is severe.

[3] And among mankind are those who dispute about God without any knowledge and [those who] follow every rebellious devil

[4] about whom it has been decreed that whoever takes him for a friend, he will make him go astray and will lead him to the chastisement of the Blaze.

[5] O mankind, if you are in doubt about the Resurrection, then lo! [consider that] We have created you from dust then, from a drop, then from a clot, then from a [little] lump of flesh, partly formed, and partly unformed, that We may make clear to you. And We establish in the wombs whatever We will for a specified time, then We bring you forth as infants, and then that you may come of age. And there are some of you who are taken away, and there are some of you who are relegated to the most abject time of life, so that after [having had] some knowledge, he no longer knows anything. And you see the earth torpid, yet when We send down water upon it, it stirs, and swells, and grows [plants of] every delightful kind.

[6] That, is because God, He is the Truth, and because He revives the dead and has power over all things;
 [7] and because the Hour will come, whereof there is no doubt, and because God will resurrect those who are in the graves.
 [8] And among mankind there are some who dispute about God without [any] knowledge or guidance, or an enlightening Scripture,
 [9] turning aside to go astray from the way of God. For him there will be ignominy in this world, and on the Day of Resurrection We shall make him taste the chastisement of the burning.
 [10] 'That is [the chastisement] for what your hands have sent ahead, and because God is not unjust to His servants'.
 [11] And among mankind there are those who worship God on a knife-edge: if good [fortune] befalls him, he is reassured by it; but if an ordeal befalls him, he makes a turnabout, losing both this world and the Hereafter. That is the manifest loss.
 [12] He calls on besides God that which could not hurt him, and that which could not profit him. Such is extreme error.
 [13] He calls on him whose harm is likelier than his benefit. Truly an evil patron and an evil friend.
 [14] Truly God shall admit those who believe and perform righteous deeds into gardens underneath which rivers flow. Indeed God does whatever He desires.
 [15] Whoever supposes that God will not help him in this world and the Hereafter, let him extend a rope to the ceiling, and let him hang himself. Then let him see whether his strategy dispels that which enrages him.
 [16] So, We revealed it as clear signs, and indeed God guides whomever He desires.
 [17] Truly those who believe, and those of Jewry, and the Sabaeans, and the Christians, and the Magians and the polytheists - God will indeed judge between them on the Day of Resurrection. Assuredly God, over all things, is Witness.
 [18] Have you not seen that to God prostrate whoever is in the heavens and whoever is in the earth, together with the sun and the moon, and the stars and the mountains, and the trees and the animals, as well as many of mankind? And for many the chastisement has become due. And he whom God abases, there is none to give him honour. Indeed God does whatever He will.
 [19] These twain are two contenders who contend concerning their Lord. As for those who disbelieve, garments of fire will be cut out for them and boiling water will be poured over their heads,
 [20] whereby will be melted that which is in their bellies and their skins.
 [21] And there will be hooked rods of iron for them.
 [22] Whenever they desire to exit from it on account of [their] anguish, they are made to return into it, and [it will be said to them]: 'Taste the chastisement of the burning!'
 [23] Indeed God shall admit those who believe and perform righteous deeds into gardens underneath which rivers flow; adorned therein with bracelets of gold and pearl and their raiment therein will be silk.
 [24] And they shall be guided to wholesome words, and they shall be guided to the path of the Praised.
 [25] Truly those who disbelieve, and who bar from the way of God and the Sacred Mosque, which We have assigned for mankind, equally for the dweller therein and the visitor; and whoever seeks [to commit] sacrilege therein by doing wrong, We shall make him taste a painful chastisement.
 [26] And when We settled for Abraham the site of the House, [saying]: 'Do not ascribe any partner to Me and purify My House, for those who circumambulate it and those who are resident, and those who bow and prostrate.
 [27] And announce among the people the [season for] Pilgrimage. And they shall come to you on foot, and on every lean camel. They shall come from every deep ravine,
 [28] that they may witness things that are of benefit to them, and mention God's Name on appointed days over the livestock which He has provided them. "So eat thereof and feed the wretched poor".
 [29] Then let them do away with their self-neglect, and let them fulfil their vows, and perform the circumambulation of the Ancient House'.
 [30] [That is] that. And whoever venerates the sacraments of God, that shall be better for him with his Lord. And cattle are lawful for you, except for that which has been recited to you. So avoid the abomination of idols and avoid false speech,
 [31] being ?an?fs to God, not ascribing partners to Him. For whoever ascribes partners to God, it is as though he had fallen from the heaven and been snatched away by [vulture] birds, or [as though] the wind had blown him into a far-off place.
 [32] That [is his state]. And whoever venerates the sacraments of God, then that derives from the piety of

the hearts.

[33] You may benefit from them until a specified time. Thereafter its lawful sacrifice is by the Ancient House.

[34] And for every community, We have appointed a [holy] rite that they might mention God's Name over the livestock that He has provided them. For your God is One God, so submit to Him. And give good tidings to the humbly obedient,

[35] who, when God is mentioned, their hearts tremble, and who endure [patiently] whatever may befall them, and who observe prayer, and who, from that which We have provided them, expend.

[36] And [as for] the sacrificial camels, We have appointed them for you as one of God's sacraments. There is good for you in them. So mention God's Name over them when they are lined up. Then, when their flanks have collapsed, eat of them, and feed the [self-contained] beggar and the suppliant. So We have disposed them for you that perhaps you might be thankful.

[37] Neither their flesh nor their blood shall reach God, rather it is your piety that shall reach Him. Thus has He disposed them for you, that you may magnify God for His guiding you. And give good tidings to the virtuous.

[38] Indeed God protects those who believe. Indeed God does not love the treacherous, the ungrateful.

[39] Permission is granted to those who fight because they have been wronged. And God is truly able to help them;

[40] those who were expelled from their homes without right, only because they said: 'Our Lord is God'. Were it not for God's causing some people to drive back others, destruction would have befallen the monasteries, and churches, and synagogues, and mosques in which God's Name is mentioned greatly. Assuredly God will help those who help Him. God is truly Strong, Mighty -

[41] those who, if We empower them in the land, maintain the prayer, and pay the alms, and enjoin decency and forbid indecency. And with God rests the outcome of all matters.

[42] And if they deny you, the people of Noah denied before them, and `ād, and Thamūd,

[43] as well as the people of Abraham, and the people of Lot,

[44] and the inhabitants of Midian, and Moses was also denied. And I granted the disbelievers respite, then I seized them, and how [terrible] was My abhorrence!

[45] How many a town I have destroyed, while it was doing wrong, but now it lies fallen down on its roofs, and a neglected well, and a lofty palace.

[46] Have they not travelled in the land so that they may have hearts with which to comprehend, or ears with which to hear? Indeed it is not the eyes that turn blind, but it is the hearts that turn blind within the breasts.

[47] And they ask you to hasten the chastisement, even though God would never break His promise. And truly a day with your Lord is like a thousand years of your counting.

[48] To how many a town did I give respite while it was doing wrong; [but] then I seized it, and with Me lies the journey's end.

[49] Say: 'O mankind, I am only a manifest warner to you'.

[50] And so those who believe and perform righteous deeds - for them there shall be forgiveness and a glorious provision.

[51] But those who strive against Our signs, seeking to incapacitate - those, they shall be the inhabitants of hell-fire.

[52] And We did not send before you any messenger or prophet but that when he recited [the scripture] Satan cast into his recitation. Thereat God abrogates, whatever Satan had cast, then God confirms His revelations. And God is Knower, Wise.

[53] That He may make what Satan has cast a trial for those in whose hearts is a sickness and those whose hearts are hardened. For truly the evildoers are [steeped] in extreme defiance.

[54] And that those who have been given knowledge, may know that it is the truth from your Lord, so that they may believe therein, and their hearts may find reassurance in it. And assuredly God guides those who believe to a straight path.

[55] And those who disbelieve will not cease to be in doubt of it, until the Hour comes upon them unawares, or there come upon them the chastisement of a day of desolation.

[56] Sovereignty on that day will be God's. He will judge between them. Then those who believed and performed righteous deeds will be in Gardens of Bliss,

[57] while those who disbelieved and denied Our signs, for them will be a humiliating chastisement.

[58] And those who emigrated in the way of God, and then were slain, or died, God shall provide them with

a good provision. Truly God is the best of providers.

[59] Assuredly He will admit them into a place. And truly God is Knowing, Forbearing.

[60] That [is so]. And whoever retaliates with the like of what he was made to suffer, and then is [again] made to suffer aggression, God will surely help him. Indeed God is Pardoning, Forgiving.

[61] That is because God makes the night pass into the day and makes the day pass into the night, and because God is Hearer, Seer.

[62] That is because God, He is the Truth, and what they call on besides Him, that is the False, and because God, He is the High, the Great.

[63] Have you not seen that God sends down water from the heaven whereupon the earth turns green. Indeed God is Subtle, Aware.

[64] To Him belongs all that is in the heavens and all that is in the earth. Surely God, He is Independent, Praiseworthy.

[65] Have you not seen that God has disposed for you all that is in the earth, and [that] the ships run upon the sea by His command, and He holds back the heaven lest it should fall on the earth, save [when it may do so] by His leave. Surely God is, with mankind, Gentle, Merciful.

[66] And He it is Who gave you life, then He will cause you to die, then He will give you life [again]. Truly man is very ungrateful.

[67] For every community We have appointed a [holy] rite which they are to observe. So do not let them dispute with you about the matter, but summon [people] to your Lord. Indeed you follow a straight guidance.

[68] And if they dispute with you, say: 'God knows best what you do.'

[69] God will judge between you on the Day of Resurrection concerning that wherein you used to differ'.

[70] Do you not know that God knows all that is in the heaven and the earth? Truly that is [recorded] in a Book. Indeed that is easy for God.

[71] And they worship besides God that for which He has never revealed any warrant, and that of which they have no knowledge. And those who do evil shall have no helper.

[72] And when Our signs are recited to them, [though they are] clear signs, you perceive on the faces of those who disbelieve denial. They would almost pounce upon those who recite Our signs to them. Say: 'Shall I inform you about something worse than that? The Fire! God has promised it to the disbelievers. And it is an evil journey's end!'

[73] O mankind, a similitude is being struck, so listen to it: truly those on whom you call besides God will never create a fly even if they rallied together to do so. And if a fly should take away something from them, they would not be able to recover that from it. Feeble is the seeker and the [thing] sought.

[74] They do not esteem God with the esteem He deserves. Truly God is Strong, Mighty.

[75] God chooses from the angels messengers and [also chooses] from mankind. Truly God is Hearer, Seer.

[76] He knows that which is before them and that which is behind them, and to God all matters are returned.

[77] O you who believe, bow down and prostrate yourselves, and worship your Lord, and do good that perhaps you may be prosperous.

[78] And struggle in the way of God, a struggle worthy of Him. He has elected you, and has not laid upon you in your religion any hardship - the creed of your father Abraham [is yours]. He named you Muslims before, and in this, so that the Messenger might be a witness against you, and that you might be witnesses against mankind. So maintain prayer, and pay the alms, and hold fast to God. He is your Patron. An excellent Patron and an excellent Helper.

(Al-Mu'minûn)

[1] Indeed prosperous are the believers,

[2] those who in their prayers are humble,

[3] and who shun vain talk,

[4] and who fulfil payment of alms,

[5] and who guard their private parts,

[6] except from their spouses, and what [slaves] their right hands possess, for then they are not blameworthy.

[7] But whoever seeks [anything] beyond that, those, they are transgressors.

[8] And who are keepers of their trusts and covenants.

[9] And who are watchful of their prayers.
 [10] Those, they are the inheritors
 [11] who shall inherit Paradise, wherein they will abide.
 [12] And We certainly created man from an extraction of clay.
 [13] Then We made him a drop in a secure lodging.
 [14] Then We transformed the drop [of semen] into a clot. Then We transformed the clot into a [little] lump of flesh. Then We transformed the lump of flesh into bones. Then We clothed the bones with flesh. Then We produced him as [yet] another creature. So blessed be God, the best of creators!
 [15] Then indeed after that you die.
 [16] Then on the Day of Resurrection you shall surely be raised.
 [17] And verily We created above you seven paths, and of creation We are never unmindful.
 [18] And We sent down water out of the heaven in measure, and We lodged it within the earth; and We are indeed able to take it away.
 [19] Then We produced for you therewith gardens of date palms and vines wherein is abundant fruit for you, and whereof you eat.
 [20] And a tree that grows on Mount of Sinai that produces oil and seasoning for those who eat.
 [21] And surely in the cattle there is for you a lesson. We give you to drink of what is in their bellies, and you have many uses in them, and you eat of them.
 [22] And on them and on ships you are carried.
 [23] And verily We sent Noah to his people, and he said, 'O my people, worship God. You have no [other] god besides Him. Will you not then fear?'
 [24] But the council of his people, who disbelieved, said, 'This is just a human being like you who desires to gain superiority over you. And had God willed, He would have sent down angels. We never heard of such among our forefathers.'
 [25] He is just a man possessed by madness. So bear with him for a while'.
 [26] He said, 'My Lord, help me because they deny me'.
 [27] So We revealed to him [saying], 'Build the Ark under Our watch and [by] Our revelation. Then, when Our command comes, and the oven gushes, bring into it of every kind [of animal] two mates, together with your family, except for those against whom the Word has already gone forth. And do not plead with Me concerning those who have done wrong. They shall indeed be drowned.'
 [28] And when you have settled in the Ark together with those with you, say, "Praise be to God Who has delivered us from the wrongdoing folk".
 [29] And say: "My Lord, cause me to land with a landing blessed, for You are the best of all who bring to land" '.
 [30] Surely in that there are signs, and indeed We were putting to the test.
 [31] Then, after them, We brought forth another generation.
 [32] And We sent among them a messenger of their own, saying, 'Worship God! You have no other god besides Him. Will you not then be wary?'
 [33] The council of his people, who disbelieved and denied the encounter of the Hereafter, and whom We had given affluence in the life of this world, said: 'This is only a human being like you: he eats what you eat and drinks what you drink.'
 [34] And if you obey a human being like yourselves you will surely then be losers.
 [35] Does he promise you that when you have died and become dust and bones, you shall be brought forth?
 [36] Far-fetched, far-fetched is what you are promised!
 [37] There is nothing but our life in this world: we die, and we live, and we shall not be raised [again].
 [38] He is just a man who has invented a lie against God, and we will not believe in him'.
 [39] He said, 'My Lord, help me because they have denied me'.
 [40] He said, 'In a little while they will become remorseful'.
 [41] So the Cry seized them rightfully, and We made them as husks. So a far removal for the evildoing folk.
 [42] Then, after them, We brought forth other generations.
 [43] No community can precede its term, nor be deferred.
 [44] Then sent We Our messengers successively. Whenever there came to a community its messenger they denied him; so We made them follow one another, and We turned them into folktales. So away with a people who do not believe!
 [45] Then We sent Moses and his brother Aaron with Our signs and a manifest warrant

[46] to Pharaoh and his council; but they disdained, and they were a tyrannical folk.

[47] And they said, 'Shall we believe two humans like ourselves, while their people are servile to us?'

[48] So they denied them [both] and became of those who were destroyed.

[49] And verily We gave Moses the Scripture that perhaps they might be guided.

[50] And We made the son of Mary and his mother a sign. And We gave them refuge on a height level and watered by springs.

[51] O messengers, eat of the good things and perform righteous acts. Surely I know what you do.

[52] Verily this your community is one community and I am your Lord, so fear Me'.

[53] But they split into sects regarding their affair.

[54] So leave them in their error for a while.

[55] Do they suppose that in the wealth and children with which We provide them,

[56] We are hastening to [provide] them with good things? Rather, they are not aware.

[57] Surely those who, for fear of their Lord, are apprehensive,

[58] and who believe in the signs of their Lord,

[59] and who do not associate others with their Lord,

[60] and who give what they give, while their hearts tremble [with awe], because they are going to return to their Lord -

[61] those [are the ones who] hasten to [perform] good works, and they [are the ones who] shall come out ahead in them.

[62] And We do not task any soul beyond its capacity, and with Us is a Record that speaks the truth; and they will not be wronged.

[63] Nay, but their hearts are in ignorance of this, and they have other deeds which they will perpetrate, besides, which they are doing.

[64] Indeed when We seize their affluent ones with chastisement, behold! They are supplicating loudly.

[65] 'Do not supplicate [out loud] on this day! Truly you will not receive help against Us.

[66] Verily My signs used to be recited to you, but you used to take to your heels,

[67] disdainful because of it, while in [your] night sessions you talked nonsense'.

[68] Have they not contemplated the discourse, or has there come upon them that which has not come upon their forefathers?

[69] Or is it that they do not recognise their [own] Messenger and so they reject him?

[70] Or do they say, 'There is a madness in him'? Nay, he has brought them the truth; but most of them are averse to the truth.

[71] And if the truth had followed their desires, indeed the heavens and the earth and whoever is in them would have been corrupted. Nay, We have brought them their Remembrance, but they are disregarding of their [own] Remembrance.

[72] Or do you ask them for any recompense? Yet the recompense of your Lord is better and He is the best of providers.

[73] And truly you summon them to a straight path.

[74] And truly those who do not believe in the Hereafter, deviate from the path.

[75] And had We shown them mercy and relieved them of the harm afflicting them, they would surely persist in their insolence, bewildered.

[76] And We have already seized them with chastisement, yet they did not humble themselves to their Lord, nor did they devote themselves to prayer.

[77] Until when We opened on them the gate of a severe chastisement, behold! they are aghast thereat.

[78] And He it is Who made for you hearing, and eyes, and hearts. Little thanks do you show.

[79] And He it is Who dispersed you on earth, and to Him you shall be gathered.

[80] And He it is Who gives life and brings death, and due to Him is the alternation of night and day. Will you not then comprehend?

[81] Nay, but they say the like of what the ancients said.

[82] They said, 'What, when we are dead and have become dust and bones, shall we then be raised?'

[83] Already We and our fathers have been promised this before: these are nothing but the fables of the ancients'.

[84] Say: 'To whom does the earth and whoever is in it belong, if you [truly] knew?'

[85] They will say, 'To God'. Say: 'Will you not then remember?'

- [86] Say: 'Who is the Lord of the seven heavens and the Lord of the Great Throne?'
- [87] They will say, 'God'. Say: 'Will you not then be God-fearing?'
- [88] Say: 'In whose hand is the dominion of all things and who protects, while from Him there is no protection, if you know?'
- [89] They will say, 'God'. Say: 'How then are you bewitched?'
- [90] Nay, but We have brought them the truth, and they are indeed liars.
- [91] God has not taken any son, nor is there any god along with Him; for then each god would have taken away what he created, and some of them would surely rise up against others. Glorified be God above what they ascribe.
- [92] Knower of the Unseen and the visible, and exalted be He above what they associate!
- [93] Say: 'My Lord! If You should show me what they are promised,
- [94] my Lord, then do not put me among the evildoing folk'.
- [95] And truly We are able to show you what We promise them.
- [96] Ward off with that which is better the evil [act]. We know best what they allege.
- [97] And say: 'My Lord, I seek protection in You from the promptings of devils.
- [98] And I seek protection in You, my Lord, lest they visit me'.
- [99] Until when death comes to one of them, he says, 'My Lord! Send me back,
- [100] that I might act righteously in that which I have left behind'. By no means! It is merely a word that he speaks, and behind them there is a barrier until the day when they are raised.
- [101] And when the Trumpet is blown, there will be no more ties [of kinship] between them on that day, nor will they question one another.
- [102] Then those whose scales are heavy, they are the successful,
- [103] and those whose scales are light, they are the ones who have lost their souls, abiding in Hell.
- [104] The Fire will scorch their faces, while they glower therein:
- [105] 'Were not My signs recited to you, and you used to deny them?'
- [106] They will say, 'Our Lord, our wretchedness overcame us, and we were an erring folk.
- [107] Our Lord, bring us out of it! Then, if we revert, we will indeed be evildoers'.
- [108] He will say, 'Begone in it, and do not speak to Me.
- [109] Indeed there was a party of My servants who would say, "Our Lord, we believe; therefore forgive us, and have mercy on us, for You are the best of the merciful".
- [110] But then you took them as an object of ridicule until they made you forget My remembrance, and you used to laugh at them.
- [111] Indeed I have rewarded them this day for the endurance they showed. They are indeed the winners'.
- [112] He will say, 'How long did you tarry in the earth in years?'
- [113] They will say, 'We tarried a day, or part of a day. Yet ask those who keep count!'
- [114] He will say, 'You tarried but a little, if only you knew.
- [115] Did you suppose that We created you aimlessly and that you would not be returned to Us?'
- [116] So exalted be God, the King, the Truth! There is no god except Him, the Lord of the Noble Throne.
- [117] And he who calls on another god along with God has no proof thereof, his reckoning will indeed be with his Lord. Truly the disbelievers will not be successful.
- [118] And say: 'My Lord, forgive and have mercy, and You are the best of the merciful'.

(An-Nûr)

- [1] A sūra which We have revealed and prescribed and wherein We have revealed manifest signs that perhaps you might remember.
- [2] As for the fornicatress and the fornicator, strike each of them a hundred lashes. And do not let any pity for them overcome you in God's religion, if you believe in God and the Last Day. And let their punishment be witnessed by a group of the believers.
- [3] The fornicator shall not marry anyone but a fornicatress or an idolatress, and the fornicatress shall be married by none except a fornicator or an idolator, and that is forbidden to believers.
- [4] And those who accuse honourable women [in wedlock], and then do not bring four witnesses, strike them eighty lashes, and do not accept any testimony from them ever; and those, they are the immoral,
- [5] except those who repent thereafter and make amends, for God is indeed Forgiving, Merciful.
- [6] And those who accuse their wives, but have no witnesses, except themselves, then the testimony of one

of them shall be to testify [swearing] by God four times that he is indeed being truthful,
[7] and a fifth time that God's wrath shall be upon him if he were lying.
[8] And the punishment shall be averted from her if she testify [swearing] by God four times that he is indeed lying,
[9] and a fifth time that God's wrath shall be upon her if he were being truthful.
[10] And were it not for God's bounty to you and His mercy, and that God is the Relenting, Wise.
[11] Truly those who initiated the slander are a band from among yourselves. Do not suppose that it is bad for you; rather it is good for you. Upon every man of them shall be the [onus of the] sin which he has earned, and as for him who bore the greater share thereof, there will be an awful chastisement for him.
[12] Why, when you [first] heard about it, did the believing men and women not think good of themselves, and say, 'This is a manifest calumny?'
[13] Why did they not produce four witnesses to it? And since they did not produce the witnesses, those, in God's sight, they are liars.
[14] And were it not for God's bounty to you and His mercy in the life of this world and the Hereafter there would have befallen you, for what you engaged in, an awful chastisement,
[15] when you were receiving it [welcomingly] with your tongues, and were uttering with your mouths that whereof you had no knowledge, supposing it to be a light matter, while with God it was grave.
[16] And why, when you heard it, did you not say, 'It is not for us to speak about this. Glory be to You! This is an awful calumny?'
[17] God admonishes you, lest you should ever repeat the like of it, if you are [in truth] believers.
[18] And God clarifies for you the signs, and God is Knower, Wise.
[19] Truly those who love that indecency should be spread, concerning those who believe, theirs will be a painful chastisement in the life of this world and the Hereafter, and God knows, and you do not know.
[20] And were it not for God's bounty to you, and His mercy and that God is Gentle, Merciful.
[21] O you who believe, do not follow in the steps of Satan. For whoever follows in the steps of Satan, assuredly he enjoins indecency and what is reprehensible. And were it not for God's bounty to you and His mercy not one of you would ever have grown pure. But God purifies whom He will, and God is Hearer, Knower.
[22] And do not let those of you who possess bounty and the affluent swear not to give to the near of kin and the poor and those who emigrate in the way of God. Let them forgive and excuse. Do you not love that God should forgive you? And God is Forgiving, Merciful.
[23] Truly those who make accusations against honourably married women who are unaware and who believe, shall be cursed in this world and the Hereafter; and there will be an awful chastisement for them
[24] on the day when their tongues and their hands and their feet shall testify against them concerning what they used to do.
[25] On that day God will pay them in full their just due, and they shall know that God is the Manifest Truth.
[26] Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women - such are absolved of what they say. For them will be forgiveness and a glorious provision.
[27] O you who believe, do not enter houses other than your houses until you have [first] asked permission and greeted their occupants. That is better for you that perhaps you might remember.
[28] And if you do not find anyone in them, [still] do not enter them until permission has been given to you. And if it is said to you, 'Go away', then go away, for this is purer for you. And God knows what you do.
[29] You would not be at fault if you enter [without permission] uninhabited houses wherein is comfort for you. And God knows what you disclose and what you hide.
[30] Tell believing men to lower their gaze and to guard their private parts. That is purer for them. Truly God is Aware of what they do.
[31] And tell believing women to lower their gaze and to guard their private parts, and not to display their adornment except for what is apparent, and let them draw their veils over their bosoms and not reveal their adornment, except to their husbands or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or what their right hands own, or such men who are dependant, not possessing any sexual desire, or children who are not yet aware of women's private parts. And do not let them thump with their feet to make known their hidden ornaments. And rally to God in repentance, O believers, so that you might be prosperous.
[32] And marry off the spouseless among you and the righteous ones among your male slaves and your

female slaves. If they are poor, God will enrich them out of His bounty. God is Embracing, Knowing.

[33] And let those who cannot find the means to marry be continent, until God enriches them out of His bounty. And those who seek a written contract [of emancipation], from among those whom your right hand owns, contract with them accordingly, if you know in them any good, and give them out of the wealth of God which He has given you. And do not compel your slave-girls to prostitution when they desire to be chaste, that you may seek the transient things of the life of this world. And should anyone compel them, then surely God, after their compulsion, will be Forgiving, Merciful.

[34] And verily We have revealed to you clear verses and an example of those who passed away before you, and an admonition for those who fear God.

[35] God is the Light of the heavens and the earth. The likeness of His Light is as a niche wherein is a lamp. The lamp is in a glass, the glass as it were a glittering star kindled from a Blessed Tree, an olive neither of the east nor of the west, whose oil would almost glow forth [of itself], though no fire touched it. Light upon light. God guides to His Light whom He will. And God strikes similitudes for men; and God is Knower of all things.

[36] In houses [whose status] God has allowed to be raised, and wherein His Name is remembered, therein [they] make glorifications to Him in the mornings and the evenings,

[37] men whom neither trading, nor sale distracts from the remembrance of God and the observance of prayer and payment of the alms. They fear a day when hearts and eyes will be tossed about,

[38] so that God may reward them for the best of what they did, and give them more out of His bounty; and God provides whomever He will without [any] reckoning.

[39] And as for those who disbelieve, their works are like a mirage in a plain which the thirsty man supposes to be water until he comes to it and finds it to be nothing, and he finds God there, Who pays him his account in full; and God is swift at reckoning.

[40] Or as the manifold darkness on a deep sea, covered by a billow, above which there is [another] billow, above which there are clouds, manifold [layers of] darkness, one on top of another. When he holds out his hand, he can scarcely see it. And he whom God has not granted any light has no light.

[41] Have you not seen that God is glorified by all who are in the heavens and the earth, and the birds spreading their wings? Of each [one of them] He verily knows its prayer and its glorification; and God knows what they do.

[42] And to God belongs the kingdom of the heavens and the earth, and with God is the journey's end.

[43] Have you not seen how God drives the clouds, then composes them, then piles them up, whereat you see the rain issuing from the midst of them? And He sends down from the heaven out of the mountains that are therein hail, and smites with it whom He will and turns it away from whom He will. The brilliance of its lightning would almost take away the eyes.

[44] God alternates the night and the day. Surely in that there is a lesson for those who see.

[45] And God has created every beast from fluid. Among them are some that creep upon their bellies, and among them are some that walk on two feet, and among them are some that walk on four. God creates whatever He will. Truly God has power over all things.

[46] And verily We have revealed manifest signs, and God guides whomever He will to a straight path.

[47] And they say, 'We believe in God and the Messenger, and we obey'. Then after that a party of them turn away, and those, they are not believers.

[48] And when they are summoned to God and His Messenger, that he may judge between them, behold, a party of them are averse.

[49] But if right be on their side they would come to him willingly.

[50] Is there a sickness in their hearts? Or are they in doubt, or do they fear that God and His Messenger will be unjust to them? Rather, those, they are the wrongdoers.

[51] All that the believers say, when they are summoned to God and His Messenger, that he may judge between them, is that they say, 'We hear and we obey'. And those are the successful.

[52] And he who obeys God and His Messenger, and fears God and fears Him, those, they are the winners.

[53] And they swear by God solemn oaths that if you order them, they will surely go forth. Say, 'Do not swear! Acknowledged obedience. Surely God is Aware of what you do'.

[54] Say: 'Obey God, and obey the Messenger. But if you turn away, [know that] he is only responsible for that with which he has been charged, and you are responsible for that with which you have been charged. And if you obey him, you will be [rightly] guided. And the Messenger's duty is only to convey [the Message] clearly'.

[55] God has promised those of you who believe and perform righteous deeds that He will surely make them successors in the earth, just as He made those who were before them successors, and He will surely establish for them their religion which He has approved for them, and that He will give them in exchange after their fear security. 'They worship Me, without associating anything with Me'. And whoever is ungrateful after that, those, they are the immoral.

[56] And establish prayer and pay the alms, and obey the Messenger, that perhaps you may find mercy.

[57] And do not suppose that those who disbelieve can escape in the land. For their abode will be the Fire, and it is surely an evil destination.

[58] O you who believe, let those whom your right hands own, and those of you who have not reached puberty, ask leave of you three times: before the dawn prayer, and when you put off your garments at noon, and after the night prayer. [These are] three periods of privacy for you. Neither you nor they would be at fault at other times; they frequent you [as] some of you [do] with others. So God clarifies for you the signs; and God is Knower, Wise.

[59] And when the children among you reach puberty, let them seek permission, just as those sought permission before them. So God clarifies His signs for you, and God is Knower, Wise.

[60] And as for menopausal women who do not expect to marry, they would not be at fault if they put off their clothes in such a way as not to display adornment; but to refrain [from doing so] is better for them; and God is Hearer, Knower.

[61] There is no blame upon the blind, nor any blame upon the lame, nor any blame upon the sick, nor upon yourselves if you eat from 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 the houses of your paternal aunts, or the houses of your maternal uncles or the houses of your maternal aunts, or [from] that whereof you hold the keys, or [from] those of your [faithful] friends. You would not be at fault whether you eat together, or separately. But when you enter houses, bid peace to yourselves with a salutation from God, blessed and good. So God clarifies the signs for you that perhaps you might comprehend.

[62] Only they are believers who believe in God and His Messenger and who, when they are with him in a collective affair do not leave until they have asked leave of him. Truly those who ask leave of you - it is they who believe in God and His Messenger. So when they ask leave of you for some affair, of theirs, give permission to whom you will of them, and ask God to forgive them. Truly God is Forgiving, Merciful.

[63] Do not, among yourselves, consider the calling of the Messenger to be like your calling of one another. Verily God knows those of you who slip away surreptitiously. So let those who contravene His command beware lest an ordeal befall them, or there befall them a painful chastisement.

[64] Lo! surely to God belongs all that is in the heavens and the earth. He is ever aware of how you are behaving and the day when they shall be returned to Him. He will inform them of what they did, and God is Knower of all things.

(Al-Furqân)

[1] Blessed is He Who revealed the Criterion to His servant that he may be to all the worlds a warner.

[2] He to Whom belongs the kingdom of the heavens and the earth, and Who has not taken a son, nor has He any partner in sovereignty; and He created everything, and then determined it in a precise measure.

[3] Yet they have taken besides Him gods, who create nothing but have themselves been created, and who possess no harm for themselves, nor any benefit, nor do they possess [any power over] death or life, or resurrection.

[4] And those who disbelieve say, 'This is nothing but a calumny that he has invented, and other folk have helped him with it'. Verily thus they have committed wrong and [spoken] falsehood.

[5] And they say, 'Fables of the ancients which he has had written down so that they are read to him morning and evening'.

[6] Say: 'It has been revealed by Him Who knows the secret of the heavens and the earth. Truly He is ever Forgiving, Merciful'.

[7] And they also say, 'What is it with this Messenger that he eats food and walks about in the marketplaces? Why has an angel not been sent down to him so as to be a warner along with him?'

[8] Or [why is it not] a treasure thrown down to him, or [why has he not] a garden for him to eat from?' The wrongdoers say, 'You are just following a man bewitched!'

[9] See how they strike similitudes for you, so that they go astray and are unable to find a way.

[10] Blessed is He Who, if He will, will give you better than that — gardens underneath which rivers flow,

and will give you palaces.

[11] Nay, but they deny the [coming of the] Hour, and We have prepared for those who deny the Hour a blaze.

[12] When it sees them from a distant place, they will hear it raging and roaring.

[13] And when they are flung into a narrow place thereof bound together, they will at that point pray for [their own] annihilation.

[14] 'Do not pray for a single annihilation on this day, but pray for many annihilations!'

[15] Say: 'Is that better, or the Garden of Immortality which has been promised to the God-fearing, which will be their requital and journey's end?'

[16] In it they shall have what they wish, abiding [therein] - it is a promise binding on your Lord, [a promise] much besought.

[17] And on the day when He will assemble them and that which they worship besides God, and will say, 'Was it you who misled these servants of Mine, or did they go astray from the way?'

[18] They will say, 'Glory be to You! It was not for us to take any guardians besides You. But You gave them and their fathers ease [of living] until they forgot the Remembrance and became a lost folk'.

[19] Thus they will deny you in what you allege, and they will neither be able to circumvent, nor help. And whoever of you does evil, We shall make him taste an awful chastisement.

[20] And We did not send before you any messengers but that they ate food and walked in the marketplaces. And We have made some of you a trial for others: Will you be steadfast? And your Lord is ever Watchful.

[21] And those who do not expect to encounter Us say, 'Why have the angels not been sent down to us, or why do we not see our Lord?' Assuredly they are full of arrogance within their souls and have become terribly insolent.

[22] The day when they see the angels, there will be no good tidings on that day for the guilty, and they will say, 'A forbidding ban!'

[23] And We shall attend to the works they did and turn them into scattered dust.

[24] Those who will be the inhabitants of Paradise on that day will be in a [far] better abode, and a [far] better resting place.

[25] And on the day when the heaven will be split asunder with the clouds, and the angels will be sent down in a [majestic] descent,

[26] true Sovereignty on that day will belong to the Compassionate One, and it will be a hard day for the disbelievers.

[27] And [it will be] a day when the wrongdoer will bite his hands, saying, 'O would that I had followed a way with the Messenger!'

[28] O Woe is me! Would that I had not taken so and so as friend!

[29] Verily he has led me astray from the Remembrance after it had come to me: And Satan is ever a deserter of man'.

[30] And the Messenger says, 'O my Lord, lo! my people consider this Qur'ān as something to be shunned'.

[31] So We have appointed to every prophet an enemy from among the guilty, but your Lord suffices as a Guide and a Helper.

[32] And those who disbelieve say, 'Why has the Qur'ān not been revealed to him all at once?' Thus, [it is], that We may strengthen your inner-heart with it, and We have arranged it in a specific order.

[33] And they do not bring you any similitude, but that We bring you the truth, and [what is] better [as] exposition.

[34] Those who will be gathered on their faces toward Hell: they will be in the worst place and furthest astray from the way.

[35] And verily We gave Moses the Scripture, and made Aaron, his brother, [go] with him as a minister.

[36] Then We said, 'Go both of you to the people who have denied Our signs'. Then We destroyed them utterly.

[37] And the people of Noah, when they denied the messengers - We drowned them and made them a sign for mankind, and We have prepared for the evildoers a painful chastisement.

[38] And 'ād and Thamūd, and the dwellers at al-Rass, and many generations in between.

[39] For each [of them] We struck similitudes, and each [of them] We ruined utterly.

[40] And verily they will have passed by the town on which an evil shower was rained. Can it be that they have not seen it? Nay, but it is that they do not expect resurrection.

[41] And when they see you, they take you in mockery only, 'Is this the one whom God has sent as a messenger?

[42] Indeed he was about to lead us astray from our gods, had we not stood by them'. And soon they will know, when they behold the chastisement, who is further astray from the way.

[43] Have you seen him who has taken as his god his own desire? Will you be a guardian over him?

[44] Or do you suppose that most of them listen or comprehend? They are but as the cattle - nay, but they are further astray from the way.

[45] Have you not seen your Lord, how He extends the [twilight] shadow? For had He willed, He would have made it still. Then We made the sun an indicator of it.

[46] Then We retract it to Us by gentle retraction.

[47] And He it is Who made for you the night as a garment, and sleep for repose, and He made the day for rising.

[48] And He it is Who sends forth the winds dispersing before His mercy, and We send down from the heaven purifying water

[49] with which We revive a dead land and We give it as drink to the many cattle and humans We have created.

[50] And verily We have distributed it among them, so that they may remember. But most people are only intent on ingratitude.

[51] And had We willed, We could have sent forth in every town a warner.

[52] So do not obey the disbelievers, but struggle against them therewith with a great endeavour.

[53] And He it is Who merged the two seas: this one palatable, sweet, and the other saltish, bitter; and He set between the two an isthmus, and a forbidding ban.

[54] And He it is Who created man from water, and made for him ties of blood and ties of marriage. For your Lord is ever Powerful.

[55] And they worship besides God that which neither benefits them, nor harms them; and the disbeliever is ever a partisan against his Lord.

[56] And We have not sent you except as a bearer of good tidings, and as a warner.

[57] Say: 'I do not ask of you in return for this any reward, except that whoever wishes to follow a way to his Lord [should do so]'.
[58] And put your trust in the Living One Who does not die, and make glorifications in His praise. And He suffices as One Aware of the sins of His servants.

[59] Who created the heavens and the earth and all that is between them in six days, then presided upon the Throne. The Compassionate One. So ask about Him anyone who is well aware.

[60] And when it is said to them, 'Prostrate yourselves before the Compassionate One', they say, 'And what is the Compassionate One? Should we prostrate ourselves to whatever you bid us?' And it increases their aversion.

[61] Blessed is He Who has placed in the heaven constellations and has placed in it a lamp and a shining moon.

[62] And He it is Who made the night and day [to appear] in succession for him who desires to remember or desires to be thankful.

[63] And the [true] servants of the Compassionate One are those who walk upon the earth modestly, and who, when the ignorant address them, say [words of] peace;

[64] and who spend the night before their Lord, prostrating and standing [in worship],

[65] and who say, 'Our Lord, avert from us from the chastisement of Hell. Truly its chastisement is abiding.

[66] It is truly a wretched abode and residence!'

[67] And who, when they expend, are neither prodigal nor parsimonious; but between such lies moderation;

[68] and [those] who do not call on another god along with God, nor slay the soul which God has forbidden, except with due cause, and who do not commit fornication - for whoever does that shall meet with retribution;

[69] doubled will be the chastisement for him on the Day of Resurrection and he will abide therein abased;

[70] except for him who repents, and believes, and acts righteously, for such, God will replace their evil deeds with good deeds, for God is ever Forgiving, Merciful.

[71] And whoever repents and acts righteously, indeed turns to God with due repentance;

[72] and those who do not give false testimony, and, when they come across senseless talk, they pass by with dignity;

[73] and those who, when they are reminded of the revelations of their Lord, do not fall on them deaf and blind;
 [74] and those who say, 'Our Lord! Grant us in our spouses and our offspring a joyful sight, and make us paragons for the God-fearing'.
 [75] Those, they will be rewarded with the sublime abode, forasmuch as they were steadfast, and they will be met therein with a greeting and [words of] peace;
 [76] abiding therein. Excellent is it as an abode and station.
 [77] Say, 'My Lord would not be concerned with you were it not for your supplications. But you have denied, and so that will remain binding'.

(Ash-Shu'arâ')

[1] Tā sīn mīm.
 [2] Those are the signs of the Manifest Book.
 [3] Perhaps, you might kill yourself that they will not become believers.
 [4] If We will We will send down to them a sign from the heaven before which their necks will remain bowed in humility.
 [5] And there would never come to them from the Compassionate One any remembrance that is new, but that they used to disregard it.
 [6] Verily then they have denied; but soon there will come to them the news of that which they used to deride.
 [7] Have they not contemplated the earth, how many We have caused to grow therein of every splendid kind [of vegetation].
 [8] Surely in that there is a sign, but most of them are not believers.
 [9] And surely your Lord, He is the Mighty One, the Merciful.
 [10] And when your Lord called to Moses, [saying]: 'Go to the wrongdoing folk,
 [11] Pharaoh's folk, will they not show fear?'
 [12] He said, 'My Lord, I fear they will deny me,
 [13] and that anguish will constrain my breast, and that my tongue will not utter clearly. So give the Mission to Aaron.
 [14] And I have sinned against them and I fear they will slay me'.
 [15] Said He, 'Certainly not! Go both of you with Our signs. We will indeed be with you, hearing.
 [16] So the two of you approach Pharaoh and say, "Indeed We are the Messenger of the Lord of the Worlds,
 [17] that you should let go forth with us the Children of Israel" '.
 [18] He said, 'Did we not rear you among us as a child, and did you not stay with us for years of your life?
 [19] And you committed that deed of yours being an ingrate'.
 [20] He said, 'I did that then, when I was astray.
 [21] So I fled from you, as I was afraid of you. Then my Lord gave me judgement and made me one of the messengers.
 [22] That is a favour with which you now reproach me that you have enslaved the Children of Israel'.
 [23] Pharaoh said, 'And what is "the Lord of the Worlds?" '
 [24] He said, 'The Lord of the heavens and the earth and all that is between them should you have conviction'.
 [25] He said to those who were around him, 'Did you not hear?!'
 [26] He said, 'Your Lord and the Lord of your forefathers'.
 [27] He said, 'Verily this messenger of yours sent to you is a madman!'
 [28] He said, 'The Lord of the east and the west and all that is between them - should you comprehend'.
 [29] He said, 'If you choose any god other than me, I will surely make you a prisoner!'
 [30] He said, 'What if I bring you something manifest?'
 [31] He said, 'Then bring it, if you are truthful'.
 [32] So he threw down his staff, and lo! it was a manifest serpent.
 [33] Then he drew out his hand and lo! it was white before the onlookers.
 [34] He said to the council around him, 'Surely this man is a cunning sorcerer,
 [35] who seeks to expel you from your land by his sorcery. So what do you advise?'
 [36] They said, 'Put him and his brother off for a while and send musterers into the cities

[37] to bring you every cunning sorcerer'.
[38] So the sorcerers were assembled at a fixed time of a known day.
[39] And it was said to the people, 'Will you assemble!'
[40] Maybe we will follow the sorcerers, should they be the victors'.
[41] So when the sorcerers came, they said to Pharaoh, 'Shall we indeed have a reward if we were to be the victors?'
[42] He said, 'Yes [of course]! And you shall then be among those closest [to me]'.
[43] Moses said to them, 'Cast what you have to cast'.
[44] So they cast their ropes and their staffs, and said, 'By the power of Pharaoh we shall surely be the victors!'
[45] Thereat Moses cast his staff and lo! it was swallowing what they had faked.
[46] So the sorcerers fell down prostrating.
[47] They said, 'We believe in the Lord of the Worlds,
[48] the Lord of Moses and Aaron'.
[49] Pharaoh said, 'Do you believe him, though I have not given you leave? He is indeed your chief, the one who has taught you sorcery. Soon you will know I will assuredly cut off your hands and legs on opposite sides, then I shall surely crucify you all'.
[50] They said, 'There is no harm [in that]. Surely to our Lord we shall return.
[51] Indeed We hope our Lord will forgive us our iniquities, for being the first to believe'.
[52] And We revealed to Moses, [saying], 'Journey with My servants by night, for indeed you will be pursued'.
[53] Then Pharaoh sent to the cities musterers,
[54] 'Lo! these are but a small gang.
[55] And indeed they have enraged us,
[56] and indeed we are all on our guard.
[57] So We made them go forth from gardens, and springs,
[58] and treasures, and splendid places.
[59] So [it was], and We made the Children of Israel to inherit these.
[60] Then they pursued them at sunrise.
[61] And when the two hosts sighted each other, the companions of Moses said, 'We have been caught!'
[62] He said, 'Certainly not! indeed I have my Lord with me. He will guide me'.
[63] Thereupon We revealed to Moses: 'Strike the sea with your staff', whereupon it parted, and each part was as a mighty mountain.
[64] And there We brought near the others.
[65] And We delivered Moses and all those who were with him.
[66] Then We drowned the others.
[67] Surely in that there is a sign, but most of them are not believers.
[68] And surely your Lord, He is the Mighty, the Merciful.
[69] And recite to them the tiding of Abraham
[70] when he said to his father and his people, 'What do you worship?'
[71] They said, 'We worship idols and remain cleaving to them'.
[72] He said, 'Do they hear you when you supplicate?
[73] Or do they bring you benefit or harm?
[74] They said, 'Rather, we found our fathers so doing'.
[75] He said, 'Have you considered what you have been worshipping,
[76] you and your ancestors?
[77] They are indeed hateful to me, but the Lord of the Worlds,
[78] [He] Who created me, it is He Who guides me,
[79] and provides me with food and drink,
[80] and when I am sick, it is He Who cures me;
[81] and Who will make me die, then give me life,
[82] and Who, I hope, will forgive me my iniquity on the Day of Judgement.
[83] My Lord! Grant me [unerring] judgement and unite me with the righteous.
[84] And confer on me a worthy repute among posterity.

[85] And make me among the inheritors of the Garden of Bliss.
 [86] And forgive my father, for indeed he is one of those who are astray.
 [87] And do no disgrace me on the day when they are resurrected;
 [88] the day when neither wealth nor children will avail,
 [89] except him who comes to God with a heart that is sound.
 [90] And Paradise will be brought near for the God-fearing,
 [91] and Hell will be revealed [plainly] for the perverse.
 [92] And it will be said to them, 'Where is that which you used to worship
 [93] besides God? Do they help you, or do they help one another?'
 [94] Then they will be hurled into it, they and the perverse,
 [95] and the hosts of Iblīs, all together.
 [96] They shall say, as they wrangle therein,
 [97] 'By God, we had indeed been in manifest error,
 [98] when we equated you with the Lord of the Worlds.
 [99] And it was none other than the sinners that led us astray.
 [100] So [now] we have no intercessors,
 [101] nor any sympathetic friend.
 [102] If only we had another turn, we would have been among those who believe!'
 [103] Surely in that there is a sign; but most of them are not believers.
 [104] And truly your Lord, He is the Mighty, the Merciful.
 [105] The people of Noah denied the messengers,
 [106] when Noah, their brother said to them, 'Will you not fear [God]?
 [107] Truly I am a trusted messenger [sent] to you.
 [108] So fear God and obey me.
 [109] I do not ask of you any reward for it; for my reward lies only with the Lord of the Worlds.
 [110] So fear God and obey me'.
 [111] They said, 'Shall we believe in you, when it is the lowliest people who follow you?'
 [112] He said, 'And what do I know of what they may have been doing?
 [113] Their reckoning is only my Lord's concern, if only you were aware.
 [114] And I am not about to drive away the believers.
 [115] I am just a plain warner'.
 [116] They said, 'Lo! if you do not desist, O Noah, you will assuredly be among those assailed'.
 [117] He said, 'My Lord, my people have denied me,
 [118] so judge conclusively between me and them, and deliver me and the believers who are with me'.
 [119] So We delivered him and those who were with him in the laden ark.
 [120] Then afterwards We drowned the rest.
 [121] Surely in that there is a sign; but most of them are not believers.
 [122] Truly your Lord, He is the Mighty, the Merciful.
 [123] 'ād denied the messengers,
 [124] when Hūd, their brother, said to them, 'Will you not fear God?
 [125] Truly I am a trusted messenger [sent] to you.
 [126] So fear God and obey me.
 [127] I do not ask of you any reward for this; for my reward lies only with the Lord of the Worlds.
 [128] Do you build on every prominence a monument so that you may hurl abuse?
 [129] And you set up structures that perhaps you might last forever.
 [130] And when you assault, you assault like tyrants.
 [131] So fear God, and obey me.
 [132] And fear Him Who has provided you, in a way that you know,
 [133] provided you with cattle and sons,
 [134] and gardens, and springs.
 [135] Indeed I fear for you the chastisement of a tremendous day'.
 [136] They said, 'It is the same to us whether you admonish [us] or are not one of those who admonish.
 [137] This is merely the fabrication of the ancients,
 [138] and we will not be chastised'.

[139] So they denied him, whereupon We destroyed them. Surely in that there is a sign; but most of them are not believers.

[140] Truly your Lord, He is the Mighty, the Merciful.

[141] Thamūd denied the messengers,

[142] when Sālih, their brother, said to them, 'Will you fear God?

[143] Truly I am a trusted messenger [sent] to you.

[144] So fear God and obey me.

[145] I do not ask of you any reward for this; for my reward lies only with the Lord of the Worlds.

[146] Will you be left secure in that which is here,

[147] amid gardens and springs,

[148] and farms and date palms with slender spathes?

[149] And you hew dwellings out of the mountains arrogantly.

[150] So fear God and obey me,

[151] and do not obey the command of the prodigal,

[152] who cause corruption in the earth, and act righteously'.

[153] They said, 'You are indeed one of the bewitched.

[154] And you are just a human being like us. So bring [us] a sign, if you are sincere'.

[155] He said, 'This is a she-camel; she shall drink, and you shall drink [each] on a known day.

[156] And do not cause her any harm, for then you shall be seized by the chastisement of an awful day'.

[157] But they hamstrung her, and then became remorseful.

[158] So they were seized by the chastisement. Surely in that there is a sign; but most of them are not believers.

[159] Truly your Lord, He is the Mighty, the Merciful.

[160] The people of Lot denied the messengers,

[161] when Lot, their brother, said to them, 'Will you not fear God?

[162] Truly I am a trusted messenger [sent] to you.

[163] So fear God and obey me.

[164] I do not ask of you any reward for this; my reward lies only with the Lord of the Worlds.

[165] What! Of all people you come unto males [to fornicate],

[166] and forsake the wives your Lord has created for you? Nay, but you are a transgressing folk'.

[167] They said, 'If you do not desist, O Lot, you will assuredly be of those expelled'.

[168] He, said, 'Truly I abhor what you do.

[169] My Lord, deliver me and my family from what they do'.

[170] So We delivered him and all his family,

[171] except an old woman among those who stayed behind.

[172] Then We destroyed [all] the others,

[173] and We rained on them a rain, and evil was the rain of those who were warned!

[174] Surely in that there is a sign; but most of them are not believers.

[175] Surely your Lord, He is the Mighty, the Merciful.

[176] The dwellers in the wood denied the messengers,

[177] when Shu'ayb said to them, 'Will you not fear God?

[178] Truly I am a trusted messenger [sent] to you.

[179] So fear God and obey me.

[180] I do not ask of you any reward for this; indeed my reward lies only with the Lord of the Worlds.

[181] Give full measure and do not be of those who give short measure,

[182] and weigh with an even balance,

[183] and do not defraud people in their goods, and do not be degenerate in the earth, seeking corruption.

[184] And fear Him Who created you and the former generations'.

[185] They said, 'You are indeed one of the bewitched.

[186] You are just a human being like us. And we indeed think that you are one of the liars.

[187] Then make fragments of the heaven fall upon us, if you are of the truthful'.

[188] He said, 'My Lord knows best what you are doing'.

[189] But they denied him, so they were seized by the chastisement of the day of the shade. Assuredly it was the chastisement of a tremendous day.

[190] Surely in that there is a sign; but most of them are not believers.
 [191] Surely your Lord, He is the Mighty, the Merciful.
 [192] Truly it is the revelation of the Lord of the Worlds,
 [193] brought down by the Trustworthy Spirit,
 [194] upon your heart, that you may be [one] of the warners,
 [195] in a clear Arabic tongue.
 [196] And truly it is in the Scriptures of the ancients.
 [197] Is it not a sign for them that the learned of the Children of Israel recognise it?
 [198] For had We revealed it to some non-Arabs,
 [199] and had he recited it to them, they would not have believed in it.
 [200] So We have caused it to penetrate the hearts of the criminals.
 [201] They will not believe in it until they behold the painful chastisement,
 [202] so that it will come upon them suddenly while they are not aware.
 [203] Thereupon they will say, 'Shall we be granted any respite?'
 [204] So do they [seek to] hasten Our chastisement?
 [205] Consider [this] then: If We were to let them enjoy [life] for [many] years,
 [206] then there were to come on them that which they have been promised,
 [207] in what way would that enjoyment which they were given avail them?
 [208] And We have not destroyed any town but it had warners,
 [209] as a reminder, for We were never unjust.
 [210] It has not been brought down by the devils.
 [211] Neither would it behove them, nor are they capable.
 [212] Truly they are barred from the hearing.
 [213] So do not invoke any other god with God, lest you be among the chastised.
 [214] And warn the nearest of your kinsfolk.
 [215] And lower your wing to the believers who follow you.
 [216] But if they disobey you, say, 'I am absolved of what you do'.
 [217] And put your trust in the Mighty, the Merciful,
 [218] Who sees you when you stand,
 [219] and your movements among those who prostrate.
 [220] [26:220] Truly He is the Hearing, the Knowing.
 [221] Shall I inform you upon whom the devils descend?
 [222] They descend upon every sinful liar.
 [223] They report the heard [sayings], but most of them are liars.
 [224] As for the poets, [only] the perverse follow them.
 [225] Have you not noticed that in every valley they rove
 [226] and that they say what they do not do?
 [227] Save those who believe and perform righteous deeds and remember God frequently and vindicate themselves after they have been wronged, and those who are wrongdoers will soon know the reversal with which they will meet.

(An-Naml)

[1] Tā sīn. Those are the signs of the Qur'ān and a Manifest Book,
 [2] a guidance, and good tidings for the believers.
 [3] Those who observe prayer and give alms and who are certain of the Hereafter.
 [4] Truly those who do not believe in the Hereafter, We have adorned their deeds for them, and so they are bewildered.
 [5] Those are they for whom there is an awful chastisement; and in the Hereafter they will be the greatest losers.
 [6] And truly you are receiving the Qur'ān, from One Wise, Knowing.
 [7] When Moses said to his family, 'Assuredly I notice a fire. I will bring you news from there, or bring you a firebrand that perhaps you might warm yourselves'.
 [8] But when he reached it, he was called [with the following words]: 'Blessed is he, who is in the fire, and who is around it, and Glory be to God, the Lord of the Worlds.'

[9] O Moses, lo! it is I, God, the Mighty, the Wise.

[10] Throw down your staff'. And when he saw it wriggling like a serpent, he turned his back in flight and did not come back. 'O Moses, do not fear. Surely in My presence the messengers do not fear,

[11] except him who has done wrong, but then changed [his wrong] for good after [having done] evil, then truly I am Forgiving, Merciful.

[12] And insert your hand into your bosom, and it will emerge white without any blemish. [This will be one] among nine signs to Pharaoh and his folk; indeed they are an immoral lot'.

[13] But when Our signs came to them plain to see, they said, 'This is manifest sorcery'.

[14] And they denied them, though their souls had been convinced wrongfully and arrogantly. So behold, how was the sequel for the agents of corruption.

[15] And verily We gave David and Solomon knowledge, and they said, 'Praise be to God Who has favoured us over many of His believing servants'.

[16] And Solomon inherited from David, and he said, 'O people, we have been taught the speech of the birds, and we have been given of all things. Indeed this is the manifest favour'.

[17] And Solomon's hosts of jinn and humans and birds stood assembled for him as they were being arrayed.

[18] When they came to the Valley of the Ants, an ant said, 'O ants, enter your dwellings, lest Solomon and his hosts crush you while they are unaware!'

[19] Whereat he smiled, amused at its words. And he said, 'My Lord, inspire me to be thankful for Your grace with which You have favoured me and my parents, and to do good that will please You, and include me, by Your mercy, among Your righteous servants'.

[20] And he reviewed the birds, then he said, 'Why is it that I do not see the hoopoe? Or is he among the absent?'

[21] 'Assuredly I will chastise him with a severe chastisement, or I will slaughter him, unless he brings me a clear warrant'.

[22] But he did not remain long [in absence], and he said, 'I have discovered something of which you have no knowledge, and I have brought you from Sheba a verified report.

[23] I found a woman ruling over them, and she has been given [an abundance] of all things, and she possesses a great throne.

[24] I found her and her people prostrating to the sun instead of God, and Satan has adorned for them their deeds and he has barred them from the Way, so that they are not guided

[25] to prostrate themselves to God; [He] Who brings forth the hidden in the heavens and the earth, and He knows what they conceal and what they proclaim.

[26] God - there is no god except Him, the Lord of the Mighty Throne'.

[27] He said, 'We shall see whether you have spoken the truth, or whether you are of the liars.

[28] Take this letter of mine and deliver it to them, then turn away from them and see what [response] they shall return'.

[29] She said, 'O [members of the] council, lo! a noble letter has been delivered to me.

[30] It is from Solomon and lo! it is: "In the Name of God, the Compassionate, the Merciful.

[31] Do not rise up against me [in defiance], but come to me in submission"'.
 [32] She said, 'O [members of the] council, give me an opinion in this matter of mine. I never decide on a matter until you are present'.

[33] They said, 'We possess force and we possess great might. The matter is for you [to decide]. So see what you will command'.

[34] She said, 'Indeed kings, when they enter a town, ruin it, and reduce the mightiest of its inhabitants to the most abased. That is what they too will do.

[35] Now I will send them a gift and wait to see with what [response] the envoys return'.

[36] But when he came to Solomon, he said, 'Are you supplying me with wealth? What God has given me is better than what He has given you. Nay, but it is you [and not I] who exult in your gift.

[37] Go back to them, for We shall assuredly come to them with hosts which they will not be able to face and we shall expel them from there humiliated, and they shall be utterly abased'.

[38] He said, 'O [members of the] council, which of you will bring me her throne before they come to me in submission?'

[39] An afreet from among the jinn said, 'I will bring it to you before you rise from your place. Indeed I have the strength for it and I am trustworthy'.

[40] The one who had knowledge of the Scripture said: 'I will bring it to you before your glance returns to you. Then, when he saw it standing before him, he said, 'This is of my Lord's bounty, that He may try me, whether I give thanks or am ungrateful. And whoever gives thanks, gives thanks only for his own sake, and whoever is ungrateful, [should know] then my Lord is surely Independent, Generous'.

[41] He said, 'Disguise her throne for her that we may see whether she will be guided, or be of those who cannot be guided'.

[42] So when she came, it was said, 'Is your throne like this?' She said, 'It as though it is the one'. 'And we were given the knowledge before her and we had submitted [to God].

[43] And what she worshipped besides God barred her, for she belonged to disbelieving folk'.

[44] It was said to her, 'Enter the palace [hallway]'. And when she saw it, she supposed it to be a pool, and so she bared her legs. He said, 'It is a hallway paved [smooth] with crystal'. She said, 'My Lord, indeed I have wronged myself, and I submit with Solomon to God, the Lord of the Worlds'.

[45] And verily We sent to Thamūd their brother Sālih: 'Worship God!' And lo! they [then] became two parties quarrelling with one another.

[46] He said, 'O my people, why do you [seek to] hasten on evil before [seeking] good? Why do you not ask God to forgive you, so that you might be shown mercy?'

[47] They said, 'We augur evil of you and of those who are with you'. He said, 'Your evil augury is with God; nay, but you are a people being tried'.

[48] And there were in the city a band of nine men, who were causing corruption in the land and did not reform [their ways].

[49] They said, 'Swear to one another by God that we will attack him by night together with his folk. Then we will surely say to his heir that we did not witness the destruction of his folk and [that] indeed we are being truthful'.

[50] So they plotted a plot, but We [also] plotted a plot, while they were not aware.

[51] So behold how was the consequence of their plot! For lo! We destroyed them and all their people.

[52] So those then are their houses [lying] deserted because of the evil which they did. Surely in that there is a sign for a people who have knowledge.

[53] And We delivered those who believed and were fearful.

[54] And Lot, when he said to his people, 'What! Do you commit [such] abomination while you watch?'

[55] What! Do you come unto men in lust instead of women? Nay, but you are truly a people in ignorance'.

[56] But the only response of his people was that they said, 'Expel Lot's family from your town. They are indeed a folk who [prefer to] remain pure!'

[57] So We delivered him and his family, except his wife - We decreed [for] her to be of those who remained behind.

[58] Then We rained on them a rain. And evil indeed was the rain of those who were warned.

[59] Say [O Muhammad]: 'Praise be to God and peace be on His servants whom He has chosen'. Is God better, or the partners which they ascribe?'

[60] Or He Who created the heavens and the earth, and sends down for you water from the heaven, whereby We cause to grow splendid gardens whose trees you could never cause to grow? Is there a god with God? Nay, but they are a people who ascribe equals [to Him].

[61] Or He Who made the earth an abode [of stability] and made rivers [to flow] throughout it and set firm mountains for it, and set an isthmus between the two seas. Is there a god with God? Nay, but most of them have no knowledge.

[62] Or He Who answers the desperate one when he calls to Him and Who removes [his] distress and makes you successors in the earth. Is there a god with God? Little do you remember.

[63] Or He Who guides you in the darkness of the land and the sea and Who sends forth the winds as harbingers of His mercy. Is there a god with God? Exalted be God [high] above what they associate [with Him].

[64] Or He Who originates creation then brings it back again, and Who provides for you from the heaven and [from] the earth. Is there a god with God? Say: 'Produce your proof if you are truthful'.

[65] Say: 'No one in the heavens or the earth knows the Unseen, except God, and they are not aware when they will be resurrected.

[66] Nay, has their knowledge come to comprise the Hereafter? Nay, for they are in doubt of it. Rather they are blind to it.

[67] And the disbelievers say: 'What! When we and our fathers are dust shall we indeed be brought forth

[again]?

[68] Already we and our fathers have been promised this before. [But] these are just the [legendary] fables of the ancients'.

[69] Say: 'Travel in the land and see how was the sequel for the criminals'.

[70] And do not grieve for them, and do not be distressed by their schemes.

[71] And they say, 'When will this promise be, if you are truthful?'

[72] Say: 'It may be that part of what you seek to hasten on is close behind you'.

[73] And surely your Lord is bountiful to mankind, but most of them are not thankful.

[74] And surely your Lord knows what their hearts conceal and what they proclaim.

[75] And there is not a thing hidden in the heaven and the earth but it is in a manifest Book.

[76] Truly this Qur'ān recounts to the Children of Israel [the means to resolve] most of that concerning which they differ.

[77] And truly it is a guidance and a mercy for believers.

[78] Surely your Lord will decide between them of His judgement. And He is the Mighty, the Knower.

[79] So rely on God, for you are indeed upon the manifest truth.

[80] Indeed you cannot make the dead hear, nor can you make the deaf hear the call when they have turned their backs [upon you];

[81] nor can you lead the blind out of their error. You can only make those hear who believe in Our signs and have therefore submitted.

[82] And when the word [of judgement] falls upon them, We shall bring forth for them a beast from the earth which shall speak to them [saying]: 'Indeed mankind had no faith in Our signs'.

[83] And the day when We shall gather from every community a group of those who denied Our signs, and they will be set in array,

[84] until, when they arrive, He shall say, 'Did you deny, My signs without comprehending them in knowledge, or what was it that you did?'

[85] And the word [of judgement] shall fall upon them because of the evil they committed, and they will not speak.

[86] Do they not see that We made the night that they may rest in it, and the day for sight? Surely in that there are signs for a people who believe.

[87] And the day when the Trumpet will be blown, and whoever is in the heavens and the earth will be terrified, except whom God will. And all will come to Him in [utter] humility.

[88] And you see the mountains, supposing them to be still, while they drift like passing clouds. The handiwork of God Who has perfected everything. Truly He is aware of what you do.

[89] Whoever brings a good deed, shall have good for it; and they shall be secure from the terror of that day.

[90] And whoever brings an evil deed, their faces shall be thrust into the Fire: 'Are you requited except for what you used to do?'

[91] I have been commanded only to worship the Lord of this land which He has made inviolable, and to Whom all things belong. And I have been commanded to be of those who submit,

[92] and to recite the Qur'ān. So whoever is guided, is guided only for his own sake; and whoever goes astray, say: 'I am just one of the warners'.

[93] And say: 'Praise be to God. He will show you His signs and you will recognise them. And your Lord is not oblivious of what they do'.

(Al-Qasas)

[1] Tā sīn mīm

[2] Those are the signs of the Manifest Book.

[3] We will recount to you [something] of the tale of Moses and Pharaoh truthfully, for a people who believe.

[4] Truly Pharaoh had exalted himself in the land and reduced its people into sects, oppressing a group of them, slaughtering their sons, and sparing their women. Indeed he was of those who cause corruption.

[5] And We desired to show favour to those who were oppressed in the land, and to make them exemplars, and to make them the inheritors,

[6] and to establish them in the land, and to show Pharaoh and Hāmān and their hosts from them that of which they were apprehensive..

[7] And We revealed to the mother of Moses: 'Suckle him, then, when you fear for him, cast him into the waters, and do not fear or grieve, for We will restore him to you and make him one of the messengers'.

[8] Then Pharaoh's folk picked him up to be an enemy and a [cause of] grief to them. Truly Pharaoh and Hāmān, and their hosts were sinners.

[9] And Pharaoh's wife said, 'A joyous sight for me and you. Do not slay him. Perhaps he will be of benefit to us, or we will adopt him as a son'. And they were not aware.

[10] And the heart of Moses's mother became empty. Indeed she was about to expose him had We not fortified her heart that she might be of the believers.

[11] And she said to his sister, 'Follow him'. So she watched him from afar, while they were not aware.

[12] And We had forbidden him to [take to the breasts of] fostermothers from before. So she said, 'Shall I show you a household who will take care of him for you and who will act in good faith towards him?'

[13] Thus We restored him to his mother so that her eyes might delight and not grieve, and that she might know that God's promise is true; but most of them do not know.

[14] And when he came of age and [then] was [fully] mature, We gave him judgement and knowledge. And so do We reward those are virtuous.

[15] And he entered the city at a time when its people were oblivious, and found therein two men fighting, one of his own faction, and the other of his enemies. So the one who was of his faction called to him for help against the one who was of his enemies. So Moses punched him and did away with him. He said, 'This is of Satan's doing. Indeed he is an enemy, a manifest misleader'.

[16] He said, 'My Lord, I have indeed wronged myself, so forgive me!' So He forgave him. Truly He is the Forgiving, the Merciful.

[17] He said, 'My Lord, forasmuch as You have been gracious to me, I will never be a partisan of the criminals'.

[18] In the morning he was in the city, fearful, vigilant, when behold, the one who had sought his help the day before cried out to him for help [again]. Moses said to him, 'Clearly you are a trouble-maker!'

[19] But when he was about to strike the man who was an enemy to both of them, he said, 'O Moses, do you want to slay me just as you slew a soul yesterday? You merely want to be a tyrant in the land, and you do not want to be of the reformers'.

[20] And a man came from the outskirts of the city, hastening. He said, 'O Moses, lo! the council are conspiring to slay you. So leave. Truly I am speaking to you in good faith'.

[21] So he departed from it, fearful, vigilant. He said, 'My Lord, deliver me from the evildoing people'.

[22] And when he turned his face towards Midian, he said, 'Perhaps my Lord will show me the right way'.

[23] And when he arrived at the Water of Midian, he found a group of people there watering, and he found, besides them, two women holding back their flock. He said, 'What is your business?' They said, 'We do not water [our flock] until the shepherds have moved on and our father is a very old man'.

[24] So he watered [their flock] for them, then he retreated to the shade and said, 'My Lord, indeed I am in utter need of whatever good You send down to me'.

[25] Then one of the two women came to him, walking bashfully and said, 'My father invites you, that he may pay you a wage for watering [our flock] for us'. So when he came to him and recounted to him the story, he [their father] said, 'Do not be afraid. You have escaped from the evildoing people'.

[26] One of the two women said, 'O my father, hire him. Surely the best [man] you can hire is the strong, the trustworthy man'.

[27] He said, 'I desire to marry you to one of these two daughters of mine, on condition that you hire yourself to me for eight years. And if you complete ten, that shall be of your own accord. I do not want to be hard on you. God willing you shall find me to be one of the righteous'.

[28] He said, 'That is [settled then] between me and you. Whichever of the two terms I complete, there shall be no injustice [done] to me. And God is Guardian over what we say'.

[29] So when Moses had completed the term and was travelling with his family, he saw in the distance on the side of the Mount [Tūr] a fire. He said to his family, 'Wait, I see a fire in the distance. Maybe I will bring you from it news or a brand from the fire, that you may warm yourselves'.

[30] And when he reached it, a call came from the right bank of the valley at the blessed spot from the tree, [saying] that 'O Moses! Indeed I am God, the Lord of the Worlds'.

[31] And: 'Throw down your staff'. And when he saw it quivering, as if it were a serpent he turned his back, and did not look back: 'O Moses! Come forward, and do not be afraid. Indeed you are safe.

[32] Insert your hand into your bosom and it will emerge, white, without any blemish; and draw your arm

[back] to your side [as a precaution] against fear. These then shall be two proofs from your Lord to Pharaoh and his council; for surely they are an immoral people’.

[33] He said, ‘My Lord, I have indeed slain a soul among them and so I fear that they will slay me.

[34] And my brother Aaron is more eloquent than me in speech. So send him with me as a helper to confirm me, for I truly fear that they will deny me’.

[35] He said, ‘We will strengthen your arm by means of your brother, and We will give authority so that they will not be able to touch [either of] you with Our signs the two of you, and those who follow you [two], will be the victors’.

[36] But when Moses brought them Our clear signs they said, ‘This is nothing but concocted sorcery. And we never heard of such [a thing] among our forefathers’.

[37] And Moses said, ‘My Lord knows best who brings guidance from Him and whose will be the sequel of the [Blissful] Abode. Truly the evildoers will not be successful’.

[38] And Pharaoh said, ‘O [members of the] council, I do not know of any god for you other than me. So kindle for me, O Hāmān, [a fire] over the clay, and make me a tower that I may take a look at the god of Moses; for truly I consider him to be a liar’.

[39] And he and his hosts acted arrogantly in the land without right, and thought they would not return to Us.

[40] So We seized him and his hosts, and flung them into the waters. So behold how was the sequel for the evildoers.

[41] And We made them leaders who invite to the Fire, and on the Day of Resurrection they will not be helped.

[42] And We made a curse pursue them in this world, and on the Day of Resurrection they will be among the spurned.

[43] And verily We gave Moses the Scripture after We had destroyed the former generations, [containing] eye-openers for mankind, and as guidance, and mercy, that perhaps they might remember.

[44] And you were not on the western side when We decreed to Moses the commandment, nor were you among the witnesses,

[45] but We brought forth generations, and life was prolonged in their case. And you were not a dweller among the people of Midian reciting to them Our revelations; but truly We are the senders.

[46] And you were not on the side of the Mount when We called out, but as a mercy from your Lord, that you may warn a people to whom no warner came before you and that perhaps they may remember.

[47] Otherwise, if an affliction should befall them because of what their own hands have sent before them, they might say, ‘Our Lord, why did You not send a messenger to us, that we might have followed Your signs and been of the believers?’

[48] But when the truth came to them from Us, they said, ‘Why has he not been given the like of what Moses was given?’ And did they not disbelieve in what was given to Moses before? They said: ‘Two sorcerers abetting each other’. And they said, ‘We indeed disbelieve in both’.

[49] Say: ‘Then bring some Scripture from God that is better in guidance than these two, that I may follow it, if you are truthful’.

[50] Then if they do not respond to you, know that they are only following their desires. And who is more astray than he who follows his desire without any guidance from God? Truly God does not guide the evildoing folk.

[51] And now verily We have brought them the Word, that perhaps they might remember.

[52] Those to whom We gave the Scripture before this, they believe in it.

[53] And, when it is recited to them, they say, ‘We believe in it. It is indeed the Truth from our Lord. Lo! [even] before it we had submitted’.

[54] Those will be given their reward twice over for the patience they showed, and they ward off evil with good, and expend of that which We have provided them.

[55] And when they hear vanity, they disregard it and say, ‘To us [belong] our deeds and to you [belong] your deeds. Peace to you. We do not desire [friendship with] the ignorant’.

[56] You cannot guide whom you like, but [it is] God [Who] guides whomever He will, and He knows best those who will be guided.

[57] And they say, ‘If we were to follow the Guidance with you, we will be deprived from our land’. Have We not established for them a secure Sanctuary to which are brought fruits of all kinds as a provision from Us? But most of them do not know.

[58] And how many a town We have destroyed whose lifestyle was one of arrogant ungratefulness. Those are their dwellings, which have not been dwelt in after them except a little. And it was We Who were the [sole] inheritors.

[59] And your Lord never destroyed the towns until He had raised up in their mother-town a messenger to recite Our signs to them. And We never destroyed the towns unless their inhabitants were committing evil.

[60] And whatever things you have been given are [only] the [short-lived] enjoyment of the life of this world and an ornament thereof; and what is with God is better and more lasting. Will you not understand?

[61] Is he to whom We have given a fair promise, which he will receive, like him to whom We have given the enjoyment of the life of this world, then on the Day of Resurrection he will be of those arraigned?

[62] And on the day when He will call to them and say, 'Where [then] are My partners, those whom you used to claim?'

[63] Those against whom the Word [of punishment] will have become due, shall say, 'Our Lord! These are the ones whom we led astray. We led them astray, even as we went astray. We declare our innocence before You; it was not us that they worshipped'.

[64] And it shall be said, 'Call [now] to your associates!' So they will call to them, but they will not answer them, and they will see the chastisement: [they will wish] if only they had been guided!

[65] And on the day when He will call to them and say, 'What response did you give to those [messengers] who were sent?'

[66] The tidings will be obscured to them on that day so they will not question one other.

[67] But as for him who repents, and believes, and acts righteously, maybe he will be among the successful.

[68] And your Lord creates whatever He will and chooses. They, the idolaters, do not have the choice. Glory be to God and exalted be He above what they associate with Him.

[69] And your Lord knows what their breasts conceal and what they proclaim.

[70] And He is God; there is no god except Him. To Him belongs [all] praise in the former and in the latter. And to Him belongs the judgement, and to Him you will be returned.

[71] Say: 'Have you considered if God were to make the night everlasting over you until the Day of Resurrection, what god other than God could bring you light? Will you not then listen?'

[72] Say: 'Have you considered, if God were to make the day everlasting over you until the Day of Resurrection, what god other than God could bring you night wherein you rest? Will you not then see?'

[73] And of His mercy He has made for you night and day, that you may rest therein, and that you may seek of His bounty that perhaps you might give thanks'.

[74] And on the day when He will call to them and say, 'Where [now] are My associates those whom you used to claim?'

[75] And We shall draw from every community a witness, and We shall say, 'Produce your evidence'. Then they will know that the right is God's. And that which they used to invent will fail them.

[76] Indeed Korah belonged to the people of Moses but he became insolent towards them. For We had given him so many treasures that [the number of] their keys would verily have burdened a group of strong men. When his people said to him, 'Do not be exultant; truly God does not love the exultant,

[77] but seek, in that which God has given you, the Abode of the Hereafter, and do not forget your share of this world, and be good just as God has been good to you. And do not seek to cause corruption in the earth. Surely God does not love the agents of corruption'.

[78] He said, 'In fact I have been given it because of knowledge I possess'. Does he not know that God had already destroyed before him generations of men stronger than him in might and greater in the amassing? The guilty will not be questioned about their sins.

[79] So he emerged before his people in his finery. Those who desired the life of this world said, 'O would that we had the like of what Korah has been given. Truly he enjoys great fortune.

[80] But those to whom knowledge had been given said: 'Woe to you! God's reward, is better for him who believes and acts righteously; and none will obtain it, except those who are steadfast'.

[81] So We caused the earth to swallow him and his dwelling, and he had no host to help him besides God, nor was he of those who can rescue themselves.

[82] And those who had longed to be in his place the day before were saying, 'Alas! God expands provision for whomever He will of His servants and straitens [it]. Had God not been gracious to us, He would have made us to be swallowed too. Lo! indeed those who are ungrateful never prosper.

[83] That is the Abode of the Hereafter which We shall grant to those who do not desire to be haughty in the earth, nor [to cause] corruption. And the sequel will be for those who fear.

- [84] Whoever brings a good deed shall have better than it; while whoever brings an evil deed, those who commit evil deeds shall only be requited for what they used to do.
- [85] Indeed He Who has prescribed for you the Qur'ān will surely restore you to a place of return. Say: 'My Lord knows best him who brings guidance and him who is in manifest error'.
- [86] And you never expected that the Scripture would be conferred on you; but it was as a mercy from your Lord. So never be a supporter of the disbelievers.
- [87] And never let them bar you from God's signs after they have been revealed to you, and summon to your Lord, and never be of the idolaters.
- [88] And do not call on another god with God; there is no god except Him. Everything will perish except His Countenance. His is the judgement and to Him you will be brought back.

(Al-'Ankabût)

- [1] Alif lām mīm.
- [2] Do people suppose that they will be left to say, 'We believe', and they will not be tried?
- [3] And certainly We tried those who were before them. So God shall surely know those who are sincere, and He shall surely know those who are liars.
- [4] Or do those who commit evil deeds suppose that they can elude Us? Evil is that which they judge!
- [5] Whoever expects to encounter God, [should know that] God's [appointed] term will indeed come. And He is the Hearer, the Knower.
- [6] And whoever struggles, struggles only for his own sake. For truly God is Independent of [the creatures of] all the Worlds.
- [7] And those who believe and perform righteous deeds, We will surely absolve them of their misdeeds, and We will indeed requite them with the best of what they used to do.
- [8] And We have enjoined on man kindness to his parents, but if they urge you to ascribe to Me as partner that of which you do not have any knowledge, then do not obey them. To Me will be your return whereat I will inform you of what you used to do.
- [9] And those who believe and perform righteous deeds, assuredly We shall admit them among the righteous.
- [10] And among people there are those who say, 'We believe in God', but if such [a person] suffers hurt in God's cause, he takes people's persecution to be [the same] as God's chastisement. Yet if there comes help from your Lord, they will assuredly say, 'We were indeed with you'. Does God not know best what is in the breasts of all creatures?
- [11] And God shall surely ascertain those who believe, and He shall surely ascertain the hypocrites.
- [12] And those who disbelieve say to those who believe, 'Follow our path and we will bear [responsibility for] your sins'. But they will not [be able to] bear anything of their sins. Truly they are liars.
- [13] And they shall certainly bear their [own] burdens and other burdens along with their [own] burdens, and on the Day of Resurrection they shall surely be questioned concerning what they used to invent.
- [14] And verily We sent Noah to his people and he remained among them a thousand-less-fifty years; so the Flood engulfed them, for they were wrongdoers.
- [15] Then We delivered him and the occupants of the ship, and We made this a sign for all peoples.
- [16] And Abraham, when he said to his people, 'Worship God and fear Him; that is better for you, if you only knew.
- [17] What you worship besides God are only graven images and you fabricate a calumny. Truly those whom you worship besides God have no power to provide for you. So seek your provision from God, and worship Him, and be thankful to Him; to Him you shall be returned.
- [18] But if you deny, then [many] communities have denied before you; and the messenger's duty is only to communicate [the Message] clearly'.
- [19] Have they not seen how God originates creation, then restores it? Surely that is easy for God.
- [20] Say: 'Travel in the land and observe how He originated creation. Then God shall bring about the other genesis. Truly God has power over all things.
- [21] He chastises whomever He will, and has mercy on whomever He will, and to Him you shall be returned.
- [22] And you will never be able to thwart [Him] on earth, or in the heaven; and you do not have besides God any guardian, or any helper.
- [23] And those who disbelieve in God's signs and the encounter with Him, they have despaired of My mercy, and for those there shall be a painful chastisement.

[24] But the only answer of his people was that they said, 'Slay him, or burn him!' Then God delivered him from the fire. Surely in that there are signs for a people who believe.

[25] And he said: 'You have adopted mere idols besides God for the sake of [mutual] affection between you in the life of this world. Then on the Day of Resurrection you will disown one another, and you will curse one another, and your abode will be the Fire, and you will have no helpers'.

[26] And Lot believed in him, and he said, 'Indeed I am migrating toward my Lord. Indeed He is the Mighty, the Wise'.

[27] And We gave him Isaac, and Jacob, and We ordained among his descendants prophethood and the Scripture. And We gave him his reward in this world. And in the Hereafter he shall truly be among the righteous.

[28] And Lot, when he said to his people 'Truly you commit lewdness, such as none in [all] the worlds has committed before you.

[29] What! Do you come unto men, and cut off the way, and you discuss in your gatherings indecency?' But the only answer of his people was that they said, 'Bring us the chastisement of God, if you are truthful'.

[30] He said, 'My Lord, help me against the people who work corruption'.

[31] And when Our messengers came to Abraham with the good tidings, they said, 'We shall assuredly destroy the people of this town, for truly its people are evildoers'.

[32] He said, 'Lo! Lot is in it'. They said, 'We know very well who is in it. Assuredly We shall deliver him and his family, except his wife: she is of those who will stay behind'.

[33] And when Our messengers came to Lot, he was distressed on their account, and he was constrained [unable] to help them. But they said, 'Do not be afraid, nor grieve. We shall surely deliver you and your family, except your wife: she is of those who will remain behind.

[34] We are indeed going to bring down upon the people of this town a scourge from the heaven because of their immorality'.

[35] And verily We have left of that a clear sign for a people who understand.

[36] And to Midian [We sent], their brother Shu'ayb. He said, 'O my people! Worship God and anticipate the Last Day, and do not be degenerate in the earth, working corruption'.

[37] But they denied him, and so the earthquake seized them, and they ended up lying lifeless prostrate in their habitations.

[38] And 'ād, and Thamūd, it is indeed evident to you from their [former] dwellings. For Satan adorned for them their deeds, and thus barred them from the Way, though they had been discerning.

[39] And Korah, and Pharaoh, and Hāmān! And verily Moses brought them clear signs, but they acted arrogantly in the land; and they could not thwart Us.

[40] So each We seized for his sin; and among them were some upon whom We unleashed a squall of stones, and among them were some who were seized by the Cry, and among them were some whom We made the earth swallow, and among them were some whom We drowned. And God never wronged them, but they wronged themselves.

[41] The likeness of those who choose besides God [other] patrons is as the likeness of the spider that makes a home. And truly the frailest of homes is the home of the spider if they only knew.

[42] Truly God knows whatever thing they call on besides Him. And He is the Mighty, the Wise.

[43] And such similitudes, We strike them for [the sake of] mankind; but none understands them, except those who know.

[44] God created the heavens and the earth with truth. Surely in that there is a sign for believers.

[45] Recite what has been revealed to you of the Book, and maintain prayer; truly prayer prohibits lewd acts and indecency. And the remembrance of God is surely greater, and God knows what you do.

[46] And do not dispute with the People of the Scripture unless it be with that, bettering the most virtuous way, except [in the case of] those of them who have done wrong, and say: 'We believe in that which has been revealed to us and revealed to you our God and your God is one [and the same], and to Him we submit'.

[47] Thus have We revealed to you the Book. And so those to whom We have given the Scripture believe in it, and of these there are some who believe in it; and none denies Our signs, except disbelievers.

[48] And you did not use to recite before this any [other] Book, nor did you write it with your right hand, for then those who follow falsehood would have had doubts.

[49] Nay, but it is clear signs in the breasts of those who have been given knowledge, and none denies Our signs except wrongdoers.

[50] And they say, 'Why has not some sign been sent down to him from his Lord?' Say: 'Signs are only with God and I am only a plain warner'.

[51] Is it not sufficient for them that We have revealed to you the Book which is recited to them? Surely in that is mercy and a reminder for a people who believe.

[52] Say: 'God suffices as a witness between me and you'. He knows whatever is in the heavens and the earth. And those who believe in falsehood, and [who] disbelieve in God, those, they are the losers.

[53] And they ask you to hasten the chastisement. Yet were it not for an appointed term, the chastisement would have come upon them, but it shall assuredly come upon them suddenly while they are unaware.

[54] And they ask you to hasten the chastisement. And lo! Hell shall encompass the disbelievers,

[55] on the Day when the chastisement shall envelop them from above them and from under their feet, and We shall say, 'Taste now what you used to do!'

[56] O My servants who believe! My earth is indeed vast. So worship [only] Me.

[57] Every soul shall taste death. Then to Us you shall be returned.

[58] And those who believe and perform righteous deeds, We shall surely lodge them in lofty abodes of Paradise, underneath which rivers flow, to abide in them — excellent is the reward of the toilers;

[59] those who are steadfast, and who put their trust in their Lord.

[60] And how many an animal there is that does not bear its own provision. Yet God provides for it, and for you. And He is the Hearer, the Knower.

[61] And if you were to ask them, 'Who created the heavens and the earth and disposed the sun and the moon?' They would assuredly say, 'God'. So how then are they turned away?

[62] God extends provision for whomever He will of His servants and He straitens for him. Truly God has knowledge of all things.

[63] And if you were to ask them, 'Who sends down water from the heaven, and therewith revives the earth after its death?' They would assuredly say, 'God'. Say: 'Praise be to God!' Nay, but most of them do not realise.

[64] And the life of this world is nothing but diversion and play. But surely the Abode of the Hereafter is indeed the [true] Life, if they only knew.

[65] And when they board the ship, they call on God, making their supplications purely to Him, but when He delivers them to land, behold! they ascribe partners [to Him].

[66] That they may be ungrateful for what We have bestowed on them, and that they may seek enjoyment, for they will soon know!

[67] Or is it that they have not seen that We have appointed a secure Sanctuary, while people are snatched away all around them? Is it that they believe in falsehood, and are [wont to be] ungrateful for God's grace?

[68] And who does greater wrong than he who invents a lie against God, or denies truth when it comes to him? Is there not in Hell a lodging for the disbelievers?

[69] But as for those who struggle for Our sake, We shall assuredly guide them in Our ways, and truly God is with the virtuous.

(Ar-Rûm)

[1] Alif lām mīm.

[2] The Byzantines have been vanquished

[3] in the nearer [part of the] land. But they, after their vanquishing shall be the victors

[4] in a few years. To God belongs the command before and after, and on that day, the believers shall rejoice

[5] in God's help. He helps whomever He will; and He is the Mighty, the Merciful.

[6] The promise of God. God does not fail His promise, but most people are not aware.

[7] They know [merely] an outward aspect of the life of this world; but they, of the Hereafter, they are oblivious.

[8] Have they not contemplated themselves? God did not create the heavens and the earth, and what is between them, except with the truth and an appointed term. But indeed many people disbelieve in the encounter with their Lord.

[9] Have they not travelled in the land and beheld how was the consequence for those before them? They were more powerful than them, and they effected the land, and developed it more than these have developed it; and their messengers brought them clear signs, for God would never wrong them, but they used to wrong themselves.

[10] Then the consequence for those who committed evil was evil because they denied the signs of God and made a mock of them.

[11] God originates creation, then He will reproduce it, then to Him you shall be returned.

[12] And on the Day when the Hour comes, the sinners will be dumbfounded.

[13] And none from among those partners of theirs shall be intercessors for them and they shall disavow these partners of theirs.

[14] And on the Day when the Hour comes, that day they shall be separated.

[15] As for those who believed and performed righteous deeds, they shall be made happy in a garden [of Paradise].

[16] But as for those who disbelieved and denied Our signs and the encounter of the Hereafter, those, they shall be arraigned into the chastisement.

[17] So glory be to God when you enter the [time of the] night and when you rise in the morning.

[18] And to Him belongs [all] praise in the heavens and the earth — and as the sun declines and when you enter noontime.

[19] He brings forth the living from the dead, and He brings forth the dead from the living, and He revives the earth after it has died. And in such [a manner], you shall be brought forth.

[20] And of His signs is that He created you of dust, then lo! you are human beings, spreading.

[21] And of His signs is that He created for you from yourselves mates that you might find peace by their side, and He ordained between you affection and mercy. Surely in that there are signs for a people who reflect.

[22] And of His signs is the creation of the heavens and the earth and the differences of your tongues and your colours. Surely in that there are signs for all peoples.

[23] And of His signs is your sleep by night and day and your seeking of His bounty. Surely in that there are signs for people who listen.

[24] And of His signs is His showing you lightning to arouse fear and hope, and He sends down water from the heaven and with it He revives the earth after it has died. Surely in that there are signs for people who understand.

[25] And of His signs is that the heaven and the earth remain standing by His command; then, when He calls you [to come] out of the earth, lo! you shall come forth.

[26] And to Him belongs whoever is in the heavens and the earth. All are obedient to Him.

[27] And He it is Who initiates the creation, then brings it back, and that is [even] easier for Him. His is the loftiest description in the heavens and the earth. And He is the Mighty, the Wise.

[28] He has struck for you a similitude from yourselves: do you have among those whom your right hands own any partners, [who may share] in what We have provided for you, so that you are equal therein, fearing them as you fear your own [folk]. So We detail the signs for people who understand.

[29] Nay, but those who do evil follow their own desires without any knowledge. So who will guide he whom God has led astray? And they have no helpers.

[30] So set your purpose for religion, as a hanif — a nature given by God, upon which He originated mankind. There is no changing God's creation. That is the upright religion, but most people do not know,

[31] turning to Him and fear Him and establish prayer and do not be among the idolaters,

[32] [of] those who have divided up their religion, and have become [dissenting] factions, each party rejoicing in what they have.

[33] And when some distress befalls people, they call on their Lord, turning, in penitence to Him. Then, when He lets them taste mercy from Him, lo! a party of them ascribe partners to their Lord.

[34] Let them be ungrateful for what We have given them. 'So take your enjoyment. Soon you will know'.

[35] Or have We revealed any warrant to them which might speak of what they associate with Him?

[36] And when We let people taste some mercy, they exult in it. But if some evil befalls them for what their own hands have sent ahead, behold! they despair.

[37] Have they not seen that God extends His provision to whomever He will, and straitens? Surely in that there are signs for people who believe.

[38] And give the relative what is his due, and the needy and the wayfarer. That is better for those who desire God's Countenance; those, they are the successful.

[39] And what you give in usury that it may increase the wealth of the people, does not increase with God. But what you give as alms, seeking God's Countenance, such [of you who do so] — they are the receivers of manifold increase.

- [40] God is the One Who created you, then provided for you, then makes you die, then gives you life: is there anyone among your associates, who does anything of the kind? Glory be to Him and exalted be He above what they associate.
- [41] Corruption has appeared on land and on sea because of what people's hands have perpetrated that He may make them taste something of what they have done that perhaps they may repent.
- [42] Say: 'Travel in the land and behold how was the consequence for those who were before; most of them were idolaters'.
- [43] So set your purpose for the upright religion before there comes the inevitable day from God. On that day they shall be sundered.
- [44] Whoever disbelieves, [the consequence of] his disbelief shall upon him, and those who act righteously, they will be paving the way for [the salvation of] their own souls,
- [45] that He may requite those who believe and perform righteous deeds out of His bounty. Indeed He does not like the disbelievers.
- [46] And of His signs is that He unleashes the winds as bearers of good tidings and that He may let you taste, of His mercy, and that the ships may run by His command, and that you may seek His bounty, and that perhaps you might [then] give thanks.
- [47] And verily We sent before you messengers to their people and they brought them clear signs. Then We took vengeance upon those who were guilty, and it was ever incumbent upon Us to give victory to the believers.
- [48] God is the One Who unleashes the winds which then raise clouds, and He then spreads them across the heaven as He will, and He forms them into fragments and then you see the rain issuing out of them. Then when He drops it upon whomever of His servants He will, lo! they rejoice.
- [49] Though indeed before it was sent down upon them, before that they had been despondent.
- [50] So behold the effects of God's mercy, how He revives the earth after it has died. Surely He is the Reviver of the dead and He has power over all things.
- [51] But if We unleash a [different] wind, and they see it turn yellow, they would begin to disbelieve.
- [52] And so you cannot make the dead hear, nor can you make the deaf hear the call when they go away with their backs turned.
- [53] Nor can you guide the blind out of their error. You can only make hear those who believe in Our signs, and have thus submitted.
- [54] God is the One Who created you from [a state of] weakness, then He ordained after weakness strength, then after strength He appointed weakness [again] and grey hair. He creates what He will, and He is the Knower, the Omnipotent.
- [55] And on the Day when the Hour comes the guilty shall swear that they had not remained more than an hour. That is how they use to be deceived.
- [56] But those who have been given knowledge and faith shall say, 'You have remained according to God's decree until the Day of Resurrection. This is the Day of Resurrection, but you did not know'.
- [57] So on that day their excuses will not profit the evildoers, nor will they be asked to make amends.
- [58] And verily We have struck for mankind in this Qur'an every [kind of] similitude. And if you were to bring them a [miraculous] sign, those who disbelieve will certainly say, 'You are nothing but followers of falsehood'.
- [59] Thus does God seal the hearts of those who do not know.
- [60] So be patient. Surely God's promise is true. And do not let them cause you to be inconstant, those who are uncertain.

(Luqmân)

- [1] Alif lām mīm.
- [2] Those are the signs of the wise Book,
- [3] a guidance and a mercy for the virtuous,
- [4] who maintain the prayer and pay the alms and who are certain of the Hereafter.
- [5] Such follow guidance from their Lord and it is they who are the successful.
- [6] And among people there is he who purchases idle talk that he may lead [people] astray from the way of God without knowledge and take it in mockery. For such there will be a humiliating chastisement.
- [7] And when Our signs are recited to such [a one] he turns away disdainfully as though he never heard them, as though there were a deafness in his ears. So give him tidings of a painful chastisement.

[8] Surely those who believe and perform righteous deeds, for them there shall be Gardens of Bliss,
 [9] abiding therein — a promise of God in truth, and He is the Mighty, the Wise.
 [10] He created the heavens without any pillars that you can see and cast high mountains into the earth, lest it shake with you, and He dispersed therein all kinds beasts. And We sent down water from the heaven and We caused to grow in it of every splendid kind.
 [11] This is God's creation. Now show me what those [you worship] besides Him have created. Nay but the evildoers are in manifest error.
 [12] And verily We gave Luqmān wisdom: 'Give thanks to God. Whoever gives thanks only for his own sake and whoever is ungrateful, then surely God is Independent, Praised'.
 [13] And when Luqmān said to his son, when he was admonishing him, 'O my son do not ascribe partners to God: idolatry is truly a tremendous wrong'.
 [14] And We have enjoined man concerning his parents — his mother bears him in weakness after weakness, and his weaning is in two year. 'Give thanks to Me and to your parents. To Me is the journey's end.
 [15] But if they urge you to ascribe to Me as partner that whereof you have no knowledge, then do not obey them. And keep them company in this world honourably, and follow the way of him who returns to Me [in penitence]. Then to Me will be your return, and I will inform you of what you used to do.
 [16] 'O my son! Even if it should be the weight of a grain of mustard-seed, and [even if] it be in a rock, or in the heavens, or in the earth, God will bring it forth. Truly God is Subtle, Aware.
 [17] O my son! Establish prayer and enjoin decency and forbid indecency. And be patient through whatever may befall you. Truly that is true constancy.
 [18] And do not turn your cheek disdainfully from people and do not walk upon the earth exultantly. Truly God does not like any swaggering braggart.
 [19] And be modest in your bearing and lower your voice; indeed the most hideous of voices is the donkey's voice'.
 [20] Do you not see that God has disposed for you whatever is in the heavens and whatever is in the earth, and He has showered His favours upon you, [both] outwardly and inwardly? Yet among people there are those who dispute concerning God without any knowledge or guidance or an illuminating scripture.
 [21] And if it is said to them: 'Follow what God has revealed', they say, 'We will rather follow what we found our fathers following'. What! even though Satan were calling them to the chastisement of the Blaze?
 [22] And whoever surrenders his purpose to God and is virtuous, has certainly grasped the firmest handle, and to God belongs the sequel of all matters.
 [23] And whoever disbelieves, then do not let his disbelief grieve you. To Us shall be their return and We shall inform them of what they did. Truly God knows [best] what is in the breasts.
 [24] We will give them comfort for a little [while], then We will drive them, to a harsh chastisement.
 [25] And if you were to ask them, 'Who created the heavens and the earth?' they will surely say, 'God'. Say: 'Praise be to God'. Nay, but most of them do not realise.
 [26] To God belongs whatever is in the heavens and the earth. Indeed God, He is the Independent, the Praised.
 [27] And if all the trees on earth were pens, and the sea replenished with seven more seas, the Words of God would not be spent. Truly God is Mighty, Wise.
 [28] Your creation and your resurrection are only as [that of] a single soul. Truly God is Hearer, Seer.
 [29] Have you not seen that God makes the night pass into the day and makes the day pass into the night, and He has disposed the sun and the moon, each running to an appointed term, and that God is Aware of what you do?
 [30] That is [so] because God, He is the Truth, and whatever they call on besides Him is falsehood, and because God is the High [Exalted], the Great.
 [31] Have you not seen that the ships run upon the sea by the grace of God, that He may show you some of His signs? Surely in that there are signs for every [servant who is] steadfast, grateful.
 [32] And if waves cover them like awnings, they call on God, sincere before Him in their faith; but when He delivers them to land, some of them compromise. And none denies Our signs, except every perfidious ingrate.
 [33] O people, fear your Lord and fear a day when no parent shall avail a child; and no child shall avail its parent in any way. Surely God's promise is true. So do not let the life of this world deceive you, and do not let the Deceiver deceive you concerning God.

[34] Lo! God, with Him lies knowledge of the Hour; and He sends down the rain, and He knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Truly God is Knower, Aware.

(As-Sajdah)

[1] Alif lām mīm.

[2] The revelation of the Book, whereof there is no doubt from the Lord of the Worlds.

[3] Or do they say: 'He has invented it'? Nay, but it is the truth from your Lord, that you may warn a people to whom no warner came before you that perhaps they may find [right] guidance.

[4] God is He Who created the heavens and the earth and whatever is between them in six days, then He presided upon the Throne. You do not have besides Him any protector or intercessor. Will you not then remember?

[5] He directs the command from the heaven to the earth, then it ascends to Him in a day whose measure is a thousand years by your reckoning.

[6] That is the Knower of the Unseen and the visible, the Mighty, the Merciful,

[7] Who perfected everything that He created. And He began the creation of man from clay,

[8] then He made his progeny from an extract of a base fluid,

[9] then He proportioned him, and breathed into him of His spirit. And He made for you hearing, and sight and hearts. Little thanks do you give.

[10] And they say: 'When we are lost beneath the earth, shall we be indeed created anew?' Nay, but they disbelieve in the encounter with their Lord.

[11] Say: 'The Angel of death, who has been charged with you, shall receive you [in death], then to your Lord you shall be returned'.

[12] And if could you but see the guilty hanging their heads [low] before their Lord: 'Our Lord! We have seen and heard. So send us back so that we may act righteously, for indeed we are convinced'.

[13] 'And had We [so] willed, We could have given every soul its [means to] guidance, but My Word became due: "Verily I shall fill Hell with jinn and mankind together".'

[14] So taste [now], for your having forgotten the encounter of this day of yours. We [too] shall forget you. And taste [now] the everlasting chastisement for what you used to practise'.

[15] Only those believe in Our signs, who, when they are reminded of them, fall down in prostration and make glorifications in praise of their Lord, and they do not disdain.

[16] Their sides withdraw from their lying places to supplicate to their Lord in fear and in hope, and they expend of what We have provided them.

[17] For no soul knows what has been kept hidden for them in the way of joyous sights as a reward for what they used to do.

[18] Is he who is a believer like him who is a transgressor? They are not equal.

[19] As for those who believe and perform righteous deeds, for them shall be the Gardens of the Abode — a hospitality for what they used to do.

[20] But as for those who transgressed, their abode shall be the Fire. Whenever they seek to exit from it, they shall be brought back into it, and it shall be said to them, 'Taste the chastisement of the Fire which you used to deny'.

[21] And We shall surely make them taste the nearer chastisement before the greater chastisement that perhaps they may return.

[22] And who does greater wrong than he who is reminded of the signs of his Lord, but then turns away from them? Assuredly We shall take vengeance upon the criminals.

[23] And verily We gave Moses the Scripture; so do not be in doubt concerning the encounter with Him; and We appointed him a guidance for the Children of Israel.

[24] And We appointed among them leaders who guided by Our command, when they had endured [patiently] and had conviction in Our signs.

[25] Surely your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

[26] Or is it not an indication for them how many generations We destroyed before them amid whose dwellings they walk? Surely in that there are signs. Are they not able to hear?

[27] Or have they not seen how We drive the water to barren land and therewith bring forth crops whereof their cattle and [they] themselves eat? Can they not see?

[28] And they say: 'When will this [decisive] Judgement be, if you are truthful?'

[29] Say: 'On the day of [this] Judgement, their [newly found] faith [then] shall not benefit those who had been disbelievers, nor shall they be given respite.

[30] So turn away from them and wait. They too are waiting.

(Al-Ahzâb)

[1] O Prophet! Fear God and do not obey the disbelievers and the hypocrites. Truly God is Knower, Wise.

[2] And follow what is revealed to you from your Lord. Truly God is Aware of what you do.

[3] And put your trust in God, and God suffices as Guardian.

[4] God has not placed two hearts inside any man, nor has He made your wives whom you repudiate by zihâr your mothers. Nor has He made those whom you claim as [adopted] sons your sons. That is a mere utterance of your mouths. But God speaks the truth and He guides to the way.

[5] Attribute them to their [true] fathers. That is more equitable in the sight of God. If you do not know their [true] fathers, then they are your brethren in religion and [as] your associates. And you would not be at fault for any mistake you make, except what your hearts may premeditate. And God is Forgiving, Merciful.

[6] The Prophet is closer to the believers than their [own] souls, and his wives are their mothers. And those related by blood are more entitled, [from] one another in the Book of God than the [other] believers and the Emigrants, barring any favour you may do your friends. This is written in the Book.

[7] And when We took a pledge from the prophets and from you, and from Noah and Abraham and Moses and Jesus son of Mary. And We took from them a solemn pledge,

[8] that He may question the truthful about their truthfulness; and He has prepared for those who disbelieve a painful chastisement.

[9] O you who believe! Remember God's favour to you when hosts came against you, and We unleashed against them a [great] wind and hosts you did not see. And God is ever Seer of what you do.

[10] When they came at you from above you and from below you, and when the eyes turned away [in fear], and the hearts leapt to the throats, while you entertained all sorts of thoughts concerning God,

[11] it was there that the believers were [sorely] tried, and were shaken with a mighty shock.

[12] And when the hypocrites, and those in whose hearts is sickness were saying, 'What God and His Messenger promised us was [nothing] but delusion'.

[13] And when a party of them said, 'O people of Yathrib! there is not a stand [possible] for you [here], so turn back. And a group of them [even] sought the permission of the Prophet, saying, 'Our homes are exposed', although they were not exposed. They only sought to flee.

[14] And had they been invaded in it from all sides and had they been exhorted to treachery, they would have committed it and would have hesitated thereupon but a little.

[15] Though they had assuredly pledged to God before that, that they would not turn their backs [to flee]; and a pledge given to God must be answered for.

[16] Say: 'Flight will not avail you should you flee from death or [from] being slain, and then you would not be extended comfort, except a little'.

[17] Say: 'Who is it that can protect you from God should He desire [to cause] you ill, or should He desire for you mercy?' And they shall not find for themselves besides God any protector or helper.

[18] Indeed God already knows the hinderers among you and those who say to their brethren, 'Come to us', and they do not engage in the battle except a little,

[19] grudging to you. And when there is a panic, you see them looking at you, their eyes rolling like one fainting at death, but when the panic subsides, they scald you, with [their] sharp tongues, in their greed for the riches. Those, they never believed. Therefore God has invalidated their works, and that is easy for God.

[20] They suppose that the confederates have not [yet] departed, and were the confederates to come, they would wish that they were in the desert with the Bedouins asking about your news. And if they were among you, they would fight but a little.

[21] Verily there is for you a good example in the Messenger of God for whoever hopes for [the encounter with] God and the Last Day, and remembers God often.

[22] And when the believers saw the confederates, they said, 'This is what God and His Messenger promised us, and God and His Messenger were truthful'. And that only increased them in faith and submission.

[23] Among the believers are men who are true to the covenant they made with God. Some of them have fulfilled their vow, and some are still awaiting; and they have not changed in the least;

[24] that God may reward the truthful for their truthfulness and chastise the hypocrites, if He will, or relent

to them. Surely God is Forgiving, Merciful.

[25] And God repulsed those who were disbelievers in their rage, without their attaining any good. And God spared the believers from fighting. And truly God is Strong, Mighty.

[26] And He brought down those of the People of the Scripture, who had supported them from their strongholds and He cast terror into their hearts, [so that] some you slew and some you took captive.

[27] And He made you inherit their land and their homes and their possessions, and a land you had not trodden. And God has power over all things.

[28] O Prophet! Say to your wives: 'If you desire the life of this world and its adornment, come [now], I will provide for you and release you in a gracious manner.

[29] But if you desire God and His Messenger and the Abode of the Hereafter, then God has indeed prepared for the virtuous among you, a great reward'.

[30] O wives of the Prophet! Whoever of you commits manifest indecency the chastisement shall be doubled for her, and that is easy for God.

[31] But whoever of you is obedient to God and His Messenger, and acts righteously, We shall give her a twofold reward. And We have prepared a noble provision for her.

[32] O wives of the Prophet! You are not like any other women. If you fear [God], then do not be complaisant in your speech, lest he in whose heart is a sickness aspire [to you], but speak honourable words.

[33] And stay in your houses and do not flaunt your finery in the [flaunting] manner of the former Time of Ignorance. And maintain prayer and pay the alms, and obey God and His Messenger. Indeed God will but to rid you of sin, People of the House, and to purify you with a thorough purification.

[34] And remember that which is recited in your houses of the revelations of God and wisdom. Truly God is Kind, Aware.

[35] Indeed the men who have submitted [to God] and the women who have submitted [to God], and the believing men and the believing women, and the obedient men and the obedient women, and the men who are truthful and the women who are truthful, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the men who fast and the women who fast, and the men who guard their private parts and the women who guard their private parts, and the men who remember God often and the women who remember God often — for them God has prepared forgiveness and a great reward.

[36] And it is not [fitting] for any believing man or believing woman, when God and His Messenger have decided on a matter, to have a choice in their matter. And whoever disobeys God and His Messenger has certainly strayed into manifest error.

[37] And when you said to him to whom God had shown favour, and to whom you [too] had shown favour. 'Retain your wife for yourself and fear God'. But you had hidden in your heart what God was to disclose, and you feared people, though God is worthier that you should fear Him. So when Zayd had fulfilled whatever need he had of her, We joined her in marriage to you so that there may not be any restriction for the believers in respect of the wives of their adopted sons, when the latter have fulfilled whatever wish they have of them. And God's commandment is bound to be realised.

[38] There is no restriction for the Prophet in what God has ordained for him: [that is] God's precedent with those who passed away before, and God's commandment, is inexorable destiny

[39] — [those] who deliver the Messages of God and fear Him, and fear no one except Him. And God suffices as Reckoner.

[40] Muhammad is not the father of any man among you, but the Messenger of God and the Seal of the Prophets. And God has knowledge of all things.

[41] O you who believe! Remember God with much remembrance.

[42] And glorify Him morning and evening.

[43] It is He Who blesses you and His angels that He may bring you forth from darkness into light. And He is Merciful to the believers.

[44] Their greeting on the day they encounter Him will be 'Peace'. And He has prepared for them a noble reward.

[45] O Prophet! Indeed We have sent you as a witness, and as a bearer of good tidings, and as a warner,

[46] and as a summoner to God by His leave, and as a illuminating lamp.

[47] And give good tidings to the believers that there will be for them a great bounty from God.

[48] And do not obey the disbelievers and the hypocrites, and disregard their injuriousness. And put your

trust in God, and God suffices as Guardian.

[49] O you who believe if you marry believing women and then divorce them before you have touched them, there shall be no [waiting] period for you to reckon against them. But provide for them and release them in a gracious manner.

[50] O Prophet! Indeed We have made lawful for you your wives whom you have given their dowries and what your right hand owns, of those whom God has given you as spoils of war, 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 emigrated with you, and any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage — a privilege for you exclusively, not for the [rest of the] believers. Indeed We know what We have imposed upon them with respect to their wives, and what their right hands own, so that there may be no [unnecessary] restriction for you. And God is Forgiving, Merciful.

[51] You may put off whomever of them you wish and consort whomever you wish, and as for whomever you may desire of those whom you have set aside, you would not be at fault. That makes it likelier that they will be comforted and not grieve, and that they will be satisfied with what you give them, every one of them will be well-pleased with what you give her. And God knows what is in your hearts. And God is Knower, Forbearing.

[52] Women are not lawful for you beyond that, nor [is it lawful] for you to change them for other wives, even though their beauty impress you, except those whom your right hand owns. And God is Watcher over all things.

[53] O you who believe, do not enter the Prophet's houses unless permission is granted you to [share] a meal without waiting for the [right] moment. But when you are invited, enter, and, when you have had your meal, disperse, without any [leisurely] conversation. Indeed that is upsetting for the Prophet, and he is [too] shy of you, but God is not shy of the truth. And when you ask anything of [his] womenfolk, ask them from behind a screen. That is purer for your hearts and their hearts. And you should never cause the Messenger of God hurt; nor ever marry his wives after him. Assuredly that in God's sight would be very grave.

[54] Whether you disclose anything or keep it hidden, truly God has knowledge of all things.

[55] They [the Prophet's wives] would not be at fault with regard to [socialising with] their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their own women, or what their right hands own. And fear [O women] God. Surely God is Witness to all things.

[56] Indeed God and His angels bless the Prophet. O you who believe, invoke blessings on him and invoke peace upon him in a worthy manner.

[57] Indeed those who are injurious to God and His Messenger, God has cursed them in this world and the Hereafter, and has prepared for them a humiliating chastisement.

[58] And those who cause hurt to believing men and believing women without the latter's having done anything, have verily borne [the guilt of] calumny and [the burden of] manifest sin.

[59] O Prophet! Tell your wives and daughters and the women of the believers to draw their cloaks closely over themselves. That makes it likelier that they will be known and not be molested. And God is Forgiving, Merciful.

[60] If the hypocrites do not desist, and likewise those in whose hearts is a sickness, as well as the scaremongers in the city, assuredly We will urge you [to take action] against them, then they will not be your neighbours in it except for a little [while].

[61] Accursed [shall they be], wherever they are found they shall be seized and slain violently.

[62] God's precedent with those who passed away before, and you will find that there is no changing God's precedent.

[63] People question you concerning the Hour. Say: 'Knowledge thereof lies only with God — and what do you know, perhaps the Hour is near'.

[64] God has indeed cursed the disbelievers, and prepared for them a blaze

[65] to abide therein forever. They shall not find any protector or helper.

[66] On the day when their faces are turned about in the Fire they shall say, 'O would that we had obeyed God and obeyed the Messenger!'

[67] And they shall say, 'Our Lord, we obeyed our leaders and elders, and they led us astray from the way.

[68] Our Lord, give them a double chastisement and curse them with numerous curses!'

[69] O you who believe, do not behave as did those who harmed Moses, whereat God absolved him of what they alleged. And he was distinguished in God's sight.

[70] O you who believe, fear God and speak words of integrity.

[71] He will rectify your deeds for you and will forgive you your sins. And whoever obeys God and His Messenger has verily achieved a great success.

[72] Indeed We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were apprehensive of it; but man undertook it. Truly he is a wrongdoer, ignorant

[73] so that God may chastise the hypocrites, men and women, and the idolaters, men and women, and that God may relent to the believing men and believing women. And God

(Saba')

[1] Praise be to God to Whom belongs whatever is in the heavens and whatever is in the earth. And to Him belongs [all] praise in the Hereafter. And He is the Wise, the Aware.

[2] He knows what penetrates the earth, and what issues out of it, and what comes down from the heaven, and what ascends into it, and He is the Merciful, the Forgiving.

[3] And those who disbelieve say, 'The Hour will never come to us'. Say: 'Yes indeed, by my Lord, it shall come to you — [by] the Knower of the Unseen. Not [even] the weight of an atom escapes Him in the heavens or in the earth, nor [is there] anything smaller than that or greater, but it is in a Manifest Book,

[4] that He may requite those who believe and perform righteous deeds — for such there will be forgiveness and a fair provision.

[5] And those who strive against Our signs, deeming Us inominipotent, for such there will be a chastisement of an awful punishment'.

[6] And those who have been given knowledge see that what has been revealed to you from your Lord is the truth, and [that] it guides to the path of the Mighty, the Praised.

[7] And those who disbelieve say, 'Shall we show you a man who will inform you that when you have been utterly torn to pieces you shall indeed be created anew?'

[8] Has he invented a lie against God, or is there a madness in him? Nay, but those who do not believe in the Hereafter will be in the chastisement and in error that is far.

[9] Have they not observed what is before them and what is behind them of heaven and earth? If We will [it], We can make the earth swallow them or let fall on them fragments from the heaven. Surely in that there is a sign for every penitent servant.

[10] And verily We bestowed on David a [great] favour from Us: 'O mountains, repeat with him [in praise], and the birds [too]!' And We made iron malleable for him.

[11] 'Fashion long coats of mail and measure [well] the links'. And act righteously. Indeed I am Seer of what you do.

[12] And unto Solomon [We gave] the wind, its morning course was a month's journey and its evening course was a month's journey. And We caused a fount of [molten] copper to flow for him. And of the jinn [there] were those who worked before him by the leave of his Lord. And such of them as deviated from Our command, We would make them taste the chastisement of the Blaze.

[13] They fashioned for him whatever he wished: lofty shrines, and statues, and basins like cisterns, and cauldrons built into the ground. 'Work, House of David in thankfulness. And few indeed of My servants are thankful'.

[14] And when We decreed for him death, nothing indicated to them that he had died except a termite that gnawed away at his staff. And when he fell down, the jinn realised that had they known the Unseen they would not have continued in the humiliating chastisement.

[15] Verily there was for Sheba in their dwelling-place a sign: two gardens to the right and to the left. 'Eat of your Lord's provision and give thanks to Him, A good land and a forgiving Lord'.

[16] But they were disregardful, so We unleashed upon them the flood of the Dam. And We gave them in place of their two gardens two gardens bearing bitter fruit and tamarisk and sparse lote trees.

[17] That is what We requited them with for their ingratitude: and is anyone but the ingrate ever [so] requited?

[18] And We set between them and the towns which We had blessed prominent towns, and We facilitated [for travellers] the journeying through them, 'Travel through them night and day safely'.

[19] But they said, 'Our Lord, make far apart the stages of our travel', and they wronged their souls, and so We made them bywords, and We caused them to disintegrate totally. Surely in that there are signs for every [servant who is] steadfast, grateful.

[20] And those who disbelieve say, 'We will not believe in this Qur'ān, nor in that which was [revealed]

before it'. But if you were to see when the evildoers are brought to stand before their Lord, bandying arguments against one another. Those who were oppressed will say to those who were arrogant: 'Had it not been for you, we would have been believers'.

[21] And he did not have any warrant over them, but that We might know him who believed in the Hereafter from him who was in doubt thereof. And your Lord is Preserver of all things.

[22] Say: 'Call on those whom you have asserted besides God. They do not possess [even] so much as the weight of an atom in the heavens or in the earth, and they do not have any share in either of them, nor has He among them any auxiliary'.

[23] And intercession will not avail with Him, except for him to whom leave is given. Yet, when fear is banished from their hearts, they will say: 'What has your Lord said?' They will say: 'The truth'. And He is the Exalted, the Great.

[24] Say: 'Who provides for you from the heavens and [from] the earth?' Say: 'God!' And indeed either we or you are rightly guided or in manifest error.

[25] Say: 'You will not be questioned about the sins we committed, nor shall we be questioned about what you do'.

[26] Say: 'Our Lord will bring us together, then He will judge between us with truth. And He is the Judge, the Knowing'.

[27] Say: 'Show me those whom you have joined to Him as associates. No indeed! Rather He is God, the Mighty, the Wise'.

[28] And We did not send you except to all of mankind [both] as a bearer of good tidings and a warner, but most people do not know.

[29] And they say, 'When shall this promise be [fulfilled], if you are being truthful?'

[30] [34:30] Say: 'Yours is the tryst of a Day which you can neither defer nor advance by a single hour'.

[31] And those who disbelieve say, 'We will not believe in this Qur'ān, nor in that which was [revealed] before it'. But if you were to see when the evildoers are brought to stand before their Lord, bandying arguments against one another. Those who were oppressed will say to those who were arrogant: 'Had it not been for you, we would have been believers'.

[32] Those who were arrogant will say to those who were oppressed, 'Was it us who barred you from guidance after it had come to you? Rather you were guilty'.

[33] And those who were oppressed will say to those who were arrogant, 'Nay, but [it was your] scheming night and day, when you used to command us to disbelieve in God and set up partners with Him'. And they will conceal their remorse when they see the chastisement, and We will place fetters around the necks of the disbelievers. Shall they be requited except for what they used to do?

[34] And We did not send a warner to any town without its affluent ones, saying, 'Indeed we disbelieve in that [Message] with which you have been sent'.

[35] And they say, 'We possess more wealth and children, and we shall not be chastised'.

[36] Say: 'Truly my Lord extends provision for whomever He will and restricts [it], but most people do not know'.

[37] Nor is it your wealth or your children that will bring you near to Us in closeness, except for those who believe and act righteously: those, they shall have a twofold reward for what they did, and they shall be in the lofty abodes, secure.

[38] And those who strive against Our signs, supposing [Us] to be in omnipotent, those, they will be arraigned into the chastisement.

[39] Say: 'My Lord extends provision for whomever He will of His servants, and restricts [it] for him, and whatever thing you may expend, He will replace it. And He is the best of providers'.

[40] And on the Day when He will gather them all together, He will say to the angels, 'Was it these who used to worship you?'

[41] They will say, 'Glory be to You, You are our Supporter, not they. Nay, rather, they used to worship the jinn; most of them were believers in them'.

[42] 'So today none among you has any power over another, either to benefit or to hurt'. And We shall say to those who did wrong: 'Taste the chastisement of the Fire which you used to deny!'

[43] And when Our signs are recited to them, [being] clear signs, they say, 'This is just a man who desires to bar you from [worshipping] what your fathers used to worship'. And they say, 'This is nothing but a calumny that has been invented. And those who disbelieve say to the truth when it comes to them, 'This is nothing but plain sorcery'.

- [44] And We did not give them any scriptures for them to study, nor did We send them any warner before you.
- [45] And those who were before them [also] denied, and they have not received [even] a tenth of what We gave those [others]. Yet they denied My messengers, so how was My abhorrence!
- [46] Say: 'I will give you just one [piece of] admonition: that you rise up for God in twos and individually, and then reflect: there is no madness in your companion. He is just a warner to you before [the befalling of] a severe chastisement'.
- [47] Say: 'I have not asked you any reward, since it is for [the benefit of] you. Indeed my reward lies only with God, and He is Witness over all things'.
- [48] Say: 'Indeed my Lord hurls the truth. [He is] the Knower of the Unseen'.
- [49] Say: 'The truth has come. And falsehood neither originates nor restores [anything]'.
- [50] Say: 'If I go astray, I will be going astray only to my own loss, and if I am rightly guided, it will have been by what my Lord reveals to me. Truly He is Hearer. Nigh'.
- [51] If you could but see when they are stricken with terror, and so there is no escape, and they are seized from a close quarter.
- [52] And they will say, 'We believe in him [now]'. But how can they attain [it] from a place that is far away,
- [53] when they disbelieved in it before? And they throw guesses at the Unseen from a far-off place.
- [54] And a barrier is set between them and what they crave, just as was done with their counterparts formerly. Indeed they used to be in grave doubt.

(Fâtir)

- [1] Praise be to God Originator of the heavens and the earth, Appointer of the angels as messengers, having wings in [sets of] two or three or four. He multiplies in creation what He will. Surely God has power over all things.
- [2] Whatever mercy God unfolds for mankind, none can withhold it; and whatever He withholds, none can release it after Him. And He is the Mighty, the Wise.
- [3] O people, remember God's grace to you. Is there any creator other than God who provides for you from the heaven and earth? There is no god except Him. So how then do you deviate?
- [4] And if they deny you, verily [other] messengers before you were denied, and to God all matters are returned.
- [5] O mankind! Indeed God's promise is true. So do not let the life of this world deceive you, and do not let the Deceiver deceive you concerning God.
- [6] Truly Satan is an enemy to you. So treat him as an enemy; he only summons his faction so that they may be among the inhabitants of the Blaze.
- [7] Those who disbelieve, theirs will be a severe chastisement; but those who believe and perform righteous deeds, theirs will be forgiveness and a great reward.
- [8] Is he, the evil of whose deeds is made [to seem] fair to him, so that he deems it good [...]? Indeed God leads astray whomever He will and guides whomever He will. So do not let your soul expire for their sake out of sighings. Indeed God is Knower of what they do.
- [9] And it is God Who unleashes the winds and they raise clouds, then We drive them to a dead land, and therewith revive the earth after it has been dead. Such will be the Raising.
- [10] Whoever desires glory [should know that] all glory belongs to God. To Him ascends good words; and as for righteous action, He exalts it; but those who plot evil, theirs shall be a severe chastisement and their plotting shall come to nothing.
- [11] And God created you from dust, then from a drop of [seminal] fluid, then He made you pairs. And no female bears or brings forth except with His knowledge and no long-living person is given long life, nor is anything diminished of his life, but it is [recorded] in a Book. Surely that is easy for God.
- [12] Nor are the two [kinds of] seas alike: this one is extremely sweet, pleasant to drink and that one is salty, extremely bitter. Yet from each, you eat fresh meat, and obtain ornaments which you wear. And you see the ships therein ploughing through that you may seek of His bounty, and that perhaps you may give thanks.
- [13] He makes the night pass into the day, and He makes the day pass into the night, and He has disposed the sun and the moon, each moving to an appointed term. That is God, your Lord; to Him belongs [all] sovereignty. As for those on whom you call besides Him, they do not possess [even] so much as the husk of a date-stone.

[14] If you call on them, they will not hear your call, and [even] if they heard they would not [be able to] respond to you; and on the Day of Resurrection they will disown your [idolatrous] associations. And none can inform you like One Who is Aware.

[15] O mankind! You are the ones who are in need of God. And God, He is the Independent, the Praised.

[16] If He will, He can take you away and bring about a new creation.

[17] And that is not an arduous thing for God.

[18] And no burdened soul shall bear the burden of another [sinful soul]. And should one burdened heavily call for its burden to be borne, nothing of it will be borne, even if [he] be a relative. You can only warn those who fear their Lord in secret and observe the prayer. For whoever purifies himself is purifying himself only for [the sake of] his own soul. And to God is the [end of the] journeying.

[19] Nor are the blind and the seer equal,

[20] nor darkness and light;

[21] nor shade and torrid heat;

[22] nor are the living equal to the dead. Indeed God makes to hear whomever He will. But you cannot make those who are in the graves to hear.

[23] You are but a warner.

[24] Truly We have sent you with the truth, as a bearer of good tidings, and a warner. And there is not a community but there has passed in it a warner.

[25] And if they deny you, those before them also denied: their messengers brought them manifest signs, and with scriptures, and with the illuminating Book.

[26] Then I seized those who disbelieved, and how was My abhorrence!

[27] Have you not seen that God sends down water from the heaven, wherewith We bring forth fruits of diverse hues. And in the mountains are streaks white and red, of diverse hues, and [others] pitch-black?

[28] And of humans and beasts and cattle, there are diverse hues likewise. Indeed only those of God's servants who have knowledge fear Him. Truly God is Mighty, Forgiving.

[29] Indeed those who recite the Book of God and observe prayer, and expend of what We have provided them secretly and openly, anticipate a commerce that will never be ruined,

[30] that He may pay them in full their rewards and enrich them out of His bounty. Truly He is Forgiving, Appreciative.

[31] And that which We have revealed to you of the Book is the truth, confirming what was [revealed] before it. Indeed, with regard to His servants, God is truly Aware and Seeing.

[32] Then We gave the Book to those of Our servants whom We chose. Yet some of them are those who wrong themselves, and some of them are moderate, and some are those who take the lead in [performing] good works by the leave of God. That is the greatest favour!

[33] Gardens of Eden into which they will be admitted, therein they will be adorned with bracelets of gold and pearls, and their garments therein will be of silk.

[34] And they will say, 'Praise be to God Who has removed grief from us. Truly our Lord is Forgiving, Appreciative,

[35] Who out of His favour has made us to dwell in the Abode of [everlasting] Stay, wherein no toil shall touch us, nor shall we be touched by any fatigue'.

[36] And as for those who disbelieve, there will be for them the fire of Hell: they will neither be done away with, so that they may die, nor will any [aspect] of its chastisement be lightened for them. In this way, We requite every ingrate.

[37] While therein they will be crying out, 'Our Lord! Bring us forth, and we will act righteously, other than how we used to act'. 'Did We not give you long life, enough in which to take heed, for him who would take heed? And [moreover] the warner came to you, so taste now [this chastisement]! For the evildoers have no helper'.

[38] Truly God is Knower of the Unseen of the heavens and the earth; truly He knows well what is in the breasts.

[39] It is He Who made you successors in the earth. So whoever disbelieves, his disbelief will be to his own detriment. And their disbelief does not increase the disbelievers with their Lord [in anything] except disfavour. And their disbelief does not increase the disbelievers [in anything] except loss.

[40] Say: 'Have you considered your associates on whom you call, besides God? Show me what [part] of the earth they have created. Or do they have some partnership in the heavens?' Or have We given them a scripture, so that they are [acting] upon a clear proof therefrom? Nay, but the evildoers promise one

another nothing but delusion.

[41] Truly God sustains the heavens and the earth lest they disappear. And if they were to disappear there is none that can sustain them after Him. Truly He is ever Forbearing, Forgiving.

[42] And they swore by God their most solemn oaths, that if a warner were to come to them, they would be more readily guided than any one of the communities. But when a warner did come to them, this only increased them in aversion,

[43] acting with disdain in the land and devising evil; and evil schemes will beset only their authors. So do they expect anything but the precedent of the ancients? Yet you will never find any change in God's precedent, and you will never find any revision in God's precedent.

[44] Have they not travelled in the land and seen the nature of the consequence for those who were before them — and they were mightier than these in power? And God is not such that anything in the heavens or in the earth can escape Him. Truly He is ever Knower, Omnipotent.

[45] Were God to take mankind to task for what they have acquired, He would not leave on its surface a single creature. But He reprieves them to an appointed term. And when their term comes — then truly [they will know that] God is ever Seer of His servants.

(Yā-Sīn)

[1] Yā sīn.

[2] By the Definitive Qur'ān,

[3] you are indeed of those sent [by God],

[4] on a straight path.

[5] A revelation from the Mighty, the Merciful,

[6] that you may warn a people whose fathers were not warned, so they are oblivious.

[7] The word has already proved true for most of them, for they will not believe.

[8] Indeed We have put fetters around their necks, such that they are up to the chins so that their heads are upturned.

[9] And We have set before them a barrier and behind them a barrier; so We have covered them, so they do not see.

[10] And it is the same to them whether you warn them or do not warn them, they will not believe.

[11] You can only warn him who follows the Remembrance, and fears the Compassionate One in secret; so give him the good tidings of forgiveness and a noble reward.

[12] Truly it is We Who bring the dead to life, and record what they have sent ahead and their vestiges. And everything We have numbered in a clear register.

[13] And strike for them as a similitude the inhabitants of the town, when the messengers came to it.

[14] When We sent to them two men, and they denied them both, so We reinforced [them] with a third, and they said, 'We have indeed been sent to you [by God]'.

[15] They said, 'You are nothing but humans like us, and the Compassionate One has revealed nothing. You are only lying!'

[16] They said, 'Our Lord knows that we have indeed been sent to you [by Him]!

[17] And our duty is only to communicate in clear terms'.

[18] They said, 'We augur ill of you. If you do not desist, we will surely stone you and there shall befall you, at our hands, a painful chastisement'.

[19] They said, 'May your augury of ill be with you! What! [Even] if [it be that] you are being reminded? Nay, but you are a profligate people!'

[20] And there came a man from the furthest part of the city, hastening. He said, 'O my people, follow the messengers!

[21] Follow them who do not ask you for any reward and who are rightly guided.

[22] And why should I not worship Him Who originated me and to Whom you shall be returned?

[23] Shall I take besides Him [other] gods, whose intercession, if the Compassionate One should wish me any harm, will not avail me in any way, nor will they [be able to] save me?

[24] Truly then I would be in manifest error.

[25] Lo! I believe in your Lord. So listen to me!'

[26] It was said: 'Enter Paradise!' He said, 'O would that my people knew.

[27] with what [munificence] my Lord has forgiven me and made me of the honoured ones!'

[28] And We did not send down on his people after him any host from the heaven, nor do We [ever] send down.

[29] It was but one Cry and lo! they were extinguished.

[30] Ah, the anguish for servants, never did a messenger come to them but that they mocked him.

[31] Have they not seen, how many generations We have destroyed before them, [how] that they never return?

[32] And indeed every one of them will be gathered before Us, arraigned.

[33] And a sign for them is the dead earth which We revive and out of which We bring forth grain so that they eat thereof;

[34] and We have placed therein gardens of date-palms and vines, and We have caused springs to gush forth therein,

[35] that they might eat of its fruits; but it was not their hands that made it. Will they not then give thanks?

[36] Glory be to Him Who created all the pairs of what the earth produces, and of themselves, and of what they do not know.

[37] And a sign for them is the night, from which We strip the day and, behold, they find themselves in darkness.

[38] And the sun [which] runs to its resting-place. That is the ordaining of the Mighty, the Knower.

[39] And the moon We have determined it [to run] in phases until it returns, like an aged palm-bough.

[40] It does not behove the sun to catch up with the moon, nor may the night outrun the day, and each [of these] is in an orbit, swimming.

[41] And a sign for them is that We carried their seed in the laden Ark,

[42] and We have created for them the like of it in which they ride.

[43] And if We will, We drown them, whereat they have no one to call to, nor are they rescued,

[44] except by a mercy from Us and for an enjoyment until some time.

[45] And when it is said to them, 'Beware of that which is before you, and that which is behind you that perhaps you might find mercy'.

[46] And never did a sign of the signs of their Lord come to them, but that they turned away from it.

[47] And when it is said to them, 'Expend of what God has provided you', those who disbelieve say to those who believe: 'Are we to feed those whom, if God willed, He would feed? You are only in manifest error!'

[48] And they say, 'When will this promise be [fulfilled], if you are being truthful?'

[49] They await but a single Cry that will seize them while they are disputing.

[50] Then they will not be able to make any testament, nor will they return to their folk.

[51] And the Trumpet is blown; and lo! they will be scrambling out of their graves towards their Lord.

[52] They will say, 'O woe to us! Who has raised us from our place of sleep? This is that which the Compassionate One had promised and the messengers had spoken the truth'.

[53] It is but a single Cry, and, behold, they will all be arraigned before Us!

[54] So today no soul shall be wronged in any way, and you shall not be requited, except what you used to do.

[55] Indeed today the inhabitants of Paradise are busy rejoicing;

[56] they and their spouses, beneath the shade, reclining upon couches.

[57] They have fruits therein and they have whatever they call for.

[58] "Peace!" — the word from a Lord [Who is] Merciful.

[59] 'And Stand apart, O you sinners, on this day!

[60] Did I not charge you O children of Adam that you should not worship Satan; truly he is a manifest enemy to you,

[61] and that [you should] worship Me — that is the straight path?

[62] For verily he has led astray from among you many a creature. Did you not use to comprehend?

[63] This is Hell, which you were promised!

[64] Burn therein today [as chastisement] for that which you used to reject!'

[65] Today We shall seal up their mouths, and their hands shall speak to Us, and their feet shall bear witness concerning what they used to earn.

[66] And had We willed We would have obliterated their eyesight, then they [would have tried to] advance towards the path, but how would they have seen?

[67] And had We willed We would have transformed them in their place; then they would have neither been

able to go ahead nor to return.

[68] And whomever We give long life, We cause him to regress in creation. Will they then not understand?

[69] And We did not teach him poetry, nor is it seemly for him. It is just Remembrance and a Qur'ān that clarifies,

[70] that he may warn whoever is alive, and that the Word may be fulfilled against the disbelievers.

[71] Or, have they not seen that We have created for them of what Our hands worked cattle, so that they are their owners?

[72] And We have subdued these [cattle] for them, so that some of them provide rides for them and some of them they eat.

[73] And there are other benefits for them therein and drinks. Will they not then give thanks?

[74] And they have taken besides God [other] gods that perhaps they might be helped.

[75] They cannot help them and they are their host, ever-present.

[76] So do not be grieved by their remarks. Assuredly We know what they conceal and what they proclaim.

[77] Or has man not seen that We created him from a drop. Then lo! he is an open adversary.

[78] And he strikes for Us a similitude and forgets [the manner of] his creation; he says, 'Who will revive the bones when they are rot?'

[79] Say: 'He will revive them Who originated them the first time, and He is Knower of all creation,

[80] He Who has made for you fire from the green tree, and, behold, from it you kindle'.

[81] Is not He Who created the heavens and the earth able to create the like of them? And He is the Creator, the Knower.

[82] His command when He wills a thing, is just to say to it 'Be', and it is.

[83] So glory be to Him in Whose hand is the dominion of all things and to Whom you will be returned.

(As-Sāffāt)

[1] By those who are ranged in ranks

[2] and the drivers who drive [away]

[3] and those who recite by way remembrance.

[4] Indeed your God is certainly One,

[5] Lord of the heavens and the earth and all that is between them, and Lord of the sun's risings.

[6] We have indeed adorned the lowest heaven with an adornment, the stars,

[7] and to guard from every any rebellious devil.

[8] They cannot listen in on the High Council, for they are pelted from every side

[9] to repel [them], and theirs is an everlasting chastisement;

[10] except him who snatches a fragment, and who is then pursued by a piercing flame.

[11] So ask them: Are they stronger as a creation, or those [others] whom We created? Indeed We created them from a viscous clay.

[12] Nay, but you marvel, while they engage in ridicule,

[13] and [even] when they are reminded, they are not mindful,

[14] and when they see a sign, they make it an object of ridicule.

[15] And they say: 'This is nothing but manifest sorcery.

[16] When we are dead and have become dust and bones, shall we indeed be resurrected?

[17] And our forefathers too?'

[18] Say: 'Yes, and you will be utterly humiliated!'

[19] For it will be only a single cry and, lo! they will be watching.

[20] And they will say, 'O woe to us!' 'This is the Day of Retribution'.

[21] 'This is the Day of Judgement that you used to deny!'

[22] 'Gather those who did wrong together with their mates and what they used to worship

[23] besides God and lead them to the path of Hell.

[24] But [first] stop them, for they must be questioned.

[25] "What is wrong with you that you do not help one another?"

[26] Nay, but today they offer complete submission.

[27] And some of them will turn to others, questioning each other.

[28] They will say: 'Indeed you used to approach us from the right'.

[29] They say: 'On the contrary! You were [simply] not believers.

[30] And we did not have any warrant over you. Nay, but you [yourselves] were a rebellious folk.
 [31] So our Lord's Words have become due against us. Indeed we shall taste [the doom];
 [32] So we led you astray: Indeed we [ourselves] were astray'.
 [33] So they on that day will share in the chastisement.
 [34] Indeed so We deal with sinners.
 [35] For truly it was they who, when it was said to them, 'There is no god except God', used to be scornful,
 [36] and would say, 'Are we to abandon our gods for a mad poet?'
 [37] Nay, but he has brought [them] the truth and confirmed the [earlier] messengers.
 [38] 'You shall certainly taste the painful chastisement,
 [39] and you will only be requited what you used to do',
 [40] Except for God's sincere servants;
 [41] For them there will be a distinct provision,
 [42] fruits and they will honoured
 [43] in the Gardens of Bliss,
 [44] [reclining] upon couches, facing one another;
 [45] they are served from all round with a cup from a spring,
 [46] white, delicious to the drinkers,
 [47] wherein there is neither madness, nor will they be spent by it,
 [48] and with them will be maidens of restrained glances with beautiful eyes,
 [49] as if they were hidden eggs.
 [50] Some of them will turn to others, questioning each other.
 [51] One of them will say, 'Indeed I had a comrade,
 [52] who used to say, "Are you really among those who affirm as truth,
 [53] [that] when we are dead and have become dust and bones, we shall actually be called to account?"'
 [54] He says, 'Will you have a look?'
 [55] Then he will take a look and he will catch sight of him in the centre of Hell.
 [56] He will say, 'By God! You very nearly destroyed me.
 [57] And had it not been for the favour of my Lord, I [too] would have been of those arraigned'.
 [58] Do we then not die [anymore],
 [59] aside from our first death, and are we not to be chastised?'
 [60] Truly this is indeed the mighty success.
 [61] For the like of this let [all] the workers work.
 [62] Is that a better hospitality or the Zaqqūm tree.
 [63] We have indeed made it a trial for the wrongdoers?'
 [64] Indeed it is a tree that comes forth from the very source of Hell.
 [65] Its spathes are like the heads of devils.
 [66] And indeed they will eat of it, and will fill their bellies from it.
 [67] Then, lo!, on top of it they will have a brew of boiling water.
 [68] Then indeed their return shall be to Hell-fire.
 [69] Lo! they found their fathers to be astray,
 [70] and so they are [also now] hurrying in their footsteps.
 [71] And verily most of the ancients went astray before them,
 [72] and We certainly had sent among them warners.
 [73] So behold how was the consequence for them who were warned,
 [74] [all] except God's sincere servants.
 [75] And verily Noah called to Us, and how excellent were the Hearers of the prayer.
 [76] And We delivered him and his family from the great distress,
 [77] and made his descendants the survivors.
 [78] And We left for him among posterity:
 [79] 'Peace be to Noah among the worlds!'
 [80] Thus indeed We requite the virtuous.
 [81] He was indeed one of Our faithful servants.
 [82] Then We did drown the others.
 [83] And truly of his adherents was Abraham.

[84] When he came to his Lord with a heart that was pure,
 [85] when he said to his father and his folk, 'What do you worship?
 [86] Is it a calumny — gods other than God — that you desire?
 [87] What then is your supposition regarding the Lord of the Worlds?'
 [88] And he cast a glance at the stars
 [89] and said, 'Indeed I feel [I will be] sick'.
 [90] So they went away, leaving him behind.
 [91] Then he turned to their gods and said, 'Will you not eat?
 [92] What is wrong with you that you do not speak?'
 [93] He then turned on them striking [them] with his right hand.
 [94] So they came running towards him.
 [95] He said, 'Do you worship what you [yourselves] have carved,
 [96] when God created you and whatever you make?'
 [97] They said, 'Build for him a structure, then cast him into the fierce fire'.
 [98] So they sought to outwit him, but We made them the lowermost.
 [99] And he said, 'I shall indeed depart to my Lord, He will guide me.
 [100] My Lord! Grant me of the righteous'.
 [101] So We gave him the good tidings of a forbearing son.
 [102] And when he was old enough to walk with him, he said, 'O my dear son, I see in a dream that I shall sacrifice you. So see what you think'. He said, 'O my father do whatever you have been commanded. You shall find me, God willing, of the steadfast'.
 [103] And when they had both submitted, and he had laid him down on his forehead,
 [104] We called to him, 'O Abraham!
 [105] Verily you have fulfilled the vision'. So do We reward those who are virtuous.
 [106] Truly this was indeed a clear test'.
 [107] Then We ransomed him with a mighty sacrifice.
 [108] And We left for him among posterity:
 [109] 'Peace be to Abraham!'
 [110] So do We reward those who are virtuous.
 [111] Indeed he is one of Our faithful servants.
 [112] And We gave him the good tidings of [the birth of] Isaac a prophet, one of the righteous.
 [113] And We blessed him and Isaac. And among their descendants is he who is virtuous, and he who plainly wrongs his soul.
 [114] And verily We favoured Moses and Aaron,
 [115] and We delivered them and their people from the great distress.
 [116] And We helped them so that they became the victors.
 [117] And We gave them the enlightening scripture.
 [118] And We guided them to the straight path,,
 [119] and We left for them among posterity:
 [120] 'Peace be to Moses and Aaron!'
 [121] So do We reward the virtuous.
 [122] Indeed both were among Our faithful servants.
 [123] And truly Elias was [also] one of the messengers.
 [124] When he said to his people, 'Will you not fear [God]?
 [125] Do you call on Baal and abandon the Best of Creators,
 [126] God, your Lord, and the Lord of your forefathers?'
 [127] But they denied him. So they will indeed be arraigned
 [128] — [all] except God's delivered servants,
 [129] and We left for him among posterity:
 [130] 'Peace be to Elias!'
 [131] Indeed so do We reward the virtuous.
 [132] Truly he is one of Our faithful servants.
 [133] And indeed Lot was one of the messengers;
 [134] when We delivered him together with all his family,

[135] except an old woman [who was] among those who stayed behind.
 [136] Then We destroyed [all] the others.
 [137] And indeed you pass by them, [both] in the morning,
 [138] and at night: will you not then understand?
 [139] And indeed Jonah was one of the messengers;
 [140] when he fled to the laden ship.
 [141] Then he drew lots and was of those rejected.
 [142] Then the whale swallowed him while he was blameworthy.
 [143] And had he not been one of those who glorify [God],
 [144] he would have tarried in its belly until the day when they are raised.
 [145] Then We cast him onto the barren land, and he was sick.
 [146] And We made a gourd plant to grow above him.
 [147] And We sent him to a [community of a] hundred thousand or more.
 [148] And they believed. So We gave them comfort for a while.
 [149] So ask them: Are daughters to be for your Lord, while sons are to be for them?
 [150] Or did We create the angels females while they were witnesses?
 [151] Lo! it is indeed out of their [own] mendacity that they say,
 [152] 'God has begotten'. And verily they are liars.
 [153] Has He preferred daughters to sons?
 [154] What is wrong with you? How do you judge?
 [155] Will you not then remember?
 [156] Or do you have a clear warrant?
 [157] Then produce your scripture, if you are being truthful.
 [158] And they have set up between Him and the jinn a kinship, while the jinn certainly know that they shall indeed be arraigned.
 [159] Glory be to God above what they attribute
 [160] — [all] except God's devoted servants.
 [161] For indeed you and what you worship
 [162] — you cannot tempt thereto,
 [163] except him who will burn in Hell.
 [164] And there is not one of us, but has a known station.
 [165] And indeed it is we who are the rangers.
 [166] And indeed it is we who give glory.
 [167] And indeed they used to say,
 [168] 'If we had but a reminder from the ancients,
 [169] we would have surely been God's devoted servants'.
 [170] Yet they disbelieved in it, but they will come to know.
 [171] And verily Our Word has gone beforehand in favour of Our servants, the messengers
 [172] — assuredly they shall be helped,
 [173] and assuredly Our hosts, they will indeed be the victors.
 [174] So leave them for a while
 [175] and watch them; for they will [soon] see.
 [176] Do they seek to hasten Our chastisement?
 [177] But when it descends in their courtyard, how awful will be the morning for those who were warned.
 [178] So leave them for a while,
 [179] and watch; for they will [soon] see.
 [180] Glory be to your Lord, the Lord of Might, [exalted is He] above what they allege!
 [181] And peace be to the messengers.
 [182] And praise be to God, Lord of the Worlds.

(Sād)

[1] Sād. By the Qur'ān bearing the Remembrance,
 [2] Nay, but those who disbelieve dwell in conceit and defiance.
 [3] How many a generation We have destroyed before them, and they cried out when it was no longer the

time for escape.

[4] And they marvel that a warner has come to them from among themselves. And those who disbelieve say, 'This is a sorcerer, a liar.

[5] Has he made the gods One God? Lo! that is indeed a curious thing'.

[6] And the council from among them go about, saying, 'Go!, and stand by your gods; lo! this is indeed a thing sought.

[7] We never heard of this in the latter-day creed. This is surely [nothing] but an invention.

[8] Has the Remembrance been revealed to him out of [all of] us'. Nay, but they are in doubt concerning My Remembrance. Nay, but they have not yet tasted My chastisement.

[9] Or do they possess the treasures of your Lord's mercy, the Mighty, the Bestower?

[10] Or do they possess the kingdom of the heavens and the earth and whatever is between them? Then let them ascend by the means.

[11] A routed host [is all that they are], nothing more from among the factions.

[12] Before them the people of Noah denied, and [so did those of] 'ād and Pharaoh, he of the stakes

[13] and Thamūd and the people of Lot and the dwellers in the wood — those were the factions.

[14] Each one did not but deny the messengers. So My retribution was justified.

[15] And these do not await but a single Cry for which there will be no revoking.

[16] And they said, 'Our Lord, hasten on for us the record of our deeds before the Day of Reckoning'.

[17] Bear patiently what they say and remember Our servant David, the one of fortitude. Indeed he was a penitent [soul].

[18] Truly We disposed the mountains to glorify [God] with him at evening and at sunrise.

[19] And the birds, mustered [in flocks], each turning to him.

[20] And We strengthened his Kingdom, and gave him wisdom and decisive speech.

[21] And has there come to you the tale of the disputants, when they scaled the sanctuary?

[22] When they entered upon David, and he was frightened by them. And they said, 'Do not fear two disputants. One of us has infringed upon the [rights of the] other, so judge justly between us and do not transgress, and guide us to the right path'.

[23] 'Behold, this brother of mine has ninety-nine ewes, while I have a single ewe; yet he said, "Entrust it to me", and he overcame me in speech'.

[24] He said, 'He has certainly wronged you by asking for your ewe that he may add it to his sheep. And indeed many associates infringe upon [the rights of] one another, except such as believe and perform righteous deeds, but few are they!'. And David thought that We had indeed tried him. So he sought forgiveness of his Lord and fell down bowing and repented.

[25] So We forgave him that and indeed he has [a station of] nearness with Us and a fair return.

[26] 'O David! We have indeed made you a vicegerent on the earth; so judge justly between people and do not follow desire that it then lead you astray from the way of God. Truly those who go astray from the way of God — for them there will be a severe chastisement because of their forgetting the Day of Reckoning'.

[27] And We did not create the heavens and the earth and all that is between them in vain. That is the supposition of those who disbelieve. So woe to the disbelievers from the Fire!

[28] Or shall We treat those who believe and perform righteous deeds like those who cause corruption in the earth; or shall We treat the God-fearing like the profligate?

[29] A Book that We have revealed to you, full of blessing, that they may contemplate its signs and that they may remember those people of pith.

[30] And We bestowed on David, Solomon — what an excellent servant! Truly he was a penitent [soul].

[31] When one evening there were displayed before him the prancing steeds.

[32] He said, 'Lo! I have loved the love of [worldly] good things over the remembrance of my Lord', until it disappeared behind the [night's] veil.

[33] Bring them back to me! Then he set about slashing [their] legs and necks.

[34] And We certainly tried Solomon. And We cast upon his throne a [lifeless] body. Then he repented.

[35] He said, 'My Lord! Forgive me and grant me a kingdom that shall not belong to anyone after me. Truly You are the Bestower'.

[36] So We disposed for him the wind, which blew softly at his command wherever he intended.

[37] And the devils [also We disposed], every builder, and diver,

[38] and others too, bounded together in fetters.

[39] 'This is Our gift. So bestow or withhold without any reckoning'.

[40] And indeed he has [a station of] nearness with Us and a fair resort.

[41] And mention also Our servant Job, when he called out to his Lord, 'Lo! Satan has afflicted me with hardship and suffering'.

[42] 'Stamp your foot. This is a cool bath and a drink'.

[43] And We gave him [back] his family along with others like them, as a mercy from us, and a reminder to people of pith.

[44] And [We said to him], 'Take in your hand a bunch of twigs, and smite therewith, and do not break [your] oath'. Truly We found him to be steadfast. What an excellent servant! Indeed he was a penitent [soul].

[45] And mention [also] Our servants Abraham, and Isaac and Jacob — men of fortitude and insight.

[46] Assuredly We purified them with an exclusive [thought], the remembrance of the Abode.

[47] And indeed in Our sight they are of the elect, the excellent.

[48] And mention [also] Our servants Ishmael, and Elisha, and Dhū'l-Kifl. Each was among the excellent.

[49] This is a remembrance; and indeed for the God-fearing, there will truly be a fair return —

[50] Gardens of Eden whose gates are [flung] open for them;

[51] reclining therein; therein they call for plenteous fruit and drink.

[52] And with them [there] will be maidens of restrained glances of a like age.

[53] 'This is what you are promised for the Day of Reckoning.

[54] This is indeed Our provision, which will never be exhausted'.

[55] That [is so]; but for the insolent there will surely be an evil [place of] return —

[56] Hell, which they will enter — an evil resting place!

[57] This, let them then taste it: burning hot water, and pus,

[58] and other kinds [of torment] resembling it in pairs.

[59] 'This is a horde about to plunge with you: No welcome [is there] for them [here]! They will indeed roast in the Fire'.

[60] They say, 'Nay, but for you [there is] no welcome! You prepared this for us. So what an evil abode!'

[61] They say, 'Our Lord, whoever prepared this for us, give him double his chastisement in the Fire!'

[62] And they say: 'What is the matter with us that we do not see [here] men whom we used to count among the wicked?

[63] Did we treat them mockingly? Or have [our] eyes missed them [here]?'

[64] Assuredly that is true: the wrangling of the inhabitants of the Fire.

[65] Say: 'I am only a warner. And there is no god except God, the One, the All-Compelling;

[66] Lord of the heavens and the earth and all that is between them, the Mighty, the [ever] Forgiving'.

[67] Say: 'It is a tremendous tiding

[68] from which you are turning away.

[69] I had no knowledge of the High Council when they disputed.

[70] All that is revealed to me is that I am just a plain warner'.

[71] When your Lord said to the angels, 'Indeed I am about to create a human being out of clay.

[72] So when I have proportioned him, and breathed in him My spirit, then fall down in prostration before him!'

[73] Thereat the angels prostrated, all of them together,

[74] except Iblīs; he was disdainful and he was one of the disbelievers.

[75] He said, 'O Iblīs! What prevents you from prostrating before that which I have created with My own hands? Are you being arrogant, or are you of the exalted?'

[76] He said, 'I am better than him. You created me from fire and You created him from clay'.

[77] He said, 'Then begone hence, for you are indeed accursed.

[78] And indeed My curse shall be on you until the Day of Judgement'.

[79] He said, 'My Lord, then relieve me until the day when they will be raised'.

[80] He said, 'Then you will indeed be among the relieved

[81] until the day of the known time'.

[82] He said, 'Now, by Your might, I shall surely pervert them all,

[83] except those servants of Yours among them who will be saved'.

[84] He said, 'So the truth is — and the truth I [always] speak,

[85] I shall assuredly fill Hell with you and with whoever of them follows you, all together'.

[86] Say: 'I do not ask of you, in return for this any reward; nor am I an impostor.

[87] It is only a reminder for all worlds.

[88] And you will assuredly come to know its tiding in [due] time'.

(Az-Zumar)

[1] The revelation of the Book is from God, the Mighty, the Wise.

[2] Indeed We have revealed to you the Book with the truth; so worship God, devoting your religion purely to Him.

[3] Surely to God belongs pure religion. And those who take besides Him patrons, [say]: 'We only worship them so that they may bring us near to God'. God will indeed judge between them concerning that about which they differ. Truly God does not guide one who is a liar, a disbeliever.

[4] Had God wanted to take a son, He could have chosen from what He has created whatever He willed. Glory be to Him. He is God, the One, the All-Compelling.

[5] He created the heavens and the earth with the truth. He turns the night into day, and turns the day into night, and He has disposed the sun and the moon, each running for an appointed term. Verily it is He Who is the Mighty, the [ever] Forgiving.

[6] He created you from a single soul, then made from it its mate; and He sent down for you of the cattle, eight kinds. He creates you in your mothers' wombs, creation after creation in a threefold darkness. That is God, your Lord. To Him belongs [all] sovereignty. There is no god except Him. Why then are you being turned away?

[7] If you are ungrateful, indeed God is Independent of you, though He does not approve of ingratitude for His servants. And if you give thanks, He will approve of it for you. And no burdened soul shall bear the burden of another [soul]. Then to your Lord will be your return, whereat He will inform you of what you used to do. Indeed He is Knower of what is in the breasts.

[8] And when distress befalls a person, he supplicates his Lord, turning to Him penitently. Then, when He bestows on him a grace from Himself, he forgets Him Whom he had supplicated before and sets up equals with God, that he may lead [others] astray from His way: 'Revel in your ingratitude for a while. You shall indeed be among the inhabitants of the Fire'.

[9] Or is he who devotes himself [in worship] in the watches of the night, prostrating and standing, apprehensive of the [eventuality of the] Hereafter, and hoping for the mercy of his Lord ... ? Say: 'Are those who know equal with those who do not know?' Only people of pith remember.

[10] Say: 'O servants of Mine who believe! Fear your Lord. For those who are virtuous in this world, there will be good, and God's earth is vast. Truly the steadfast will be paid their reward in full without any reckoning'.

[11] Say: 'Indeed I have been commanded to worship God devoting [my] religion purely to Him,

[12] and I have been commanded to be the first of those who submit'.

[13] Say: 'Indeed, should I disobey my Lord, I fear the chastisement of a tremendous day'.

[14] Say: 'God [alone] I worship, devoting [my] religion purely to Him.

[15] So worship whatever you wish besides Him'. Say: 'Indeed the losers are those who [will] have lost their souls and their families on the Day of Resurrection. Truly that is the manifest loss!'

[16] Above them they will have canopies of fire, and beneath them [they will have [similar] canopies. That is what God frightens His servants with, "So, O servants of Mine, fear Me!" '

[17] As for those who steer clear of the worship of false deities and turn penitently to God, there are good tidings for them. So give [such] good tidings to My servants,

[18] who listen to the words [of God] and follow the best [sense] of it. Those, they are the ones whom God has guided; and those, they are the people of pith.

[19] Can he against whom the word of chastisement has been fulfilled ...; Will you deliver one who is in the Fire?

[20] But as for those who fear their Lord, for them there will be lofty abodes with [other] lofty abodes built above them, with rivers flowing beneath them — a promise of God. God does not fail the trust.

[21] Have you not seen that God sends down water from the heaven, then conducts it as springs in the ground? Then with it He brings forth crops of diverse hues. Then they wither and you see them turning yellow. Then He turns them into chaff. Truly in that there is a reminder for people of pith.

[22] Is he whose breast God has opened to Islam, so that he follows a light from his Lord [like he who disbelieves]? So woe to those whose hearts have been hardened against the remembrance of God. Such are

in manifest error.

[23] God has revealed the best of discourses, a Book, consimilar in coupled phrases — whereat quiver the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance of God. That is God's guidance, by which He guides whomever He will; and whomever God leads astray, for him there is no guide.

[24] Is he who will be fending off with his face the awful chastisement on the Day of Resurrection [as he who does right]? And it will be said to the wrongdoers: 'Taste [now] what you used to earn'.

[25] Those who were before them denied, and so the chastisement came on them whence they were not aware.

[26] So God made them taste disgrace in the life of this world. And the chastisement of the Hereafter will surely be greater, had they known.

[27] And verily We have struck for mankind in this Qur'ān every [kind of] similitude, that perhaps they may remember

[28] an Arabic Qur'ān without any deviation that perhaps they may guard themselves.

[29] God strikes a similitude: a man shared by several [masters], quarrelling, and a man belonging exclusively to one man. Are the two equal in comparison? Praise be to God! Nay, but most of them do not know.

[30] You will indeed die, and they [too] will indeed die.

[31] Then you will indeed be contending before your Lord on the Day of Resurrection.

[32] So who is a greater wrongdoer than he who imputes falsehood to God and [who] denies the truth when it reaches him? Is there not a [fitting] abode in Hell for the disbelievers?

[33] And he who brings the truth and [those] who confirm it, those, they are the ones who guard themselves.

[34] They shall have whatever they wish with their Lord. That is the reward of those who are virtuous,

[35] so that God may absolve them of the worst of what they did, and pay them their reward by the best of what they used to do.

[36] Does God not suffice [as defender of] His servant? Yet they would frighten you of those besides Him. And whomever God leads astray, for him there is no guide.

[37] But whomever God guides, there is no one [able] to lead him astray. Is not God Mighty, a Lord of Retribution?

[38] And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God'. Say: 'Have you considered then those on whom you call, besides God, if God should desire some harm to befall me, would they [be able to] remove the harm imposed by Him? Or if He should desire some mercy for me, would they [be able to] withhold His mercy?' Say: 'God is sufficient for me. In Him do [all] the trusting put their trust'.

[39] Say: 'O my people! Act according to your situation; I [too] am acting. For you will [come to] know

[40] to whom will come a chastisement that will disgrace him and on whom there will descend a lasting chastisement'.

[41] Truly We have revealed the Book to you for [the sake of] mankind with the truth. So whoever is guided, then it is for [the sake of] his own soul, and whoever goes astray, goes astray only to the detriment thereof. And you are not [meant to be] a guardian over them.

[42] God takes the souls at the time of their death, and, those that have not died in their sleep. Then He retains those for whom He has ordained death and releases the others until an appointed term. Truly in that there are signs for a people who reflect.

[43] Or have they taken besides God intercessors? Say: 'What! even though they have no power whatever and are unable to comprehend?'

[44] Say: 'All intercession belongs [solely] to God. To Him belongs the kingdom of the heavens and the earth; then to Him you will be brought back'.

[45] And when God is mentioned alone, thereat shrink the hearts of those who do not believe in the Hereafter; but when those [others] besides Him are mentioned, behold, they rejoice!

[46] Say: 'O God! Originator of the heavens and the earth!, Knower of the Unseen and the visible, You will judge between Your servants concerning that wherein they used to differ'.

[47] And [even] if the evildoers possessed all that is in the earth, and as much of it besides, they would surely offer it to ransom themselves from the terrible chastisement on the Day of Resurrection. And there will appear to them from God that which they had never reckoned.

[48] And there will appear to them the evils of what they had earned, and they will be besieged by that which they used to deride.

[49] So when some distress befalls man, he supplicates Us. Then, when We bestow on him a grace from Us, he says, 'I was given it merely by force of knowledge'. Nay, but it is a trial. But most of them do not know.

[50] Already the same was said by those who were before them. But what they used to earn did not avail them.

[51] So the evils of what they earned smote them. And the evildoers among these shall also be smitten by the evils of what they earned, and they will not be able to thwart it.

[52] Do they not know that God extends His provision for whomever He will, and restricts [it] [for whomever He will?] Truly in that there are signs for a people who believe.

[53] Say [that God declares]: 'O My servants who have been prodigal against their own souls, do not despair of God's mercy. Truly God forgives all sins. Truly He is the Forgiving, the Merciful.

[54] And turn [penitently] to your Lord and submit to Him, before the chastisement comes on you, whereupon you will not be helped.

[55] And follow the best of what has been revealed to you from your Lord before the chastisement comes on you suddenly while you are unaware',

[56] before any soul should say, 'Alas for me for what I have neglected of my duty to God. Indeed I was among those who ridiculed',

[57] or [before] that it should say, 'If only God had guided me, I would have been among those who have feared',

[58] or [before] that it should say, when it sees the chastisement, 'If only there had been a second chance, I would be among the virtuous'.

[59] 'Yes indeed! My signs came to you, but you denied them and were arrogant, and you were among the disbelievers'.

[60] And on the Day of Resurrection you will see those who imputed lies to God with their faces blackened. Is there not in Hell a [fitting] abode for those who are [too] arrogant?

[61] And God will deliver those who fear because of their triumph. No evil will touch them, nor will they grieve.

[62] God is the Creator of all things and He is Guardian over all things.

[63] To Him belong the keys of the heavens and the earth. And those who disbelieve in the signs of God, those, they are the losers.

[64] Say: 'Is it [something] other than God that you bid me to worship, O you who are ignorant?'

[65] And certainly it has been revealed to you and to those before you [that] if you associate others [with God], your work shall surely fail and you shall surely be among the losers'.

[66] Rather, worship God and be among the thankful.

[67] And they do not esteem God as He should be esteemed. And the entire earth will be in His grasp on the Day of Resurrection, and the heavens will be rolled up in His Right Hand. Glory be to Him! And exalted be He above what they associate!

[68] And the Trumpet will be blown, and whoever is in the heavens and whoever is in the earth will swoon, except whomever God wills. Then it will be blown again, and behold, they will rise up, looking on.

[69] And the earth will shine with the light of its Lord, and the Book shall be set in place, and the prophets and witnesses will be brought. And judgement will be made between them with truth, and they will not be wronged.

[70] And every soul will be paid in full for what it did, and He is best aware of what they do.

[71] And those who disbelieve will be driven to Hell in troops until, when they reach it, its gates are opened and its keepers will say to them, 'Did there not come to you [any] messengers from among yourselves, reciting to you the signs of your Lord, and warning you of the encounter of this day of yours?' They will say, 'Yes, indeed; but the word of chastisement against the disbelievers has been fulfilled'.

[72] It will be said, 'Enter the gates of Hell to abide therein. For evil [indeed] is the abode of the arrogant!'

[73] And those who feared their Lord will be driven to Paradise in troops, until, when they reach it, and its gates are opened and its keepers will say to them, 'Peace be to you! You are good! So enter it to abide [therein]'.

[74] And they will say: 'Praise be to God, Who has fulfilled His promise to us, and has made us inherit the land that we may settle in Paradise wherever we wish'. So how excellent is the reward of those who worked [hard]!

[75] And you will see the angels encircling all round the Throne, glorifying with praise of their Lord, and judgement will be made between them with truth, and it will be said, 'Praise be to God, the Lord of the Worlds!'

(Ghâfir)

[1] Hā mīm.

[2] The revelation of the Book is from God, the Mighty, the Knower.

[3] Forgiver of sins and Acceptor of repentance, Severe in punishment, One of [abundant] bounty. There is no god except Him; to Him is the journeying.

[4] None dispute the signs of God, except those who disbelieve, so do not be deceived by their bustle in the towns.

[5] The people of Noah denied before them and [also] the factions, [who came] after them. And every community sought to seize their messenger, and they argued falsely [thinking] to rebut thereby the truth. Then I seized them; so how [fitting] was My punishment!

[6] And thus was the word of your Lord fulfilled against those who disbelieve: that they shall be the inhabitants of the Fire.

[7] Those who bear the Throne and those around it glorify with praise of their Lord, and they believe in Him, and they ask forgiveness for those who believe: 'Our Lord, You embrace all things in [Your] mercy and knowledge. So forgive those who repent and follow Your way and shield them from the chastisement of Hell-fire.

[8] Our Lord, and admit them into the Gardens of Eden that which You have promised them, along with whoever were righteous among their fathers and their wives and their descendants. Surely You are the One Who is the Mighty, the Wise.

[9] And shield them from evil deeds for whomever You shield from evil deeds that day, verily him You will have had been merciful to; and that is indeed the supreme triumph'.

[10] Indeed to those who disbelieve it will be proclaimed [to them]: 'Surely God's loathing is greater than your loathing of yourselves, as you were called to faith but you used to disbelieve'.

[11] They will say, 'Our Lord, You have caused us to die twice and You have given us life twice. We [now] confess our sins. Is there then any way to go out?'

[12] That is because, when God was invoked alone, you would disbelieve; but if partners were ascribed to Him, you would believe. So the judgement belongs to God, the Exalted, the Great.

[13] He it is Who shows you His signs and sends down from the heaven for you provision. Yet no one remembers, except him who returns penitently.

[14] So supplicate God, devoting [your] religion purely to Him, however much the disbelievers be averse.

[15] Exalter of ranks, Lord of the Throne, He casts the Spirit of His command upon whomever He will of His servants, that he may warn them of the Day of Encounter,

[16] the day when they will emerge; nothing about them will be hidden from God. 'To whom does Sovereignty belong today?' 'To God, the One, the All-compelling!'

[17] Today every soul shall be requited for what it has earned; there will be no injustice today. Indeed God is swift at reckoning'.

[18] And warn them of the Impending Day, when the hearts will reach the throats, choking with anguish. The evildoers will not have any intimate [friend], nor any intercessor who might be heeded.

[19] He knows the treachery of the eyes and what the breasts hide.

[20] And God decrees with truth, while those on whom they call besides Him do not decree by any means [at all]. Truly God is the Hearer, the Seer.

[21] Have they not travelled in the land and beheld the nature of the consequence for those who were before them? They were more powerful than them in strength and in [their] vestiges on earth. Yet God seized them for their sins and they had none to shield them from God.

[22] That was because their messengers used to bring them clear signs, but they disbelieved. So God seized them. Indeed He is Strong, Severe in punishment.

[23] And verily We sent Moses with Our signs and a clear warrant

[24] to Pharaoh and Hāmān and Korah, but they said: 'A sorcerer, a [mere] liar!'

[25] So when he brought them the truth from Us, they said, 'Slay the sons of those who believe with him, and spare their women'. But the guile of the disbelievers is ever in error.

[26] And Pharaoh said, 'Let me slay Moses and let him call to his Lord. Indeed I fear that he may change

your religion, or that he may cause corruption to appear in the land’.

[27] And Moses said, ‘Indeed I seek refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning’.

[28] Then said a believing man from among Pharaoh’s folk who had concealed his faith, ‘Will you slay a man for saying, “My Lord is God”, even though he has [also] brought you clear signs from your Lord? If he is lying, then his mendacity will be to his own detriment; but if he is truthful, then there will befall you some of that with which he is threatening you. Truly God does not guide one who is a prodigal, a liar.

[29] O my people! Today the kingdom is yours: [you are] dominant, in the land. But who will help us against the might of God should it reach us?’ Pharaoh said, ‘I only point out to you what I see [to be best], and I am only guiding you to the path of rectitude’.

[30] Then said he who believed, ‘O my people! Truly I fear for you [a day] like the day of the factions,

[31] like the case of the people of Noah, and ‘ād, and Thamūd, and those [who came] after them, and God does not desire to wrong [any of] His servants.

[32] And O my people! Truly I fear for you a day of [mutual] calling,

[33] a day when you will turn back to flee, not having anyone to defend you from God, and whomever God leads astray, for him there is no guide.

[34] And verily Joseph brought you, before clear signs, but you continued to be in doubt concerning what he had brought you until, when he died, you said: “God will never send any messenger after him”. So God leads astray one who is a prodigal, a skeptic’.

[35] Those who dispute the signs of God without any warrant that has come to them — greatly hateful [is that] in the sight of God and in the sight of those who believe. So God sets a seal on the heart of every arrogant tyrant.

[36] And Pharaoh said, ‘O Hāmān! Build for me a tower that perhaps I may reach the routes —

[37] the routes of the heavens, and look upon the God of Moses; for I truly think that he is lying’. And that is how the evil [nature] of his conduct was made to seem fair to Pharaoh, and [that is how] he was barred from the [right] way. And Pharaoh’s guile ended only in ruin.

[38] And he who believed, ‘O my people! Follow me; I will guide you to the way of rectitude.

[39] [40:39] O my people! Truly this life of the world is only an [ephemeral] enjoyment, whereas the Hereafter truly is the enduring abode.

[40] Whoever commits an evil deed shall not be requited except with the like of it; but whoever acts righteously, whether male or female, and is a believer — such shall be admitted into Paradise wherein they will be provided without any reckoning.

[41] And O my people! [Think] what makes me call you to deliverance when you call me to the Fire?

[42] You call me to disbelieve in God and to associate with Him that whereof I have no knowledge, whereas I call you to the Mighty, the Forgiver.

[43] No doubt that to which you call me has no call [that is heard] in this world or in the Hereafter, and indeed our return will be to God, and indeed the prodigal — it is they who will be the inhabitants of the Fire.

[44] For you will [soon] remember what I have said to you. And I entrust my affair to God. Truly God is Seer of [His] servants’.

[45] So God shielded him from the evils of what they had plotted, and there besieged the folk of Pharaoh a dreadful chastisement,

[46] the Fire, to which they are exposed morning and evening. And on the day when the Hour comes: ‘Enter folk of Pharaoh the most awful chastisement!’

[47] And when they will be arguing [with one another] in the Fire, and the weak will say to those who were arrogant, ‘Indeed we were your followers; so will you [now] avail us against any portion of the Fire?’

[48] Those who were arrogant will say, ‘Indeed we are all [together] in it. God has indeed judged [fairly] between His servants’.

[49] And those who are in the Fire will say to the keepers of Hell, ‘Call on your Lord that He relieve us of [at least] a day of the chastisement!’

[50] They will say: ‘Did not your messengers bring you clear signs?’ They will say, ‘Yes indeed’. They will say, ‘Then supplicate [God]!’ But the supplications of the disbelievers can only be misguided.

[51] Truly We shall help Our messengers and those who believe, in the life of this world and on the day when the witnesses rise up;

[52] the day when their excuses will not benefit the evildoers, and theirs will be the curse, and theirs will be the ills of the [ultimate] abode.

[53] And verily We gave Moses the guidance, and We made the Children of Israel heirs to the scripture,
[54] as a guidance, and as a remembrance for people of pith.
[55] So be patient. Surely God's promise is true. And ask forgiveness for your sin, and glorify with praise of your Lord at night and in the early hours.
[56] Truly those who dispute the signs of God without any warrant that has come to them — there is only vanity in their breasts which they will never attain [and satisfy]. So seek refuge with God. Surely He is the Hearer, the Seer.
[57] Assuredly the creation of the heavens and the earth is greater than the creation of mankind; but most people do not know.
[58] And the blind one and the seer are not equal; nor are [they equal] those who believe and perform righteous deeds and the evildoer. Little do they reflect.
[59] Truly the Hour is coming; there is no doubt in it. But most people do not believe.
[60] And your Lord has said, 'Call on Me and I will respond to you. Surely those who disdain to worship Me shall enter Hell [utterly] humiliated'.
[61] God it is Who made for you night that you may rest in it, and day for seeing. Surely God is a Lord of bounty to mankind, but most people are not thankful.
[62] That then is God, your Lord, the Creator of all things; there is no god except Him. How then are you made to deviate?
[63] So deviate those who used to deny the signs of God.
[64] God it is Who made for you the earth as a [stable] abode and the heaven as a canopy. And He formed you and perfected your forms, and provided you with [all] the wholesome things. That then is God, your Lord, so blessed be God, the Lord of the Worlds.
[65] He is the Living; there is no god except Him. So supplicate Him, devoting [your] religion purely to Him. Praise be to God, the Lord of the Worlds.
[66] Say: 'I have been forbidden to worship those on whom you call besides God, since there have come to me clear signs from my Lord; and I have been commanded to submit to the Lord of the Worlds'.
[67] He it is Who created you from dust, then from a drop [of sperm], then from a blood-clot, then He brings you forth as infants, then that you may come of age, then that you may become aged, though there are some of you who die earlier, and that you may complete an appointed term that perhaps you might understand.
[68] He it is Who gives life and brings death. So when He decides upon a matter, He only says to it 'Be!' and it is.
[69] Have you not regarded those who dispute the signs of God how they are turned away?
[70] Those who deny the Book, and that wherewith We have sent Our messengers. But they will come to know,
[71] when [with] fetters around their necks and chains they are dragged.
[72] into the boiling water, then in the Fire they are set aflame.
[73] Then it will be said to them: 'Where are those whom you used to make partners,
[74] besides God?' They will say, 'They have forsaken us. Nay, but [actually] we were not invoking anything before'. So, God leads astray the disbelievers.
[75] 'That is because you used to exult in the earth without right and because you were insolent.
[76] Enter the gates of Hell, to abide therein'. Evil then is the [ultimate] abode of the arrogant!
[77] So be patient. Assuredly God's promise is true. And if We show you a part of what We promise them, or We take you unto Us [in death], then [in any case] to Us they will be returned.
[78] And verily We sent messengers before you. Of them are those whom We have recounted to you, and of them are those whom We have not recounted to you. And it was never [permitted] for any messenger to bring a sign except with God's permission. Hence when God's command comes, judgement is passed justly; and it is thence that the advocates of falsehood become losers.
[79] God it is Who made for you cattle that you may ride some of them and eat of some.
[80] And there are [other] uses for you in them, and that by them you may satisfy any need that is in your breasts, and on them and on the ships you are carried.
[81] And He shows you His signs. So which of God's signs do you reject?
[82] Have they not travelled across the land to see the nature of the consequence for those before them? They were more powerful than them in might and in [their] vestiges on earth. But what they used to earn did not avail them.

[83] And when their messengers brought them clear signs, they exulted in the knowledge they possessed, and there besieged them that which they used to deride.

[84] Then, when they saw Our doom, they said, 'We believe in God alone, and we disavow what we used to associate with Him'.

[85] But their faith was of no benefit to them when they saw Our doom — God's way, [a precedent] which has passed among His servants, and it is thence that the disbelievers will be losers.

(Fussilat)

[1] Hā mīm.

[2] A revelation from the Compassionate, the Merciful.

[3] A Book whose signs have been set out in detail as an Arabic Qur'ān for a people who have knowledge,

[4] [containing] good tidings and a warning. But most of them turn away so that they do not hear.

[5] And they say: 'Our hearts are veiled from that to which you call us, and in our ears there is a deafness and between us and you there is a partition, so act; indeed we shall be acting!'

[6] Say: 'I am only a human being like you. It has been revealed to me [simply] that your God is One God. So be upright [in your conduct] before Him and seek forgiveness from Him. And woe to the idolaters,

[7] who do not pay the alms and who are disbelievers in the Hereafter.

[8] Indeed those who believe and perform righteous deeds shall have an enduring reward'.

[9] Say: 'Do you [really] disbelieve in Him Who created the earth in two days, and ascribe to Him associates? That is the Lord of [all] the Worlds.

[10] And He set therein firm mountains [rising] above it, and blessed it, and ordained therein its [various means of] sustenance in four days — evenly for [all] enquirers.

[11] Then He turned to the heaven when it was smoke, and He said to it and to the earth, "Come both of you willingly, or unwillingly!" They said, "We come willingly!"

[12] Then He ordained them seven heavens in two days; and in each heaven He revealed its commandment'. And We adorned the lowest heaven with lamps, and [this was also] to guard them. That is the ordaining of the Mighty, the Knower.

[13] But if they turn away, then say, 'I warn you of a thunderbolt like the thunderbolt of 'ād and Thamūd'.

[14] When the messengers came to them from in front of them and from behind them, saying, 'Worship none but God,' they said, 'Had our Lord willed, He would have surely sent down angels; therefore we indeed disbelieve in what you have been sent with!'

[15] As for 'ād, they acted arrogantly in the earth without right, and they said, 'Who is more powerful than us in might?' Did they not see that God, He Who created them, was more powerful than them in might? And they used to deny Our signs.

[16] So We unleashed upon them a raging wind during [some] ill-fated days that We might make them taste the chastisement of disgrace in the life of this world; yet the chastisement of the Hereafter is indeed more disgraceful, and they will not be helped.

[17] And as for Thamūd, We offered them guidance, but they preferred blindness to guidance. So the thunderbolt of the humiliating chastisement seized them on account of what they used to earn.

[18] And We delivered those who believed and feared.

[19] And the day when God's enemies are gathered to the Fire, for they will be driven [thereto],

[20] until, when they reach it, their hearing and their eyes and their skins will bear witness against them concerning what they used to do.

[21] And they will say to their skins, 'Why did you bear witness against us?' They will say, 'God made us speak, Who gave speech to all things. And He created you the first time, and to Him you will be returned.

[22] And you did not use to conceal yourselves, lest your hearing or your eyes or your skins should bear witness against you; but you thought that God did not know most of what you did.

[23] And that supposition of yours which you supposed of your Lord has ruined you. So you have become among the losers'.

[24] So if they endure the Fire will [still] be their abode; and if they seek reconciliation, then they will not be among the reconciled.

[25] And We have assigned them companions, who have adorned for them that which is before them, and that which is behind them. And the word became due against them, being among communities that passed away before them of jinn and mankind. Truly they were losers.

[26] And those who disbelieve say, 'Do not listen to this Qur'ān and hoot it down that perhaps you might

prevail’.

[27] But verily We will make those who disbelieve taste a severe chastisement, and We will verily requite them the worst of what they used to do.

[28] That is the requital of God’s enemies — the Fire! Therein will be their everlasting abode as a requital for their denial of Our signs.

[29] And those who disbelieve will say: ‘Our Lord, show us those who led us astray from among the jinn and mankind so that we may have them underneath our feet [to trample them], that they may be among the lowermost’.

[30] Truly those who say, ‘Our Lord is God!’ and then remain upright, the angels descend upon them, [saying to them], ‘Do not fear, nor grieve, and rejoice in the good tidings of the paradise which you were promised.

[31] We are your friends in the life of this world, and in the Hereafter, and therein you will have whatever your souls desire, and therein you will have whatever you request,

[32] as a hospitality from One Forgiving, Merciful’.

[33] And who speaks better [words] than him who summons [others] to God, and acts righteously and says, ‘Indeed I am one of those who submit [to God]’?

[34] And they are not equal, the good deed and the evil deed. Repel with that which is better then, behold, he between whom and you there was enmity will be as though he were a dear friend.

[35] But none is granted it, except those who are steadfast; and none is granted it except one [deserving] of a great reward.

[36] And if some temptation from Satan should provoke you, then seek refuge in God. Truly He is the Hearer, the Knower.

[37] And among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun and moon, but prostrate to God Who created them, if it is Him Whom you worship.

[38] But if they disdain, still those who are with your Lord glorify Him night and day, and they tire not.

[39] And among His signs is that you see the earth desolate, but when We send down water upon it, it stirs and swells. Truly He Who revives it is indeed the Reviver of the dead. Surely He has power over all things.

[40] Indeed those who blaspheme Our signs are not hidden from Us. Is one who is cast into the Fire better [off], or one who arrives secure on the Day of Resurrection? Act as you wish; indeed He is Seer of what you do.

[41] Truly those who disbelieve in the Remembrance when it comes to them [are not hidden from us], and truly it is an unassailable Book:

[42] falsehood cannot approach it from before it or from behind it, [it is] a revelation from One Wise, Praised.

[43] Nothing is said to you, except what has already been said to the messengers before you. Surely your Lord is One of forgiveness and [also] One of painful punishment.

[44] And had We made it a non-Arabic Qur’ān, they would have said, ‘Why have its signs not been explained [clearly]? What! non-Arabic and an Arab?’ Say: ‘For those who believe it is guidance and a healing; but as for those who do not believe, there is a deafness in their ears, and they are blind to it. Those, they are [as if they were being] called from a distant place’.

[45] And verily We gave Moses the Scripture, but differences arose concerning it; and were it not for a Word that had [already] preceded from your Lord, judgement would have been made between them; for indeed they are in grave doubt concerning it.

[46] Whoever acts righteously, it is for [the good of] his own soul, and whoever does evil, it is to the detriment thereof. And your Lord is not [at all] a tyrant to His servants.

[47] To Him devolves [all] knowledge of the Hour. And no fruit emerges from its sheath, and no female bears [child] or delivers except with His knowledge. And on the day when He will call out to them, ‘Where [then] are My associates?’ they will say, ‘We proclaim to You that there is no witness amongst us’.

[48] And what they used to call on before has forsaken them and they suppose that there is no refuge for them.

[49] Man never wearies of supplicating for good, but should any ill befall him, then he becomes despondent, despairing.

[50] And if We let him taste mercy from Us after the harm that had befallen him, he will surely say, ‘This is my due! I do not think that the Hour will ever set in, and even if I am returned to my Lord, I will indeed have the best [reward] with Him’. But We will assuredly inform those who disbelieve of what they did, and

assuredly We will make them taste a harsh chastisement.

[51] And when We bestow graces upon man, he shows disregard and turns aside; but when ill befalls him, he makes prolonged supplications.

[52] Say: 'Consider [this]: if it is from God, and you disbelieve in it, who will be further astray than one who is in extreme defiance?'

[53] We shall show them Our signs in the horizons and in their own souls until it becomes clear to them that it is the truth. Is it not sufficient that your Lord is witness to all things?

[54] Nay, verily they are in doubt about the encounter with their Lord. Nay, verily He encompasses all things.

(Ash-shûrâ)

[1] Hā mīm

[2] `ayn sīn qāf.

[3] Thus does He reveal to you and to those [who were] before you, God, the Mighty, the Wise.

[4] To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Exalted, the Tremendous.

[5] The heavens are well-nigh rent asunder from above one another, and the angels glorify with praise of their Lord, and ask forgiveness for those on earth. Verily God is the Forgiving, the Merciful.

[6] And those who have taken besides Him guardians, God is watchful over them; and you are not a guardian over them.

[7] And thus have We revealed to you an Arabic Qur'ān, that you may warn the mother-town and those around it, and that you may warn of the Day of Gathering of which there is no doubt. A part will be in Paradise and a part will be in the Blaze.

[8] And had God willed, He would have made them one community; but He admits whomever He will into His mercy, and the evildoers have neither guardian nor helper.

[9] Or have they taken guardians besides Him? But God, He [alone] is the Guardian, and He revives the dead, and He has power over all things.

[10] And whatever you may differ in, the verdict therein belongs to God. That then is God, my Lord; in Him I have put my trust, and to Him I turn penitently.

[11] The Originator of the heavens and the earth. He has made for you, from your own selves, pairs, and [also] pairs of the cattle: He multiplies you by such [means]. There is nothing like Him. He is the Heare, the Seer.

[12] To Him belong the keys of the heavens and the earth. He extends provision for whomever He will, and He restricts [it]. Truly He has knowledge of all things.

[13] He has prescribed for you as a religion that which He enjoined upon Noah and that which We have revealed to you, and that which We enjoined upon Abraham, and Moses, and Jesus [declaring], 'Establish religion and do not be divided in it'. Dreadful is for the idolaters that to which you summon them. God chooses for it whomever He will, and He guides to it whomever turns penitently.

[14] And they did not become divided, except after the knowledge had come to them, out of [jealous] rivalry among themselves. And were it not for a Word that preceded from your Lord, until an appointed term, it would have [already] been judged between them. And indeed those who were made heirs to the Scripture after them are truly in grave doubt concerning him.

[15] So to that then summon and be upright, just as you have been commanded, and do not follow them in their desires. And say: 'I believe in whatever Book God has revealed. And I have been commanded to be just between you. God is our Lord and your Lord. Our deeds concern us and your deeds concern you. There is no argument between us and you. God will bring us together, and to Him is the [final] destination'.

[16] And those who argue concerning God after His call has been answered, their argument stands refuted with their Lord, and [His] wrath shall be upon them, and there will be a severe chastisement for them.

[17] God it is Who has revealed the Book with the truth as well as the Balance. And what do you know — perhaps the Hour is near!

[18] Those who do not believe in it seek to hasten it, but those who believe are apprehensive of it and know that it is the truth. Nay, but verily those who are in doubt concerning the Hour are indeed in extreme error!

[19] God is Gracious to His servants. He provides for whomever He will. And He is the Strong, the Mighty.

[20] And whoever desires the harvest of the Hereafter, We will enhance for him his harvest; and whoever desires the harvest of this world, We will give him of it; but in the Hereafter he will have no share.

- [21] Or have they associates who have prescribed for them a religion which God has not given permission for? And were it not for a [prior] decisive word, it would have been judged between them. Truly the wrongdoers will have a painful chastisement.
- [22] You will see the wrongdoers apprehensive because of what they had earned; and it will surely befall them; but those who believe and perform righteous deeds will be in the lushest Gardens. They will have whatever they wish near their Lord; that is the great favour.
- [23] That is the good tidings which God gives to His servants who believe and perform righteous deeds. Say: 'I do not ask of you any reward for it, except the affection for [my] kinsfolk. And whoever acquires a good deed, We shall enhance for him its goodness. Surely God is Forgiving, Appreciative.
- [24] Or do they say, 'He has invented a lie against God?' For if God will, He can seal your heart. And God will efface the falsehood and vindicate the truth with His words. Truly He is Knower of what is in the breasts.
- [25] And He it is Who accepts repentance from His servants, and pardons evil deeds, and knows what they do.
- [26] And He answers those who believe and perform righteous deeds, and He enhances them of His bounty. And as for the disbelievers, for them there will be a severe chastisement.
- [27] For were God to extend His provision to His servants, they would surely become covetous in the earth; but He sends down in the measure that He will. Surely He is Aware, Seer of His servants.
- [28] And He it is Who sends down the [saving] rain after they have despaired, and unfolds His mercy, and He is the [true] Patron, the Praised.
- [29] And of His signs is the creation of the heavens and the earth and whatever He has scattered in them in the way of creatures. And He is able to bring them together, whenever He will.
- [30] And whatever affliction may befall you is on account of what your [own] hands have earned. And He pardons much.
- [31] And you cannot escape on earth, and besides God you have neither protector nor helper.
- [32] And of His signs are the ships [that run] on the sea [appearing] like landmarks.
- [33] If He will He stills the wind, whereat they remain motionless on its surface. Surely in that there are signs for every steadfast, grateful [servant].
- [34] Or He wrecks them because of what they have earned. And He pardons much.
- [35] And that those who dispute concerning Our signs may know they have no refuge.
- [36] So whatever you have been given is [but] the enjoyment of the life of this world. But what is with God is better and more lasting for those who believe and put their trust in their Lord,
- [37] and those who avoid grave sins and indecencies and [who], when they are angry, forgive,
- [38] and those who answer their Lord, and whose courses of action are [a matter of] counsel between them, and who, of what We have bestowed on them, expend,
- [39] and those who, when they suffer aggression defend themselves:
- [40] For the requital of an evil deed is an evil deed like it. But whoever pardons and reconciles, his reward will be with God. Truly He does not like wrongdoers.
- [41] And whoever defends himself after he has been wronged, for such, there will be no course [of action] against them.
- [42] A course [of action] is only [open] against those who wrong people and seek [to commit] in the earth what is not right. For such there will be a painful chastisement.
- [43] But verily he who is patient and forgives — surely that is [true] constancy in [such] affairs.
- [44] And whomever God leads astray has no protector after Him. And you will see the wrongdoers, when they sight the chastisement, saying, 'Is there any way to return?'
- [45] And you will see them being exposed to it, submissive by abasement, looking with a furtive glance. And those who believe will say, 'Verily the [true] losers are those who have lost themselves and their families on the Day of Resurrection. Truly the wrongdoers will be in lasting chastisement.
- [46] And they have no guardians to help them besides God, and whomever God leads astray has no course [of action]'.
[47] Answer your Lord before there comes a day for which there is no revoking from God. On that day you will have no refuge, and for you there will be no [way of] denying.
- [48] But if they are disregardful, We have not sent you as a keeper over them. Your duty is only to deliver the Message. And indeed when We let man taste from Us some mercy, he exults in it; but if some ill befalls them because of what their [own] hands have sent ahead, then lo! man is ungrateful.
- [49] To God belongs the kingdom of the heavens and the earth. He creates whatever He will; He gives to

whomever He will females, and He gives to whomever He will males.

[50] Or He combines them, males and females; and He makes whomever He will infertile. Surely He is Knower, Powerful.

[51] And it is not [possible] for any human that God should speak to him except by revelation, or from behind a veil, or that He should send a messenger, and he then reveals with His permission whatever He will. Truly He is Exalted, Wise.

[52] And thus, have We revealed to you a Spirit from Our command. You did not know what the Book was, nor faith; but We have made it a light by which We guide whomever We will of Our servants. And verily you guide to a straight path,

[53] the path of God, to Whom belongs whatever is in the heavens and whatever is in the earth. Surely with God all matters end [their journey].

(Az-Zukhruf)

[1] Hā mīm.

[2] By the Book that clarifies.

[3] Lo! We have made it an Arabic Qur'ān that perhaps you may understand.

[4] And it is indeed in the Mother Book, [which is] with Us [and it is] indeed exalted.

[5] Shall We turn away from you the Remembrance, utterly because you are a profligate folk?

[6] And how many a prophet did We send among the ancients!

[7] And never did a prophet come to them but that they used to deride him.

[8] So We destroyed those who were mightier than them in prowess, and [already] there passed the example of the ancients.

[9] And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'The Mighty, the Knower created them'.

[10] He Who made the earth a cradle for you, and placed for you therein ways, that perhaps you may be guided,

[11] and Who sent down water from the heaven in measure, and We revived with it a dead land. Thus will you be brought forth,

[12] and Who created the pairs all of them, and made for you ships and cattle on which you ride,

[13] that you may sit upon their backs; and then remember your Lord's grace when you are settled on them, and say, 'Glory be to Him Who has disposed this for us, and we [by] ourselves were no match for it.

[14] And indeed it is to our Lord that we shall return'.

[15] And they assign to Him from among His own servants a part. Man is verily a manifest ingrate.

[16] Or He has adopted, from all that He has created daughters, and preferred you with sons?

[17] And when one of them is given the good tidings of that which he has attributed to the Compassionate One, his face becomes darkened, and he chokes inwardly.

[18] What! one that is brought up amid trinkets and is incoherent in a dispute?

[19] And they have made the angels, who are themselves servants of the Compassionate One, females. Did they witness their creation? Their testimony will be written down and they will be questioned.

[20] And they say, 'Had the Compassionate One [so] willed, we would not have worshipped them'. They do not have any knowledge of that; and they are only surmising.

[21] Or have We brought them a scripture before, so that they are holding fast to it?

[22] Nay, but they say, 'Lo! we found our fathers following a [certain] creed and we are indeed in their footsteps to be guided'.

[23] And thus We never sent a warner before you into any city without that its affluent folk said: 'Lo! we found our fathers following a [certain] creed and [so] we are indeed following in their footsteps'.

[24] Say: 'What! even if I bring you a better [means to] guidance than what you found your fathers following?' They say, 'Lo! we disbelieve in what you are sent with'.

[25] So We took vengeance on them; behold then how was the sequel for the deniers.

[26] And when Abraham said to his father and his people, 'Surely I am innocent of that which you worship, [27] except Him Who originated me; for He will indeed guide me'.

[28] And he made it a word enduring among his posterity that perhaps they might recant.

[29] Nay, but I have let these and their fathers enjoy [life] until there came to them the truth, and a messenger who makes [things] clear.

[30] But when the truth came to them, they said, 'This is sorcery, and we are indeed disbelievers in it'.

[31] And they said, 'If only this Qur'ān had been revealed to some great man from the two towns!'

[32] Is it they who apportion the mercy of your Lord? We have apportioned among them their livelihood in the life of this world, and raised some of them above others by degrees, so that some of them may take others in service, and the mercy of your Lord is better than what they amass.

[33] And were it not [for the danger] that mankind would be one community, We would have made, for those who disbelieve in the Compassionate One, roofs of silver for their houses and stairs by which they ascend,

[34] and doors for their houses, and couches on which they recline,

[35] and ornaments. Yet surely all that would be nothing but the [transient] enjoyment of the life of this world, and the Hereafter with your Lord is for the God-fearing.

[36] And whoever withdraws from the Remembrance of the Compassionate One, We assign for him a devil and he becomes his companion.

[37] And indeed they bar them from the way, while they suppose that they are [rightly] guided,

[38] until when he comes to Us, he says: 'O would that there were between me and you the distance of the two easts!' — What an evil companion then!

[39] And it will not benefit you this day, given that you did wrong that you will be sharing in the chastisement.

[40] Can you, then, make the deaf hear, or can you guide the blind and one who is in manifest error?

[41] So if We take you away, then We will take vengeance on them,

[42] or We show you that which We have promised them, for surely We have power over them.

[43] So hold fast to that which has been revealed to you; surely you are on a straight path.

[44] And it is indeed a Reminder for you and for your people. And you will [eventually] be questioned.

[45] And ask those of Our messengers whom We sent before you: Did We [ever] appoint, besides the Compassionate One, gods to be worshipped?

[46] And verily We sent Moses with Our signs to Pharaoh and his council, and he said, 'I am indeed the messenger of the Lord of the Worlds'.

[47] But when he brought them Our signs, behold! they laughed at them.

[48] And We never showed them a sign, but it was greater than the one before it. And We seized them with chastisement, that perhaps they might recant.

[49] And they said, 'O sorcerer! supplicate your Lord for us by the covenant that He has made with you. Assuredly we will be guided'.

[50] But as soon as We relieved them from the chastisement, behold! they had broken their pledge.

[51] And Pharaoh proclaimed among his people, 'O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me? Do you not perceive?

[52] Or am I not better than this one, who is contemptible, and who can scarcely speak clearly?

[53] Why then have bracelets of gold not been cast on him or the angels not come with him one after the other?'

[54] Thus did he persuade his people and they obeyed him. They were truly an immoral folk.

[55] So when they had angered Us, We took vengeance on them and drowned them all.

[56] And We made them a thing past, and an example for others.

[57] And when the son of Mary is cited as an example, behold! your people laugh at it.

[58] And they say, 'Are our gods better or he?' They only cite this to you for the sake of contention. Nay, but they are a contentious lot.

[59] He is only a servant [of Ours] on whom We bestowed favour, and We made him an exemplar for the Children of Israel.

[60] And had We willed, We would have appointed among you angels to be [your] successors in the earth.

[61] And indeed he is a portent of the Hour so do not doubt it but: 'Follow me. This is a straight path'.

[62] And do not let Satan bar you. Indeed he is a manifest enemy of yours.

[63] And when Jesus came with the clear signs, he said, 'Verily I have brought you wisdom, and [I have come] to make clear to you some of what you are at variance over. So fear God and obey me.

[64] Assuredly God is my Lord and your Lord; so worship Him — that is a straight path'.

[65] But the factions differed among themselves. So woe to those who do wrong from the chastisement of a painful day.

[66] Are they awaiting anything, but that Hour should come upon them suddenly, while they are unaware?

- [67] Friends will, on that day, be foes of one another, except for the God-fearing.
 [68] 'O My servants, there is no fear for you this day, nor will you grieve,
 [69] those who believed in Our signs and had submitted themselves [to Me].
 [70] Enter Paradise, you and your spouses to be made joyful.
 [71] They will be served from all around with [large] dishes of gold and goblets and therein will be whatever souls desire and eyes delight in, and you will abide in it [forever].
 [72] And that is the Paradise which you have been given to inherit [as the reward] for what you used to do.
 [73] Therein are abundant fruits for you, from which you will eat'.
 [74] Indeed the guilty will abide [forever] in the chastisement of Hell —
 [75] it will not be lightened for them and they will be [utterly] despondent in it.
 [76] And We never wronged them, but they themselves were the wrongdoers.
 [77] And they will call out, 'O Mālik, let your Lord finish us off!' He will say, 'You will surely remain!'
 [78] 'Verily We brought you the truth, but most of you were averse to the truth'.
 [78] Or have they contrived some matter? For We [too] are indeed contriving.
 [80] Or do they reckon that We do not hear their secret thoughts and their conspiring? Yes indeed! and Our messengers are with them keeping a record.
 [81] Say: 'If the Compassionate One had a son, I would have been first among the worshippers.
 [82] Glory be to the Lord of the heavens and the earth, the Lord of the Throne above what they allege!'
 [83] So leave them to indulge and play, until they encounter that day of theirs which they are promised.
 [84] And He it is Who in the heaven is God, and in the earth is God; and He is the Wise, the Knower.
 [85] And Blessed be He to Whom belongs the kingdom of the heavens and the earth and all that is between them; and with Him is the knowledge of the Hour, and to Him they will [all] be returned.
 [86] And those whom they call on besides Him have no power of intercession, except those who bear witness to the truth with [full] knowledge.
 [87] And if you ask them who created them, they will surely say, 'God'. How can they then deviate?
 [88] And [as] for his saying: 'O my Lord! These are indeed a people who have no faith'.
 [89] Then disregard them and say, 'Peace!' For they will [soon] come to know.

(Ad-Dukhân)

- [1] Hā mīm.
 [2] By the Book that clarifies.
 [3] Indeed We revealed it on a blessed night. Indeed We have been warning.
 [4] In it every definitive matter is distinguished.
 [5] As an ordinance from Us. Indeed We have been sending from your Lord,
 [6] as a mercy. Surely He is the Hearer, the Knower.
 [7] Lord of the heavens and the earth and all that is between them if you should be certain.
 [8] There is no god except Him. He gives life and brings death. Your Lord and the Lord of your forefathers.
 [9] Nay, but they linger in doubt, playing.
 [10] So watch out for the day when the heaven will produce a visible smoke.
 [11] that will envelop the people: 'This is a painful chastisement!
 [12] Our Lord, relieve us from the chastisement; indeed we have believed'.
 [13] How can there be a reminder for them, when already there has come to them a manifest Messenger,
 [14] but they turned away from him and said, 'He has been taught; [he is] a madman!'
 [15] 'Indeed We will remove the chastisement a little. [But] you will indeed revert!'
 [16] The day when We shall assault with the most mighty assault; [then] indeed We shall take vengeance.
 [17] And certainly We tried before them the people of Pharaoh, when a messenger came to them, who was honoured,
 [18] [saying], 'Give over to me, servants of God; indeed I am for you a messenger [who is] faithful',
 [19] and, 'Do not rebel against God. Lo! I bring you a clear warrant'.
 [20] 'And truly I seek refuge in my Lord and your Lord, lest you should stone me.
 [21] And if you do not believe me, then stay away from me'.
 [22] So he called to his Lord, saying, 'These are indeed a guilty lot!'
 [23] 'Then set out with My servants by night; for you will assuredly be pursued.
 [24] And leave the sea behind at rest: indeed they will be a drowned host'.

[25] How many gardens and fountains did they leave behind,
 [26] as well as sown fields and many a glorious residence,
 [27] and the bounty in which they rejoiced!
 [28] So [it was] and We made these an inheritance for another people.
 [29] So neither the heaven nor the earth wept for them; nor were they reprieved.
 [30] And verily We delivered the Children of Israel from the humiliating chastisement,
 [31] from Pharaoh. Truly he was a tyrant of the wanton ones.
 [32] And verily We chose them with a knowledge over [all] the worlds.
 [33] And We gave them signs in which there was a manifest trial.
 [34] Indeed these ones say,
 [35] 'It is nothing more than our first death, and we shall not be resurrected.
 [36] Bring us then our fathers, if you are being truthful'.
 [37] Are they better, or the people of Tubba' and those before them? We destroyed [them]; indeed they were criminals.
 [38] And We did not create the heavens and the earth and all that is between them, [intending] to play.
 [39] We did not create them, except with the truth; but most of them do not know.
 [40] Assuredly the Day of Decision will be the tryst for all of them,
 [41] the day when a friend will not avail a friend anything, nor will they be helped,
 [42] except for him on whom God has mercy. He is indeed the Mighty, the Merciful.
 [43] Lo! the tree of Zaqqūm
 [44] will be the food of the sinful.
 [45] Like molten copper it will boil inside the bellies,
 [46] as the boiling of boiling water.
 [47] 'Seize him and drag him to the midst of Hell-fire.
 [48] Then pour over his head the torture of boiling water!'
 [49] 'Taste! Indeed you are the mighty, the noble one!
 [50] This is indeed that which you used to doubt'.
 [51] Assuredly the God-fearing will be in a secure place,
 [52] amid gardens and springs,
 [53] dressed in fine silk and [heavy] silk brocade, sitting face to face.
 [54] So [shall it be]; and We shall pair them with houris of beautiful eyes.
 [55] They will call therein every fruit, [remaining] secure.
 [56] They will not taste death therein, other than the first death. And He will shield them from the chastisement of Hell-fire —
 [57] a bounty from your Lord. That is the supreme triumph.
 [58] For We have made it easy in your tongue that perhaps they may remember.
 [59] So be on the look out. Indeed they [too] are on the look out.

(Al-Jāthiyah)

[1] Hā mīm.
 [2] The revelation of the Book is from God, the Mighty, the Wise.
 [3] Truly in the heavens and the earth there are signs for believers.
 [4] And in your creation, and what He has scattered of animals, there are signs for a people who are certain;
 [5] and the alternation of night and day, and what God sends down from the heaven [in the way] of provision with which He revives the earth after it is dead, and the circulation of the winds, there are signs for a people who understand.
 [6] These are the signs of God which We recite to you with truth. So in what [kind of] discourse then, after God and His signs will they believe?
 [7] Woe to every sinful liar,
 [8] who hears the signs of God being recited to him, then persists arrogantly, as if he had not heard them. So give him tidings of a painful chastisement.
 [9] And should he come to know anything of Our signs, he takes them in mockery. For such there is a degrading chastisement.
 [10] Beyond them is Hell, and that which they have earned will not avail them in any way, nor those whom

they took besides God as patrons. And for them there will be a great chastisement.

[11] This is a guidance, and those who disbelieve in the signs of their Lord, for them there will be a torture of a painful chastisement.

[12] God it is Who disposed for you the sea so that the ships may sail upon it by His command, and that you may seek of His bounty, and that perhaps you may give thanks.

[13] And He has disposed for you whatever is in the heavens, and whatever is in the earth, all being from Him. Surely in that there are signs for a people who reflect.

[14] Tell those who believe to forgive those who do not anticipate the days of God that He may requite a people for what they used to earn.

[15] Whoever acts righteously, it is for [the benefit of] his own soul, and whoever does evil, it is to the detriment thereof; then to your Lord you will be returned.

[16] And verily We gave the Children of Israel the Scripture, and [the means of] judgement, and prophethood, and We provided them with the good things, and We favoured them above [all] worlds.

[17] And We gave them clear illustrations of the commandment. And they did not differ, except after the knowledge had come to them, out of rivalry among themselves. Surely your Lord will judge between them on the Day of Resurrection concerning that in which they used to differ.

[18] Then We set you upon a [clear] course of the commandment; so follow it, and do not follow the desires of those who do not know.

[19] Assuredly they will not avail you in any way against God. And assuredly the wrongdoers are allies of one another; but God is the ally [only] of the God-fearing.

[20] This is [a set of] insights for mankind, and guidance and mercy for a people who have certainty.

[21] Or do those who have perpetrated evil acts suppose that We shall treat them as those who believe and perform righteous deeds, equally in their life and in their death? How evil is that judgement which they make!

[22] And God created the heavens and the earth with the truth and so that every soul may be requited for what it has earned, and they will not be wronged.

[23] Have you then seen him who has taken as his god his [own] desire, and whom God has led astray knowingly, and set a seal upon his hearing and his heart, and laid a covering over his sight? So who will guide him after God? Will you not then remember?

[24] And they say, 'There is only our life in this world. We die and we live, and nothing but time destroys us'. Of that they have no knowledge; they are only making conjectures.

[25] And when Our signs, are recited to them, being clear signs, their only argument is to say, 'Bring us our fathers, if you are being truthful'.

[26] Say: 'God [is the One Who] gives you life, then makes you die, then gathers you to the Day of Resurrection, in which there is no doubt; but most people do not know'.

[27] And to God belongs the kingdom of the heavens and the earth. And on the day when the Hour sets in on that day the followers of falsehood will be losers.

[28] And you will see every community. Every community will be summoned to its record: 'Today you will be requited for what you used to do.

[29] This is Our book, which pronounces against you with truth. Indeed We used to write down what you used to do'.

[30] So as for those who believed and performed righteous deeds, their Lord will admit them into His mercy. That is the manifest triumph.

[31] But as for those who disbelieved: 'Were not My signs recited to you, but you were disdainful and were a guilty lot?

[32] And when it was said: "God's promise is indeed true, and there is no doubt about the Hour", you said, "We do not know what the Hour is. We only make conjectures and we are by no means certain" '.

[33] And there will appear before them the evils of what they did, and they will be besieged by what they used to deride.

[34] And it will be said: 'Today We will forget you, just as you forgot the encounter of this day of yours, and your abode will be the Fire, and you will not have any helpers.

[35] That is because you took God's signs in mockery, and the life of this world deceived you'. So today they will not be brought out of it, nor will they asked to make amends.

[36] So to God belongs [all] praise; Lord of the heavens and Lord of the earth, the Lord of the Worlds.

[37] And to Him belongs [all] grandeur in the heavens and the earth, and He is the Mighty, the Wise.

(Al-Ahqâf)

[1] Hā mīm.

[2] The revelation of the Book is from God, the Mighty, the Wise.

[3] We have not created the heavens and the earth and all that is between them except in truth, and for an appointed term. Yet those who disbelieve are disregarding of what they are warned.

[4] Say: 'Have you considered what you invoke besides God? Show me what they have created of the earth. Or do they have any share in the heavens? Bring me a scripture before this or some vestige of knowledge if you are truthful'.

[5] And who is further astray than him who invokes such as would not respond to him [even] until the Day of Resurrection and who are heedless of their supplication?

[6] And when mankind are gathered, they will be enemies to them and they will deny their worship.

[7] And when Our signs are recited to them, being clear signs, those who disbelieve say of the truth when it comes to them, 'This is plain sorcery!'

[8] Or do they say, 'He has invented it?' Say: 'If I have invented it, still you would have no power to avail me against God in any way. He knows best what you delve into [of gossip] concerning it. He suffices as a witness between me and you. And He is the Forgiving, the Merciful'.

[9] Say: 'I am not a novelty among the messengers. Nor do I know what will be done with me or with you. I only follow what is revealed to me. And I am only a plain warner'.

[10] Say: 'Have you considered? if it is from God and you disbelieve in it, and a witness from the Children of Israel has [already] testified to the like of it, and he has believed [in it], while you act with arrogance ...'. Truly God does not guide wrongdoing folk'.

[11] And those who disbelieve say of those who believe: 'Had it been [anything] good, they would not have attained it before us'. And since they will not be guided by it, they say, 'This is an ancient lie!'

[12] Yet before it, [there was] the Book of Moses, as a guidepost and a mercy, and this is a Book that confirms in the Arabic tongue to warn those who do wrong, and [as] good tidings for the virtuous.

[13] Assuredly those who say, 'Our Lord is God' and then remain upright, no fear will befall them, nor will they grieve.

[14] Those will be the inhabitants of Paradise, abiding therein as a reward for what they used to do.

[15] And We have enjoined man to be kind to his parents. His mother carries him in travail, and gives birth to him in travail, and his gestation and his weaning take thirty months. So that when he is mature and reaches forty years he says, 'My Lord! Inspire me to give thanks for Your favour with which You have favoured me and my parents, and that I may act righteously in a way that will please You, and invest my seed with righteousness. Indeed I repent to You and I am truly of those who submit [to You]'.

[16] Those are they from whom We accept the best of what they do, and overlook their misdeeds, [as they stand] among the inhabitants of Paradise — [this is] the true promise which they were promised.

[17] As for him who says to his parents: 'Fie on you both. Do you threaten me that I shall be raised, when already generations have passed away before me?' And they call on God for succour, 'Woe to you. Believe! Surely God's promise is true'. But he says, 'This is nothing but the fables of the ancients'.

[18] Such are the ones against whom the Word is due concerning communities of jinn and humans that have passed away before them. Truly they are losers.

[19] And for each one there will be degrees [of status], according to what they have done, and that He may recompense them fully for their deeds, and they will not be wronged.

[20] And on the day when those who disbelieve are exposed to the Fire: 'You squandered your good things during your life of the world and enjoyed them. So today you will be requited with the chastisement of humiliation in return for acting arrogantly in the earth without right and in return for that regarding which you used to act immorally'.

[21] And mention the brother of 'ād when he warned his people at Ahqāf and already warners had passed away before him and after him, saying, 'Do not worship anyone but God. Truly I fear for you the chastisement of a dreadful day'.

[22] They said, 'Have you come to divert us from our gods? Then bring us what you threaten us with, if you are of the truthful'.

[23] He said, 'The knowledge is with God only, and I am [merely] conveying to you what I have been sent with. But I see that you are an ignorant lot'.

[24] Then, when they saw it as a sudden cloud heading towards their valleys, they said, 'This is a cloud that will bring us rain!' Nay, but it is what you sought to hasten a hurricane containing a painful chastisement, [25] destroying everything by the command of its Lord. So they became such that nothing could be seen except their dwellings. Thus do We requite guilty folk.

[26] And verily We had empowered them in ways in which We have not empowered you, and We had vested them with ears and eyes and hearts. But their ears and their eyes and their hearts did not avail them in any way since they used to deny the signs of God, and they were besieged by what they used to deride.

[27] And We certainly destroyed the towns [that were] around you, and We dispensed the signs so that perhaps they might return.

[28] So why did they not help them, those whom they had chosen besides God, as [a means of] nearness, to be gods? Nay, but they forsook them and that was their lie and what they used to invent.

[29] And when We sent a company of jinn your way to listen to the Qur'an and, when they were in its presence, they said: 'Listen carefully!' Then, when it was finished, they went back to their people to warn [them].

[30] They said, 'O our people! Indeed we have heard a Book which has been revealed after Moses, confirming what was before it. It guides to the truth and to a straight way.'

[31] O our people! Respond to God's summoner, and believe in him, and He will forgive you some of your sins and shelter you from a painful chastisement.

[32] And whoever does not respond to God's summoner cannot thwart God on earth, and he will not have, besides Him, any protectors — those are in manifest error'.

[33] Have they not seen that God, Who created the heavens and the earth and [Who] was not wearied by their creation, is able to give life to the dead? Yes, indeed. Indeed He has is able to do all things.

[34] And on the day when those who disbelieve are exposed to the Fire: 'Is not this the truth?' They will say, 'Yes, by our Lord!' He will say, 'Then taste the chastisement for what you used to disbelieve [in]'.

[35] So endure [with patience] just as the resolute from among the messengers endured [with patience]. And do not seek to hasten [it] for them. It shall seem for them, on the day when they see what they are promised, as though they had tarried, only an hour of a day. A communication. So shall any be destroyed, but the immoral folk?

(Muhammad)

[1] Those who disbelieve and bar from the way of God, He will leave their works to waste.

[2] But those who believe and perform righteous deeds and believe in what has been revealed to Muhammad — and it is the truth from their Lord — He will absolve them of their misdeeds and rightly dispose their mind.

[3] That is because those who disbelieve follow falsehood, and because those who believe follow the truth from their Lord. Thus, does God strike for mankind similitudes of themselves.

[4] So when you encounter [in battle] those who disbelieve, then [attack them with] a striking of the necks. Then, when you have made thoroughly decimated them, bind. Thereafter either [set them free] by grace or by ransom, until the war lay down its burdens. So [shall it be]. And had God wished, He could have [Himself] taken vengeance on them, but that He may test some of you by means of others. And those who are slain in the way of God, He will not let their works go to waste.

[5] He will guide them and rightly dispose their minds.

[6] And He will admit them into Paradise, which He has made known to them.

[7] O you who believe! If you help God, He will help you and make your foothold firm.

[8] And as for those who disbelieve, wretchedness shall be their lot. And He will make their works go to waste.

[9] That is because they are averse to what God has revealed, so He has made their works fail.

[10] Have they not travelled in the land to see the nature of the consequence for those who were before them? God destroyed them; and [a fate] the like thereof will be for the disbelievers.

[11] That is because God is Patron of those who believe and because the disbelievers have no patron.

[12] God will surely admit those who believe and perform righteous deeds into gardens underneath which rivers flow. As for those who disbelieve, they take their enjoyment and eat as the cattle eat; and the Fire will be their habitation.

[13] And how many a town mightier in power than your town, which expelled you, have We destroyed, and they had none to help them.

[14] Is he who follows a clear sign from his Lord like those whose evil deeds have been adorned for them, and who follow their desires?

[15] A similitude of the Garden promised to the God-fearing: therein are rivers of unstaling water, and rivers of milk unchanging in flavour, and rivers of wine delicious to the drinkers, and [also] rivers of purified honey; and there will be for them therein every fruit and forgiveness from their Lord. [Is such a one] like him who abides in the Fire? And they will be given to drink boiling water which rips apart their bowels.

[16] And there are some among them who listen to you, until, when they go forth from you, they say to those who have been given knowledge: 'What was he saying just now?' Those are the ones on whose hearts God has set a seal and who follow their own desires.

[17] But those who are [rightly] guided, He enhances their guidance and invests them with fear [of Him].

[18] Do they, then, await anything except that the Hour should come upon them suddenly? For already its portents have come. So, when it has come upon them, for what [benefit] will their reminder be?

[19] Know, then, that there is no god except God, and ask forgiveness for your sin and for the believing men and believing women. And God knows your going to and fro and your place of rest.

[20] And those who believe say: 'Why has a sūra not been revealed?' But when a definitive sūra is revealed, and fighting is mentioned in it, you see those in whose hearts is a sickness, looking at you with the look of someone fainting at [the point of] death. Yet more fitting for them

[21] would be [to offer] obedience and honourable words. Then, when the matter has been resolved upon if they are loyal to God, it will be better for them.

[22] May it not be [the case] with you that if you were to turn away, you would then cause corruption in the land and sever your kinship ties?

[23] Those are the ones whom God has cursed, so made them deaf and blinded their eyes.

[24] Do they not contemplate the Qur'ān? Or is it that there are locks on, [their] hearts?

[25] Truly those who have turned their backs after the guidance has become clear to them, Satan has seduced them and has given them [false] hopes.

[26] That is because they said to those who were averse to what God revealed: 'We will obey you in some matters'; and God knows their secrets.

[27] Then how will it be when the angels take them away, beating their faces and their backs?

[28] That is because they followed what angers God, and [because] they were averse to what pleases Him. Therefore He has made their works fail.

[29] Or did those in whose hearts is a sickness suppose that God would not expose their rancour?

[30] And if We will, We could show them to you, then you would recognise them by their mark. And you will certainly recognise them by [their] tone of speech, and God knows your deeds.

[31] And We will assuredly try you until We know those of you who struggle [for God's cause] and those who are steadfast, and We will appraise your record.

[32] Indeed those who disbelieve and bar from way of God, and defy the Messenger after the guidance has become clear to them, they will not hurt God in any way, and He will make their works fail.

[33] O you who believe! Obey God and obey the Messenger, and do not render your own works void.

[34] Indeed those who disbelieve and bar from the way of God, and then die as disbelievers, God will never forgive them.

[35] So do not falter, and [do not] call for peace when you have the upper hand, and God is with you, and He will not stint you in [the reward for] your works.

[36] The life of this world is merely play and diversion; but if you believe and are wary, He will give you your rewards, and will not ask you your wealth [in return].

[37] If He were to ask you for it, and press you, you would be niggardly, and this would expose your rancour.

[38] Lo! there you are those who are being called to expend in the way of God; yet among you there are those who are niggardly; and whoever is niggardly is niggardly only to his own soul. For God is the Independent One, while you are the needy. And if you turn away, He will replace you with another people, and they will not be the likes of you.

(Al-Fath)

[1] Verily We have given you a clear victory,
 [2] that God may forgive you what is past of your sin and what is to come, and that He may perfect His favour to you and guide you to a straight path,

[3] and that God may grant you a mighty victory.

[4] He it is Who sent down the spirit of Peace into the hearts of the believers, that they might add faith to their faith. And to God belong the hosts of the heavens and the earth. And God is ever Knower, Wise;

[5] so that He may admit the believing men and believing women into gardens underneath which rivers flow, wherein they will abide, and that He may absolve them of their misdeeds; for that, in God's sight, is a supreme triumph;

[6] and so that He may chastise the hypocrites, men and women, and the idolaters, men and women, and those who make evil assumptions about God. For them will be an evil turn of fortune, and God is wroth with them, and He has cursed them, and has prepared for them Hell — and it is an evil destination!

[7] And to God belong the hosts of the heavens and the earth; and God is ever Mighty, Wise.

[8] Indeed We have sent you as a witness, and a bearer of good tidings, and a warner,

[9] that you may believe in God and His Messenger, and that you may support Him, and revere Him, and glorify Him morning and evening.

[10] Truly those who pledge allegiance to you, in fact pledge allegiance to God. The Hand of God is above their hands. So whoever reneges, reneges against his own soul; and whoever fulfils the covenant which he has made with God, He will give him a great reward.

[11] Those of the Bedouins who were left behind, will say to you, 'Our possessions and our families kept us occupied. So ask forgiveness for us!' They say with their tongues what is not in their hearts. Say: 'Who can avail you anything against God should He desire to cause you harm or desire to bring you benefit? Nay, but God is ever Aware of what you do.

[12] Nay, but you thought that the Messenger and the believers would never return to their families, and that [thought] was adorned in your hearts, and you thought evil thoughts, and you were a ruined lot'.

[13] And whoever does not believe in God and His Messenger, We have prepared for the disbelievers a blaze.

[14] And to God belongs the kingdom of the heavens and the earth: He forgives whomever He will and chastises whomever He will; and God is ever Forgiving, Merciful.

[15] Those who were left behind will say, when you set forth after spoils, in order to capture them, 'Let us follow you'. They desire to change the words of God. Say: 'You shall never follow us! Thus has God said beforehand'. Then they will say, 'Nay, but you are envious of us'. Nay, but they never understood, [all] except a few.

[16] Say to those of the Bedouins who were left behind: 'You shall be called against a people possessed of great might, you shall fight them, or they will submit. So if you obey God will give you a good reward; but if you turn away like you turned away before, He will chastise you with a painful chastisement'.

[17] There is no blame on the blind, nor [is there] blame on the lame, nor [is there] blame on the sick. And whoever obeys God and His Messenger, He will admit him into gardens underneath which rivers flow; and whoever turns away, him He will chastise with a painful chastisement.

[18] Verily God was pleased with the believers when they pledged allegiance to you under the tree. And He knew what was in their hearts, so He sent down the spirit of Peace upon them, and rewarded them with a near victory,

[19] and abundant spoils which they will capture, and God is ever Mighty, Wise.

[20] God has promised you abundant spoils which you will capture. So He has expedited this one for you, and withheld men's hands from you, so that it may be a sign for the believers, and that He may guide you on a straight path;

[21] and others which you were not able to capture, God has verily encompassed these [already]. And God has power over all things.

[22] And if those who disbelieve had fought you, they would have turned their backs [to flee] — then they would not have found any protector or helper.

[23] [That is] the way of God which has taken its course before, and you will never find in God's way any change.

[24] And it is He Who withheld their hands from you, and your hands from them, in the valley of Mecca after He had made you victors over them. And God is ever Seer of what you do.

[25] They are the ones who disbelieved and barred you from the Sacred Mosque, and [prevented] the offering which was detained from reaching its destination. And were it not for [some of] the believing men and believing women, whom you did not know, lest you should trample them, and thus incur sin on account of them without knowing, so that God may admit into His mercy whom He will. Had they been clearly

separated, We would have surely chastised the disbelievers among them with a painful chastisement.

[26] When those who disbelieve nourished in their hearts zealotry, the zealotry of pagandom, [but] then God sent down His spirit of Peace upon His Messenger and the believers, and He made them abide by the word of God-fearing, for they were worthier of it, and deserving of it. And God is ever Knower of all things.

[27] Verily God has fulfilled the vision for His Messenger in all truth: 'You will assuredly enter the Sacred Mosque, God willing, in safety, to shave your heads, or to shorten [your hair], without any fear'. So He knew what you did not know, and assigned [you] before that a near victory.

[28] It is He Who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religion. And God suffices as witness:

[29] Muhammad is the Messenger of God and those who are with him are hard against the disbelievers, merciful among themselves. You see them bowing, prostrating [in worship]. They seek bounty from God and beatitude. Their mark from the effect of prostration. That is their description in the Torah and their description in the Gospel is as a seed that sends forth its shoot and strengthens it, and it grows stout and rises firmly upon its stalk, delighting the sowers, so that He may enrage the disbelievers by them. God has promised those of them who believe and perform righteous deeds, forgiveness and a great reward.

(Al-Hujurât)

[1] O you who believe, do not venture ahead of God and His Messenger, and fear God. Surely God is Hearer, Knower.

[2] O you who believe, do not raise your voices above the voice of the Prophet, and do not shout words at him, as you shout to one another, lest your works should be invalidated without your being aware.

[3] Truly those who lower their voices in the presence of God's Messenger — they are the ones whose hearts God has tested for God-fearing. For them will be forgiveness and a great reward

[4] Truly those who call you from behind the apartments — most of them do not understand.

[5] And had they been patient until you came out to them, it would have been better for them; and God is Forgiving, Merciful.

[6] O you who believe, if a reprobate should come to you with some tidings, verify [it], lest you injure a folk out of ignorance; and then become remorseful of what you have perpetrated.

[7] And know that the Messenger of God is among you. If he were to obey you in many matters, you would surely be in trouble. But God has endeared faith to you, adorning your hearts with it, and He has made odious to you disbelief and immorality and disobedience. Those they are the right-minded;

[8] [that is] a favour from God and a grace, and God is Knower, Wise.

[9] And if two parties of believers fall to fighting, make peace between them. And if one of them aggresses against the other, fight the one which aggresses until it returns to God's ordinance. Then, if it returns, reconcile them, and act justly. Surely God loves the just.

[10] The believers are indeed brothers. Therefore [always] make peace between your brethren, and fear God, so that perhaps you might receive mercy.

[11] O you who believe, do not let any people deride another people: who may be better than they are; nor let any women deride [other] women who may be better than they are. And do not defame one another, nor insult one another by nicknames. Evil is the name of immorality after faith! And whoever does not repent, those — they are the evildoers.

[12] O you who believe, shun much suspicion. Indeed some suspicions are sins. And do not spy, nor backbite one another. Would any of you love to eat the flesh of his brother dead? You would abhor it. And fear God; assuredly God is Relenting, Merciful.

[13] O mankind! We have indeed created you from a male and a female, and made you nations and tribes that you may come to know one another. Truly the noblest of you in the sight of God is the most God-fearing among you. Truly God is Knower, Aware.

[14] The Bedouins say, 'We believe'. Say: 'You do not believe; but rather say, "We have submitted"; for faith has not yet entered into your hearts'. Yet if you obey God and His Messenger, He will not diminish for you anything of your deeds. God is indeed Forgiving, Merciful.

[15] The [true] believers are only those who believe in God and His Messenger, and then have not doubted, and who strive with their wealth and their souls for the cause of God. It is they who are sincere.

[16] Say: 'Do you [pretend to] inform God about your religion, when God knows all that is in the heavens and all that is in the earth, and [even though] God is Knower of all things?'

[17] They deem it to be a favour to you that they have submitted. Say: 'Do not deem your submission to be

a favour to me. Rather, it is God Who has done you a favour in that He has guided you to faith, if you are being sincere.

[18] Truly God knows the Unseen of the heavens and the earth, and God is Seer of what you do’.

(Qāf)

[1] Qāf. By the glorious Qur’ān.

[2] Nay, but they consider it odd that there should have come to them a warner from among themselves. So the disbelievers say, ‘This is an odd thing!

[3] What! When we are dead and have become dust? That is a far-fetched return!’

[4] We know what the earth diminishes of them, and with Us is a preserving Book.

[5] Nay, but they denied the truth, when it came to them and so they are [now] in a confounded situation.

[6] Have they not then looked at the heaven above them, how We have built it, and adorned it, and how there are no cracks in it?

[7] And the earth We have spread it out, and cast in it firm mountains, and caused every delightful kind to grow in it,

[8] as an insight and a reminder for every penitent servant.

[9] And We send down from the heaven blessed water with which We cause to grow gardens and the grain that is harvested,

[10] and the date-palms that stand tall with piled spathes,

[11] as provision for [Our] servants; and with it We revive a dead land. So shall be the rising.

[12] The people of Noah denied before them and [so did] the dwellers at al-Rass and Thamūd,

[13] and ‘ād, and Pharaoh, the brethren of Lot,

[14] and the dwellers in the wood, and the people of Tubba’. Each denied the messengers, and so My threat became due.

[15] Were We then wearied by the first creation? Nay, yet they are in doubt about a new creation.

[16] And verily We created man and We know what his soul whispers to him, and We are nearer to him than his jugular vein.

[17] When the two Receivers receive, seated on the right and on the left,

[18] he does not utter a word but that there is beside him a watcher, [who is] ready.

[19] And the agony of death arrives with the truth. That is what you used to shun.

[20] And the Trumpet will be blown. That is the Day of the Promised Threat.

[21] And every soul will come, accompanied by a driver, and a witness:

[22] ‘Verily, you were oblivious of this: So [now] We have removed from you your covering, and so your sight on this day is acute’.

[23] And his companion will say, ‘This is what I have ready with me [as testimony]’:

[24] ‘Cast into Hell every obdurate disbeliever,

[25] hinderer of good, transgressor, skeptic,

[26] who has set up alongside God another god! Cast him then into the severe chastisement’.

[27] And his companion will say, ‘Our Lord! I did not make him a rebel, but he [himself] was in extreme error’.

[28] He will say, ‘Do not dispute in My presence, for I had already given you the threat.

[29] The word [that comes] from Me cannot be altered, and I am not unjust to servants’

[30] on the day when We will say to Hell, ‘Are you [now] full?’ and it will say: ‘Are there any more?’

[31] And Paradise will be brought near for the God-fearing, not far [anymore].

[32] ‘This is what you were promised — [it is] for every penitent one, who is mindful,

[33] who fears the Compassionate One [while He is] in the Unseen, and comes with a penitent heart’.

[34] ‘Enter it in peace! That is the day of immortality’.

[35] Therein they will have whatever they wish; and with Us there is yet more.

[36] And how many a generation We destroyed before them, who were mightier than these in prowess, and [who] then searched throughout the land [wondering]: is there any escape?

[37] Assuredly there is in that a reminder for him who has a heart, or gives ear in [full] witness.

[38] And verily We created the heavens and the earth, and all that is between them, in six days, and no weariness touched Us.

[39] So endure [patiently] what they say, and glorify with praise of your Lord before the rising of the sun

and before the sunset;

[40] and glorify Him at [some part of the] night and after prostrations.

[41] And listen on the day when the caller calls out from a place that is near.

[42] On the day when they hear the Call of truth; that is the day of coming forth.

[43] Indeed it is We Who give life and bring death, and to Us is the journey's end.

[44] On the day when the earth is split asunder from them, [they will come] hastening forth. That is an easy gathering for Us.

[45] We know best what they say, and you are not [to be] a coercer of them. So admonish by the Qur'ān those who fear My threat.

(Adh-Dhâriyât)

[1] By the scatterers that scatter

[2] and those that bear a burden

[3] and those that run with ease

[4] and those that apportion by command,

[5] assuredly what you are promised is true,

[6] and assuredly judgement will take place!

[7] And by the heaven with all its tracks,

[8] indeed you are of differing opinions.

[9] He is turned away therefrom who has deviated.

[10] Perish the conjecturers,

[11] who are in a stupor, heedless.

[12] They ask: 'When is the Day of Judgement?'

[13] On the day when they will be tormented in the Fire:

[14] 'Taste this torment of yours. This is what you sought to hasten on!'

[15] Truly the God-fearing will be amid gardens and springs,

[16] receiving what their Lord has given them, for indeed formerly they had been virtuous.

[17] Little of the night did they use to sleep,

[18] and at dawns they used to seek forgiveness,

[19] and there was a share in their wealth [assigned] for the beggar and the deprived.

[20] And in the earth there are signs for those who know with certainty,

[21] and in your souls. Will you not then perceive?

[22] And in the heaven is your provision, and [there is also] what you are promised.

[23] So by the Lord of the heaven and the earth, it is as assuredly true as [the fact] that you have [power of] speech.

[24] Has the story reached you of Abraham's honoured guests?

[25] When they entered upon him and said, 'Peace!' He said, 'Peace!' [These are] an unfamiliar folk.

[26] Then he went aside to his family and brought a fat calf;

[27] and he placed it near them saying, 'Will you not eat?'

[28] Then he conceived a fear of them. They said, 'Do not be afraid!' And they gave him good tidings of [the birth of] a knowledgeable boy.

[29] Then his wife came forward clamouring and smote her face, and said, 'A barren old woman!'

[30] They said, 'So has your Lord said. Indeed He is the Wise, the Knower'.

[31] He said, 'So what is your business, O you who have been sent [by God]?'

[32] They said, 'Lo! we have been sent to a guilty folk

[33] that we may unleash upon them stones of clay,

[34] marked by your Lord for [the destruction of] the prodigal'.

[35] So We brought forth those in them who were believers,

[36] but We did not find therein other than one house of those who had submitted [to God].

[37] And We left therein a sign for those who fear the painful chastisement.

[38] And [a sign too] in Moses when We sent him to Pharaoh with a clear warrant,

[39] but he turned away to his supports, saying, 'A sorcerer, or a madman!'

[40] So We seized him and his hosts and cast them into the waters, for he was blameworthy.

[41] And [also] in 'ād [was another sign], when We unleashed against them a barren wind.

- [42] It did not leave anything that it came upon without making it like decayed bones.
 [43] And [also] in Thamūd, when it was said to them, 'Enjoy [yourselves] for a while!'
 [44] Then they defied the command of their Lord; so the thunderbolt seized them as they were looking around.
 [45] So they were unable to rise up, nor were they victors.
 [46] And the people of Noah aforetime. Indeed they were an immoral lot.
 [47] And the heaven, We built it with might, and indeed We are powerful.
 [48] And the earth, We spread it out: what excellent Spreaders then!
 [49] And of all things We created pairs that perhaps you might remember.
 [50] So flee unto God. Truly I am a clear warner to you from Him.
 [51] And do not set up another god alongside God. Truly I am a clear warner to you from Him.
 [52] Thus there did not come to those who were before them any messenger but they said: 'A sorcerer, or a madman!'
 [53] Have they enjoined this upon one another? Nay, but they are an insolent folk.
 [54] So shun them, for you will not be reproached.
 [55] And remind for reminding truly benefits believers.
 [56] And I did not create the jinn and mankind except that they may worship Me.
 [57] I do not desire from them any provision, nor do I desire that they should feed Me.
 [58] Indeed it is God Who is the Provider, the Lord of Strength, the Firm.
 [59] And for those who have wronged, there will assuredly be a lot like the lot of their counterparts. So let them not ask Me to hasten on.
 [60] For woe to those who disbelieve, from that day of theirs which they are promised.

(At-Tûr)

- [1] By the Mount,
 [2] and an inscribed Book,
 [3] on an unrolled parchment.
 [4] By the [greatly] frequented House,
 [5] and the raised roof,
 [6] and the swarming sea:
 [7] lo! your Lord's chastisement will assuredly take place;
 [8] there is none that can avert it.
 [9] On the day when the heaven will heave with a great heaving,
 [10] and the mountains move with a great motion.
 [11] Woe then on that day to the deniers,
 [12] those who play around in vain talk;
 [13] the day when they will be thrust with a violent thrust into Hell:
 [14] 'This is the Fire which you used to deny!
 [15] Is this then sorcery or is it that you do not see?
 [16] Burn in it! And whether you endure or do not endure will be the same for you. You are only being requited for what you used to do'.
 [17] Truly the God-fearing will be amid gardens and bliss,
 [18] rejoicing in what their Lord has given them, and [that] their Lord has shielded them from the chastisement of Hell-fire.
 [19] 'Eat and drink in full enjoyment [as a reward] for what you used to do'.
 [20] [They will be] reclining on ranged couches, and We will wed them to beautiful houris.
 [21] And those who believed and whom We made to be followed by their descendants in faith, We will make their descendants join them, and We will not deprive them of anything of their deeds. Every man is subject to what he has earned.
 [22] And We will supply them with fruits and meat, such as they desire.
 [23] They will pass from one to another therein, a cup wherein is neither vain talk nor cause for sin.
 [24] And there will circulate from all around them youths of their own, as if they were hidden pearls.
 [25] And some among them will turn to one another, questioning each other.
 [26] They say: 'Truly, before, amid our families, we used to be ever anxious;

[27] but God showed us favour and shielded us from the piercing chastisement,
 [28] indeed before we used to call on Him. Verily He is the Benign, the Merciful.
 [29] So remind. For by the grace of your Lord you are neither soothsayer nor madman.
 [30] Or do they say: 'A poet, for whom we may await the accidents of fate?'
 [31] Say: 'Await! For I too will be with you awaiting'.
 [32] Or do their faculties of understanding prompt them to [say] this? Or are they a rebellious lot?
 [33] Or do they say, 'He has improvised it?' Rather they do not believe.
 [34] Then let them bring a discourse like it, if they are truthful.
 [35] Or were they created out of nothing? Or are they the creators?
 [36] Or did they create the heavens and the earth? Nay, but they are not certain.
 [37] Or do they possess the treasures of your Lord? Or are they the ones in control?
 [38] Or do they have a ladder, whereby they eavesdrop? Then let their eavesdropper produce a manifest warrant.
 [39] Or does He have daughters, whereas you have sons?
 [40] Or are you asking them for a fee so that they are weighed down with debt?
 [41] Or do they have [access to] the Unseen so that they can write it down?
 [42] Or do they desire to outmanoeuvre? But those who disbelieve, they are the outmanoeuvred ones!
 [43] Or do they have a god other than God? Glory be to God [exalted is He] above any partners that they may ascribe!
 [44] And if they were to see a fragment of the heaven falling, they would say: 'A heap of clouds!'
 [45] So leave them until they encounter that day of theirs in which they will be thunderstruck,
 [46] the day when their guile will avail them nothing and they will not be helped.
 [47] And assuredly for those who do wrong, there is a chastisement beyond that, but most of them do not know.
 [48] And submit patiently to the judgement of your Lord, for surely you fare before Our eyes. And glorify with praise of your Lord when you rise,
 [49] and glorify Him at night and at the receding of the stars.

(An-Najm)

[1] By the Star when it sets,
 [2] your companion has neither gone astray, nor has he erred;
 [3] nor does he speak out of [his own] desire.
 [4] It is but a revelation that is revealed,
 [5] taught to him by one of awesome power,
 [6] possessed of vigour; and he stood upright,
 [7] when he was on the highest horizon.
 [8] Then he drew near and drew closer still,
 [9] until he was within the length of two bows away or [even] nearer,
 [10] whereat He revealed to His servant what he revealed.
 [11] The heart did not deny what he saw.
 [12] Will you then dispute with him concerning what he saw?
 [13] And verily he saw him another time,
 [14] by the Lote-tree of the Ultimate Boundary,
 [15] near which is the Garden of the Retreat,
 [16] when there shrouded the Lote-tree that which shrouded [it],
 [17] The eye did not swerve, nor did it go beyond [the bounds].
 [18] Verily he saw some of the greatest signs of his Lord.
 [19] Have you considered al-Lāt and al-'Uzzā,
 [20] and Manāt, the third, the other?
 [21] Are you to have males, and He females?
 [22] That, then, would indeed be an unfair division!
 [23] These are nothing but names which you have named, you and your fathers. God has not revealed any warrant for them. They follow nothing but conjecture and that which [ignoble] souls desire, even though guidance has already come to them from their Lord.

[24] Or shall man have whatever he wishes for?
 [25] Yet to God belong the Hereafter and the former [life].
 [26] And how many an angel there is in the heavens whose intercession cannot avail in any way except after God gives permission for whomever He wills, and He is satisfied.
 [27] Truly those who do not believe in the Hereafter give the angels the names of females.
 [28] But they do not have any knowledge thereof. They follow nothing but conjecture, and indeed conjecture can never substitute for the truth.
 [29] So shun him who turns away from Our Remembrance, and desires nothing but the life of this world.
 [30] That is the full extent of their knowledge. Truly your Lord knows best those who have strayed from His way, and He knows best those who are [rightly] guided.
 [31] And to God belongs whatever is in the heavens and whatever is in the earth that He may requite those who do evil for what they have done, and reward those who are virtuous with the best [reward].
 [32] Those who avoid grave sins and abominations, excepting lesser offences. Truly your Lord is of vast forgiveness. He knows you best [from the time] when He produced you from the earth, and when you were hidden [fetuses] in the bellies of your mothers. So do not claim purity for yourselves. He knows best those who are God-fearing.
 [33] Did you see him who turned away,
 [34] and gave a little, and was then grudging?
 [35] Does he possess knowledge of the Unseen so that he sees?
 [36] Or has he not been informed of what is in the scrolls of Moses,
 [37] and Abraham who fulfilled [his summons]
 [38] that no burdened soul shall bear the burden of another,
 [39] and that man shall have only what he [himself] strives for,
 [40] and that his endeavour will be seen,
 [41] then he will be rewarded for it with the fullest reward,
 [42] and that the ultimate end is toward your Lord,
 [43] and that it is He Who makes to laugh and makes to weep,
 [44] and that it is He Who brings death and gives life,
 [45] and that He [Himself] creates the two spouses, the male and the female,
 [46] from a drop [of semen] once it is emitted,
 [47] and that with Him rests the second genesis,
 [48] and that it is He Who enriches and grants possessions,
 [49] and that it is He Who is the Lord of Sirius,
 [50] and that He destroyed former `ād
 [51] and Thamūd sparing not;
 [52] and the people of Noah before that; indeed they were more unjust and more insolent;
 [53] and the Deviant [cities] He overturned
 [54] so that there covered them that which covered [them].
 [55] Then which of the bounties of your Lord do you dispute?
 [56] This is a warner [in the tradition] of the warners of old.
 [57] The Impending [Hour] is imminent.
 [58] None besides God can disclose it.
 [59] Do you then marvel at this discourse,
 [60] and laugh and not weep,
 [61] while you remain oblivious?
 [62] So prostrate to God and worship Him

(Al-Qamar)

[1] The Hour has drawn near and the moon has split.
 [2] And if they see a sign, they turn away and say: 'A powerful sorcery!'
 [3] And they denied and followed their own desires, and every matter will be settled.
 [4] And verily there has come to them such tidings as contain a deterrent,
 [5] wisdom [that is] far-reaching; but warnings are of no avail.
 [6] So turn away from them! On the day when the Summoner summons to an awful thing;

[7] with their downcast looks they will emerge from the graves as though they were scattered locusts,
[8] scrambling toward the Summoner. The disbelievers will say: 'This is a hard day!'
[9] The people of Noah denied before them. Thus they denied Our servant and said, 'A madman!', and he was reviled.
[10] And so he invoked his Lord, [saying,] 'I have been overcome, so help [me]!'
[11] Then We opened the gates of the heaven with torrential waters,
[12] and We made the earth burst forth with springs and the waters met for a purpose that was preordained.
[13] And We bore him on one, [made] of planks and nails,
[14] sailing before Our eyes, as retaliation for [the sake of] him who was rejected.
[15] And verily We left it as a sign. So is there anyone who will remember?
[16] How [dreadful] then were My chastisement and My warnings?
[17] And verily We have made the Qur'ān easy to remember. So is there anyone who remember?
[18] 'ād denied. How then were My chastisement and My warnings?
[19] Indeed We unleashed upon them a clamorous wind on a day of prolonged ill fortune,
[20] tearing people away, as if they were trunks of uprooted palm-trees.
[21] How then were My chastisement and My warnings?
[22] And verily We have made the Qur'ān easy to remember. So is there anyone who will remember?
[23] Thamūd denied the warnings,
[24] and they said, 'Is it a mortal alone among us that we are to follow? Then indeed we would be in error and insanity!
[25] Has the Reminder been cast upon him [alone] from among us? Nay, but he is a conceited liar.
[26] 'They will know tomorrow who is the conceited liar.
[27] Lo! We are sending the She-camel as a trial for them. So watch them and remain patient.
[28] And inform them that the water is to be divided between them, every drinking will be attended'.
[29] But they called their companion so he took and he hamstrung [her].
[30] How then were My chastisement and My warnings?
[31] Indeed We unleashed upon them a single Cry, and they became like the chaff of a corral builder.
[32] And verily We have made the Qur'ān easy to remember. So is there anyone who will remember?
[33] The people of Lot denied the warnings.
[34] Indeed We unleashed upon them a squall of pebbles, [all] except the family of Lot whom We delivered at dawn
[35] as a grace from Us. So do We requite him who gives thanks.
[36] And verily he had warned them of Our strike, but they disputed the warnings.
[37] And they had even solicited of him his guests. So We blotted out their eyes. 'So taste [now] My chastisement and My warnings'.
[38] And verily there greeted them in the early morning an abiding chastisement.
[39] 'So taste [now] My chastisement and My warnings!'
[40] And verily We have made the Qur'ān easy to remember. So is there anyone who will remember?
[41] And verily there came to Pharaoh's folk the warnings.
[42] They denied Our signs, all of them. So We seized them with the seizing of One [Who is] Mighty, Omnipotent.
[43] Are your disbelievers better than those? Or have you [been granted] some immunity in the Scriptures?
[44] Or do they say: 'We are a host that will be helped to victory?'
[45] The host will [truly] be routed and turn its back [to flee].
[46] Nay, but the Hour is their tryst, and the Hour will be more calamitous and more bitter.
[47] Indeed the guilty are in error and in a blazing fire.
[48] The day when they are dragged into the Fire on their faces: 'Taste [now] the touch of Saqar'.
[49] Truly everything have We created in a measure.
[50] And Our command is but a single word, like the twinkling of an eye.
[51] And verily We have destroyed the likes of you. So is there anyone who will remember?
[52] And everything they have done is in the scrolls,
[53] and every small and great [thing] is inscribed.
[54] Assuredly the God-fearing will be amid gardens and rivers

[55] in an abode of truth, before a King [Who is] Omnipotent.

(Ar-Rahmân)

- [1] The Compassionate One
- [2] has taught the Qur'ân.
- [3] He created man,
- [4] teaching him the [coherent] speech.
- [5] The sun and the moon follow a reckoning,
- [6] and the grass and the trees prostrate.
- [7] And He has raised the heaven and set up the balance,
- [8] [declaring] that you should not contravene with regard to the balance.
- [9] And observe the weights with justice and do not skimp the balance.
- [10] And the earth, He placed it for [all] creatures.
- [11] In it are fruits and date-palms with sheaths,
- [12] and grain with husk, and fragrant herb.
- [13] So which of your Lord's favours will you deny?
- [14] He created man of dry clay resembling the potter's,
- [15] and He created the jânn of a smokeless flame of fire.
- [16] So which of your Lord's favours will you deny?
- [17] Lord of the two Easts, and Lord of the two Wests.
- [18] So which of your Lord's favours will you deny?
- [19] He has loosed the two waters; [and so] they meet.
- [20] Between them there is a barrier. They do not overstep.
- [21] So which of your Lord's favours will you deny?
- [22] From [both of] them is brought forth the pearl and the coral.
- [23] So which of your Lord's favours will you deny?
- [24] His are the crafted ships [that sail] in the sea [appearing] like landmarks.
- [25] So which of your Lord's favours will you deny?
- [26] Everyone who is on it will perish;
- [27] yet there will remain the countenance of your Lord, [the countenance] of majesty and munificence.
- [28] So which of your Lord's favours will you deny?
- [29] All that is in the heavens and the earth implore Him. Every day He is upon some matter.
- [30] So which of your Lord's favours will you deny?
- [31] We will attend to you, O you two heavy ones!
- [32] So which of your Lord's favours will you deny?
- [33] O company of jinn and humans, if you are able to pass through the confines of the heavens and the earth, then pass through! You will not pass through except with a sanction.
- [34] So which of your Lord's favours will you deny?
- [35] Against you will be unleashed a heat of fire and a flash of brass, and you will not be able to seek help.
- [36] So which of your Lord's favours will you deny?
- [37] And when the heaven is split open, and it turns crimson like tanned leather.
- [38] So which of your Lord's favours will you deny?
- [39] Thus on that day no man will be questioned about his sin, nor any jinn.
- [40] So which of your Lord's favours will you deny?
- [41] The guilty will be recognised by their mark; so they will be seized by the forelocks and the feet.
- [42] So which of your Lord's favours will you deny?
- [43] 'This is Hell which the guilty [were wont to] deny!'
- [44] They shall pass round between it and boiling hot water.
- [45] So which of your Lord's favours will you deny?
- [46] But for those who feared the station of their Lord, there will be two gardens.
- [47] So which of your Lord's favours will you deny?
- [48] Both with [abundant] branches.
- [49] So which of your Lord's favours will you deny?
- [50] In both of them there are two flowing springs.

- [51] So which of your Lord's favours will you deny?
 [52] In both of them, of every fruit there are two kinds.
 [53] So which of your Lord's favours will you deny?
 [54] [They will be] reclining upon couches lined with [heavy] silk brocade. And the fruits of both
 [55] So which of your Lord's favours will you deny?
 [56] In them are maidens of restrained glances, [maidens] who have not been touched by any man or jinn before them.
 [57] So which of your Lord's favours will you deny?
 [58] It is as though they are rubies and pearls.
 [59] So which of your Lord's favours will you deny?
 [60] Is the reward of goodness anything but goodness?
 [61] So which of your Lord's favours will you deny?
 [62] And beside these there will be two [other] gardens.
 [63] So which of your Lord's favours will you deny?
 [64] Deep green.
 [65] So which of your Lord's favours will you deny?
 [66] In both of them will be two gushing fountains.
 [67] So which of your Lord's favours will you deny?
 [68] In both of them will be fruits and date-palms and pomegranates.
 [69] So which of your Lord's favours will you deny?
 [70] In them are maidens [who are] good, beautiful
 [71] So which of your Lord's favours will you deny?
 [72] Houris secluded in pavilions.
 [73] So which of your Lord's favours will you deny?
 [74] Untouched by any man before them or jinn.
 [75] So which of your Lord's favours will you deny?
 [76] Reclining upon green cushions and lovely druggets.
 [77] So which of your Lord's favours will you deny?
 [78] Blessed be the Name of your Lord, He of Majesty and Munificence.

(Al-Wâqi'ah)

- [1] When the [imminent] Event comes to pass,
 [2] there will be no denying its coming to pass,
 [3] [it will be] abasing [some], exalting [others].
 [4] When the earth is shaken with a violent shock,
 [5] and the mountains are pulverised to [tiny] pieces,
 [6] so that they become a scattered dust,
 [7] and you will be three kinds:
 [8] Those of the right [hand] — what of those of the right [hand]?
 [9] And those of the left [hand] — what of those of the left [hand]?
 [10] And the foremost, the foremost:
 [11] they are the ones brought near [to God],
 [12] in the Gardens of Bliss,
 [13] a multitude from the former [generations],
 [14] and a few from the later ones
 [15] [will be] upon encrusted couches,
 [16] reclining on them, face to face.
 [17] They will be waited on by immortal youths
 [18] with goblets and ewers and a cup from a flowing spring,
 [19] wherefrom they suffer no headache nor any stupefaction,
 [20] and such fruits as they prefer,
 [21] and such flesh of fowls as they desire,
 [22] and houris with wide eyes
 [23] resembling hidden pearls,

[24] a reward for what they used to do.
 [25] They will not hear therein any vain talk or any sinful words,
 [26] but only the saying, 'Peace!' 'Peace!'
 [27] And those of the right [hand] — what of those of the right [hand]?
 [28] Amid thornless lote-trees
 [29] and clustered plantains,
 [30] and extended shade,
 [31] and cascading water,
 [32] and abundant fruit,
 [33] neither unavailable, nor forbidden,
 [34] and mattresses [that are] raised.
 [35] Verily We have created them with an [unmediated] creation,
 [36] and made them virgins,
 [37] amorous, of equal age,
 [38] for those of the right [hand]:
 [39] A multitude from the former [generations],
 [40] and a multitude of the later ones.
 [41] And those of the left [hand] — what of those of the left [hand]?
 [42] Amid a scorching wind and scalding water,
 [43] and the shade of pitch-black smoke,
 [44] neither cool nor pleasant.
 [45] Indeed before that they used to live at ease,
 [46] and they used to persist in the great sin.
 [47] And they used to say, 'What! When we are dead and have become dust and bones, shall we indeed be resurrected?
 [48] What! And our forefathers too?'
 [49] Say: 'Truly the former and the later [generations]
 [50] will be gathered for the tryst of a known day.
 [51] Then indeed you, the erring, the deniers,
 [52] will assuredly eat from a Zaqqūm tree
 [53] and fill therewith your bellies,
 [54] and drink on top of that boiling water,
 [55] drinking like the drinking of thirsty camels'.
 [56] This will be the hospitality for them on the Day of Judgement.
 [57] We created you. Will you not then affirm [this] truth?
 [58] Have you considered the sperm that you emit?
 [59] Is it you who create it, or are We the Creators?
 [60] We have ordained death among you, and We are not to be outmanoeuvred from
 [61] replacing [you with] your likes and making you in what you do not know.
 [62] For verily you have known the first creation, why then will you not remember?
 [63] Have you considered what you sow?
 [64] Is it you who make it grow, or are We the Grower?
 [65] If We will, We could surely turn it into chaff, and you would remain bemused:
 [66] 'We have indeed suffered loss!
 [67] Nay, but we are deprived!'
 [68] Have you considered the water you drink?
 [69] Is it you who cause it to come down from the [rain] clouds or are We the Causer of its coming down?
 [70] If We willed, We could make it bitter — why then will you not give thanks?
 [71] Have you considered the fire that you kindle?
 [72] Was it you who created the tree thereof or were We the Creator?
 [73] We made it a reminder and a boon for the desert-travellers.
 [74] So glorify the Name of your Lord, the Tremendous.
 [75] Nay, I swear by the setting-places of the stars!
 [76] And indeed it is a tremendous oath, if you only knew.

[77] This is indeed a noble Qur'ān,
 [78] in a Book guarded
 [79] which none touch except the purified,
 [80] a revelation by the Lord of the Worlds.
 [81] Do you then belittle this discourse?
 [82] And for your livelihood you offer your denial?
 [83] Why then, when it reaches the [dying person's] throat
 [84] and you are at that moment looking,
 [85] and We are nearer to him than you are, but you do not perceive —
 [86] why then, if you are not going to face a reckoning,
 [87] do you not bring it back, if you are truthful?
 [88] Thus if he be of those brought near,
 [89] then repose, and a goodly provision, and a garden of Bliss.
 [90] And if he be of those of the right [hand],
 [91] then 'Peace be to you', [a greeting] from those of the right [hand].
 [92] But if he be of the deniers, the erring,
 [93] then a welcome of boiling water,
 [94] and a roasting in Hell-fire.
 [95] This indeed is the certain truth.
 [96] So glorify the Name of your Lord, the Tremendous.

(Al-Hadīd)

[1] All that is in the heavens and the earth glorifies God; and He is the Mighty, the Wise.
 [2] To Him belongs the kingdom of the heavens and the earth; He gives life and He brings death, and He has power over all things.
 [3] He is the First and the Last, and the Manifest and the Hidden and He has knowledge of all things.
 [4] It is He Who created the heavens and the earth in six days, then presided upon the Throne. He knows what enters the earth, and what issues from it, and what comes down from the heaven. And He is with you wherever you may be; and God is Seer of what you do.
 [5] To Him belongs the kingdom of the heavens and the earth, and to Him [all] matters are returned.
 [6] He makes the night pass into the day, and makes the day pass into the night. And He is Knower of what is in the breasts.
 [7] Believe in God and His Messenger, and expend out of that over which He has made you successors. For those of you who believe and expend will have a great reward.
 [8] And why should you not believe in God when the Messenger is calling you to believe in your Lord, and a pledge has been taken from you if you are believers?
 [9] It is He Who sends down upon His servant clear signs that He may bring you forth from the darkness to the light. For truly God is Kind, Merciful to you.
 [10] And why should you not expend in the way of God when to God belongs the heritage of the heavens and the earth. Not equal [to the rest of you] are those of you who expended and fought before the victory. Such are greater in rank than those who expended and fought afterwards. Yet to each God has promised the best reward. And God is Aware of what you do.
 [11] Who is it that will lend God a goodly loan so that He may multiply it for him, and [so that] there may be for him a generous reward.
 [12] The day when you will see the believing men and believing women with their light shining forth before them and on their right: 'Good tidings for you on this day: Gardens underneath which rivers flow, wherein you will abide. That is the great success'.
 [13] The day when the hypocrites, men and women, will say to those who believe, 'Look at us that we may glean something of your light!' It will be said: 'Step back and seek light!' Then there will be set up between them a wall with a gate, the inner side of which contains mercy, and the outer side of which faces toward the chastisement.
 [14] They will call out to them, 'Did we not use to be with you?' They will say, 'Yes, indeed! But you caused your souls to fall into temptation, and you awaited, and you doubted, and [false] hopes deceived you until God's ordinance came; and the Deceiver deceived you concerning God.

- [15] So on this day no ransom will be taken from you nor from those who disbelieved. Your abode will be the Fire: it will be your guardian, and an evil destination!
- [16] Is it not time for those who believe that their hearts should be humbled to the remembrance of God and [to] what has been revealed of the truth, and that they should not be like those who were given the Scripture before? For the stretch of time was too long for them and so their hearts became hardened, and many of them are immoral.
- [17] Know that God revives the earth after its death. We have certainly made clear for you the signs that perhaps you may understand.
- [18] Indeed men who give voluntary alms and women who give voluntary alms and [those of them] who have lent God a goodly loan, it will be multiplied for them and they will have a generous reward.
- [19] And those who believe in God and His messengers — they are the truthful, and the witnesses with their Lord; they will have their reward and their light. But those who disbelieve and deny Our signs, they will be the inhabitants of Hell-fire.
- [20] Know that the life of this world is merely play and diversion and glitter, and mutual vainglory in respect of wealth and children; as the likeness of rain whose vegetation the disbelievers admire; [but] then it withers, and you see it turn yellow, then it becomes chaff. And in the Hereafter there is a severe chastisement and forgiveness from God and beatitude; and the life of this world is but the comfort of delusion.
- [21] Vie with one another for forgiveness from your Lord and a garden the breadth of which is as the breadth of the heaven and the earth, prepared for those who believe in God and His messengers. That is the bounty of God, which He gives to whomever He will, and God is [dispenser] of tremendous bounty.
- [22] No affliction befalls in the earth, or in yourselves, but it is in a Book before We bring it about — that is indeed easy for God,
- [23] so that you may not grieve for what escapes you, nor exult at what He has given you. For God does not like any swaggering braggart;
- [24] such as are niggardly and bid people to be niggardly. And whoever turns away, still God, He is indeed the Independent, the Praiser.
- [25] We have verily sent Our messengers with clear signs, and We revealed with them the Scripture and the Balance, so that mankind may uphold justice. And We sent down iron, wherein is great might, and [many] uses for mankind, and so that God may know those who help Him and His messengers through the Unseen. Assuredly God is Strong, Mighty.
- [26] And verily We sent Noah and Abraham and We ordained among their seed prophethood and the Scripture; and some of them are [rightly] guided, and many of them are immoral.
- [27] Then We sent to follow in their footsteps Our messengers, and We sent to follow, Jesus son of Mary, and We gave him the Gospel, and We placed in the hearts of those who followed him kindness and mercy. But [as for] monasticism, they invented it — We had not prescribed it for them — only seeking God's beatitude. Yet they did not observe it with due observance. So We gave those of them who believed their reward; but many of them are immoral.
- [28] O you who believe, fear God and believe in His Messenger, and He will give you a twofold portion of His mercy; and He will assign for you a light by which you will walk and forgive you; for God is Forgiving, Merciful;
- [29] So that the People of the Scripture may know that they have no power over anything of God's bounty, and that [all] bounty is in God's hand; He gives it to whomever He will; and God is [dispenser] of tremendous bounty.

(Al-Mujâdilah)

- [1] God has certainly heard the words of her who disputes with you concerning her husband and complains to God. And God hears your conversation. Assuredly God is Hearer, Seer.
- [2] Those of you who repudiate their wives by zihār, they are not their mothers; their mothers are only those who gave birth to them, and indeed they utter indecent words and a calumny. Yet assuredly God is Pardoning, Forgiving.
- [3] And those who repudiate their wives by zihār and then go back on what they have said, then [the penalty for them is] the setting free of a slave before they touch one another. By this you are being admonished; and God is Aware of what you do.
- [4] And he who cannot find [the wherewithal], then [his redemption shall be] the fasting of two successive

months before they touch one another. And if he is unable, then [the redemption shall be] the feeding of sixty needy persons. This, so that you may believe in God and His Messenger. And these are God's bounds; and for the rejecters there is a painful chastisement.

[5] Indeed those who oppose God and His Messenger will be abased, just as those before them were abased. And verily We have revealed clear signs, and for those who disbelieve there is a humiliating chastisement.

[6] The day when God will raise them all together, He will then inform them of what they did. God has kept count of it, while they forgot it. And God is Witness to all things.

[7] Have you not seen that God knows all that is in the heavens and all that is in the earth? Not secret conversation of three takes place but He is their fourth [companion], nor of five but He is their sixth, nor of fewer than that or more but He is with them wherever they may be. Then He will inform them of what they did, on the Day of Resurrection. Assuredly God has knowledge of all things.

[8] Have you not seen those who were forbidden from conversing in secret [but] then returned to that they had been forbidden, and [all the while] hold secret conversations [tainted] with sin and [plans for] enmity and disobedience to the Messenger? And [who] when they come to you, they greet you with that with which God never greeted you and they say within themselves, 'Why does God not chastise us for what we say?' Hell will suffice them! In it they will be made to burn — and [what] an evil journey's end!

[9] O you who believe, if you do talk in secret, then do not talk in secret sinfully and in enmity and disobedience to the Messenger, but talk secretly in piety and fear of God. And fear God to Whom you will be gathered.

[10] Secret conversations are of [the work of] Satan that those who believe may end up grieving; but he cannot harm them in any way, except God's leave. And in God let the believers put [all] their trust.

[11] O you who believe, when it is said to you, 'Make room' during the assembly, then make room; God will make room for you. And when it is said, 'Rise up', God will raise those of you who have faith and those who have been given knowledge by degrees. And God is Aware of what you do.

[12] O you who believe, when you converse in secret with the Messenger, offer some voluntary alms before your secret talk. That is better for you and purer. But if you find nothing, then God is indeed Forgiving, Merciful.

[13] Do you fear to offer [voluntary] alms before your secret talks. So, as you did not do this, and God relented to you, maintain prayer and pay the alms and obey God and His Messenger. For God is Aware of what you do.

[14] Have you not regarded those who fraternise with a folk at whom God is wrathful? They neither belong with you, nor with them, and they swear falsely, while they know.

[15] God has prepared for them a severe chastisement. Evil indeed is that which they [are wont to] do.

[16] They have taken their oaths as a shield, and so they bar from the way of God. So for them there will be a humiliating chastisement.

[17] Neither their possessions nor their children will avail them in any way against God. Those — they are the inhabitants of the Fire, wherein they will abide.

[18] The day when God will raise them all together, whereupon they will swear to Him, just as they swear to you [now], and suppose that they are [standing] on something. Yet assuredly it is they who are the liars!

[19] Satan has prevailed upon them, and so he has caused them to forget the remembrance of God. Those are Satan's confederates. Yet it is indeed Satan's confederates who are the losers!

[20] Indeed those who oppose God and His Messenger — they will be among the most abased.

[21] God has inscribed: 'I shall assuredly prevail, I and My messengers'. Truly God is Strong, Mighty.

[22] You will not find a people who believe in God and the Last Day loving those who oppose God and His Messenger, even though they were their fathers or their sons or their brothers or their clan. [For] those He has inscribed faith upon their hearts and reinforced them with a spirit from Him, and He will admit them into gardens underneath which rivers flow, wherein they will abide, God being pleased with them, and they being pleased with Him. Those [they] are God's confederates. Assuredly it is God's confederates who are the successful.

(Al-Hashr)

[1] All that is in the heavens and all that is in the earth glorifies God. And He is the Mighty, the Wise.

[2] It is He Who expelled those who disbelieved of the People of the Scripture from their homelands at the first exile. You did not think that they would go forth, and they thought that they would be protected by

their fortresses from God. But God came at them from whence they had not reckoned, and He cast terror into their hearts, destroying [as they did] their houses with their own hands and the hands of the believers. So take heed, O you who have eyes!

[3] And had God not prescribed banishment for them, He would have chastised them in this world, and in the Hereafter there is for them the chastisement of the Fire.

[4] That is because they defied God and His Messenger; and whoever defies God, indeed God is severe in retribution.

[5] Whatever palm-trees you cut down or left standing on their roots, it was by God's leave, and in order that He might disgrace those who are immoral.

[6] And whatever spoils God has given to His Messenger from these, you did not spur for it any horses or camels, but God gives His messengers sway over whomever He will, and God has power over all things.

[7] Whatever spoils God has given to His Messenger from the people of the towns, belong to God and to the Messenger and to the near of kin, and the orphans, and the needy, and the traveller, so that these do not become a thing circulating between the rich among you. And whatever the Messenger gives you, take it; and whatever he forbids you, abstain [from it]. And fear God. Surely God is severe in retribution.

[8] [At] the poor Emigrants who have been driven away from their homes and their possessions that they should seek bounty from God and beatitude and help God and His Messenger? Those — they are the sincere.

[9] And those who had settled in the hometown, and [had abided] in faith before them, love those who have emigrated to them, and do not find in their breasts any need of that which those [others] have been given, but prefer [others] to themselves, though they be in poverty. And whoever is saved from the avarice of his own soul, those — they are the successful.

[10] And those who will come after them say, 'Our Lord, forgive us and our brethren who preceded us in [embracing] the faith, and do not place any rancour in our hearts toward those who believe. Our Lord, You are indeed Kind, Merciful!'

[11] Have you not considered the hypocrites who say to their brethren who disbelieve from among the People of the Scripture: 'If you are expelled, we will assuredly go forth with you, and we will never obey anyone against you. And if you are fought against, we will certainly help you'. And God bears witness that they are truly liars.

[12] [For] indeed if they are expelled, they would not go forth with them, and if they are fought against, they would not help them. And even if they were to help them, they would surely turn their backs [to flee], then they would not be helped.

[13] You indeed arouse greater awe in their hearts than God. That is because they are a people who do not comprehend.

[14] They will not fight against you together, except in fortified towns or from behind some wall. Their might is great among themselves. You [would] suppose them to be all together, but their hearts are disunited. That is because they are a people who have no sense;

[15] as the likeness of those who, recently before them tasted the evil consequences of their conduct. And for them there will be a painful chastisement.

[16] Like Satan when he says to man, 'Disbelieve!'; so that when he [man] disbelieves, he says, 'Lo! I am absolved of you. Indeed I fear God, the Lord of the Worlds'.

[17] So the sequel for both will be that they are in the Fire, therein abiding. And that is the requital of the evildoers.

[18] O you who believe, fear God and let every soul consider what it has sent ahead for tomorrow. And fear God. God is indeed Aware of what you do.

[19] And do not be like those who forget God, so that He makes them forget their own souls. Those — they are the immoral.

[20] Not equal are the inhabitants of the Fire and the inhabitants of Paradise. It is the inhabitants of Paradise who are the winners.

[21] Had We sent down this Qur'ān upon a mountain, you would have surely seen it humbled, rent asunder by the fear of God. And such similitudes do We strike for mankind, that perhaps they may reflect.

[22] He is God, than Whom there is no other god, Knower of the unseen and the visible. He is the Compassionate, the Merciful.

[23] He is God, than Whom there is no other god, the King, the Holy, the Peace, the Securer, the Guardian, the Mighty, the Compeller, the Exalted. Glorified be God above what partners they ascribe!

[24] He is God, the Creator, the Maker, the Shaper. To Him belong the Most Beautiful Names. All that is in the heavens and the earth glorify Him, and He is the Mighty, the Wise.

(Al-Mumtahanah)

[1] O you who believe, do not take My enemy and your enemy for friends. You offer them affection when verily they have disbelieved in the truth that has come to you, expelling the Messenger and you because you believe in God, your Lord. If you have gone forth to struggle in My way and to seek My pleasure.... You secretly harbour affection for them, when I know well what you hide and what you proclaim. And whoever among you does that has verily strayed from the right way.

[2] If they were to prevail over you, they would be your enemies, and would stretch out against you their hands and their tongues with evil [intent]; and they long for you to disbelieve.

[3] Your relatives and your children will not avail you. On the Day of Resurrection you will be separated. And God is Seer of what you do.

[4] Verily there is for you a good example in [the person of] Abraham, and those who were with him, when they said to their people, 'We are indeed innocent of you and of what you worship besides God. We repudiate you, and between us and you there has arisen enmity and hate forever until you [come to] believe in God alone', except for Abraham's saying to his father, 'I shall ask forgiveness for you, but I cannot avail you anything against God'. 'Our Lord, in You we put our trust, and to You we turn [penitently], and to You is the journeying.

[5] Our Lord, do not make us a cause of beguilement for those who disbelieve, and forgive us. Our Lord, You are indeed the Mighty, the Wise'.

[6] Verily there is for you in them a good example, for those [of you] who anticipate God and the Last Day. And whoever turns away, [should know that] God is the Independent, the Worthy of Praise.

[7] It may be that God will bring about between you and those of them with whom you are at enmity, affection. For God is Powerful, and God is Forgiving, Merciful.

[8] God does not forbid you in regard to those who did not wage war against you on account of religion and did not expel you from your homes, that you should treat them kindly and deal with them justly. Assuredly God loves the just.

[9] God only forbids you in regard to those who waged war against you on account of religion and expelled you from your homes and supported [others] in your expulsion, that you should make friends with them. And whoever makes friends with them, those — they are the wrongdoers.

[10] O you who believe, when believing women come to you, emigrating, test them. God knows best [the state of] their faith. Then, if you know them to be believers, do not send them back to the disbelievers. They [the women] are not lawful for them, nor are they [the disbelievers] lawful for them. And give them what they have expended. And you would not be at fault if you marry them, when you have given them their dowries. And do not hold on to the [conjugal] ties of disbelieving women, and ask for [the return of] what you have expended. And let them ask for what they have expended. That is God's judgement. He judges between you, and God is Knower, Wise.

[11] And if you lose any of your wives to the disbelievers, and so you retaliate, then give those whose wives have gone, the like of what they have expended. And fear God in Whom you believe.

[12] O Prophet, if believing women come to you, pledging allegiance to you that they will not ascribe anything as partner to God, and that they will not steal, nor commit adultery, nor slay their children, nor bring any lie that they have invented [originating] between their hands and their legs, nor disobey you in what is decent, then accept their allegiance and ask God to forgive them; surely God is Forgiving, Merciful.

[13] O you who believe, do not befriend a people against whom God is wrathful. They have truly despaired of the Hereafter, just as the disbelievers have despaired of those who are in the tombs.

(As-Saff)

[1] All that is in the heavens and all that is in the earth glorifies God, and He is the Mighty, the Wise.

[2] O you who believe, why do you say what you do not do?

[3] It is greatly loathsome to God that you say what you do not do.

[4] Indeed God loves those who fight for His cause in ranks, as if they were a solid structure.

[5] And when Moses said to his people, 'O my people, why do you harm me, when certainly you know that I am the messenger of God to you?' So when they deviated, God caused their hearts to deviate: and God does not guide the immoral folk.

[6] And when Jesus son of Mary said, 'O Children of Israel I am indeed God's messenger to you, confirming what is before me of the Torah and bringing good tidings of a messenger who will come after me, whose name is Ahmad'. Yet when he brought them, they said, 'This is manifest sorcery!'

[7] And who does greater wrong than he who invents lies against God, when he is [actually] being summoned to submission [to God]? And God does not guide the wrongdoing folk.

[8] They desire to extinguish the light of God with their mouths, but God will perfect His light, though the disbelievers be averse.

[9] It is He Who has sent His Messenger with the guidance and the religion of truth, that He may make it prevail over all [other] religions, though the disbelievers be averse.

[10] O you who believe, shall I show you a commerce that will deliver you from a painful chastisement?

[11] You should believe in God and His Messenger and struggle for the cause of God with your possessions and your lives. That is better for you, should you know.

[12] He will [then] forgive you your sins and admit you into gardens underneath which rivers flow and pleasant dwellings in the Gardens of Eden. That is the supreme triumph.

[13] And, another which you love: help from God and a victory near at hand. And give good tidings to the believers.

[14] O you who believe, be helpers of God, just as said Jesus son of Mary to the disciples, 'Who will be my helpers unto God?' The disciples said, 'We will be God's helpers!' So a group of the Children of Israel believed, while a group disbelieved. Then We strengthened those who believed against their enemy, and so they became the triumphant.

(Al-Jumu'ah)

[1] All that is the heavens and all that is in the earth glorifies God, the King, the Holy, the Mighty, the Wise.

[2] It is He Who sent to the unlettered [folk] a messenger from among them to recite to them His signs, and to purify them, and to teach them the Book and wisdom, though indeed before that they had been in manifest error.

[3] And [to] others from among them, who have not yet joined them; and He is the Mighty, the Wise.

[4] That is the bounty of God, which He gives to whom He will and God is [dispenser] of tremendous bounty.

[5] The likeness of those who were entrusted with the Torah then failed to uphold it is as the likeness of an ass carrying books. Evil is the likeness of the people who deny God's signs. And God does not guide the evildoing folk.

[6] Say: 'O you of Jewry, if you claim that you are the [favoured] friends of God, to the exclusion of other people, then long for death, if you are truthful'.

[7] But they will never long for it, because of what their hands have sent ahead; and God is Knower of the evildoers.

[8] Say: 'Assuredly the death from which you flee will indeed encounter you; then you will be returned to the Knower of the Unseen and the visible, and He will inform you of what you used to do'.

[9] O you who believe, when the call for prayer is made on Friday, hasten to the remembrance of God, and leave aside [all] commerce. That is better for you, should you know.

[10] And when the prayer is finished, disperse in the land and seek God's bounty, and remember God frequently, that perhaps you may be successful.

[11] But when they sight some [opportunity for] business or a diversion, they scatter off towards it, and leave you standing. Say: 'That which is with God is better than diversion and commerce. And God is the best of providers'.

(Al-Munâfiqûn)

[1] When the hypocrites come to you they say: 'We bear witness that you are indeed the Messenger of God'. And God knows that you are indeed His Messenger, and God bears witness that the hypocrites truly are liars.

[2] They have taken their oaths as a shield, and so they have barred from the way of God. Evil indeed is that which they are wont to do.

[3] That is because they believed, then disbelieved; therefore their hearts have been stamped. Hence they do not understand.

- [4] And when you see them, their figures please you; and if they speak, you listen to their speech. [Yet] they are like blocks of timber [that have been] propped-up. They assume that every cry is [directed] against them. They are the enemy, so beware of them. May God assail them! How can they deviate?
- [5] And when it is said to them, 'Come, and God's Messenger will ask forgiveness for you', they twist their heads, and you see them turning away, disdainful.
- [6] will be the same for them, whether you ask forgiveness for them or do not ask forgiveness for them: God will never forgive them. Indeed God does not guide the immoral folk.
- [7] They are the ones who say: 'Do not expend on those who are with the Messenger of God, until they scatter off'. Yet to God belong the treasures of the heavens and the earth, but the hypocrites do not understand.
- [8] They say, 'Surely if we return to Medina, the powerful will [soon] expel from it the weaker'. Yet [the real] might belongs to God and to His Messenger, and to the believers, but the hypocrites do not know.
- [9] O you who believe, do not let your possessions and your children divert you from the remembrance of God; for whoever does that — it is they who are the losers.
- [10] And expend of that with which We have provided you before death comes to any of you, whereat he will say, 'My Lord, if only You would relieve me for a short time so that I might give charity and become one of the righteous!'
- [11] But God will never relieve a soul when its term has come. And God is Aware of what you do.

(At-Taghâbun)

- [1] All that is in the heavens and all that is in the earth glorifies God. To Him belongs the Kingdom and to Him belongs [all] praise, and He has power over all things.
- [2] It is He Who created you. Then some of you are disbelievers and some of you are believers; and God is Seer of what you do.
- [3] He created the heavens and the earth with the truth, and He shaped you and made your shapes excellent; and to Him is the journey's end.
- [4] He knows all that is in the heavens and the earth, and He knows what you hide and what you disclose, and God is Knower of what is in the breasts.
- [5] Has there not come to you the tidings of those who disbelieved before and thus tasted the evil consequences of their conduct? And there will be for them a painful chastisement?
- [6] That is because their messengers used to bring them clear signs, but they said, 'Shall [mere] humans be our guides?' So they disbelieved and turned away, and God was independent. And God is Independent, Praised.
- [7] Those who disbelieve claim that they will never be resurrected. Say: 'Yes indeed, by my Lord! You will be resurrected; then you will be informed of what you did. And that is easy for God'.
- [8] So believe in God and His Messenger and the Light, which We have revealed. And God is Aware of what you do.
- [9] The day when He will gather you for the Day of Gathering that will be the Day of Dispossession. And [as for] those who believe in God and act righteously, He will absolve them of their misdeeds and admit them into gardens underneath which rivers flow wherein they will abide. That is the supreme triumph.
- [10] And [as for] those who disbelieved and denied Our signs — those, they will be the inhabitants of the Fire, wherein they will abide. And [what] an evil journey's end!
- [11] No affliction strikes except by the leave of God. And whoever believes in God, He will guide his heart. And God is Knower of all things.
- [12] And obey God and obey the Messenger; but if you turn away, then the Messenger's duty is only to communicate [the Message] clearly.
- [13] God — there is no god except Him. And in God let [all] believers put their trust.
- [14] O you who believe! Indeed among your wives and children there are enemies for you, so beware of them. And if you pardon, and overlook [such enmity] and forgive, then assuredly God is Forgiving, Merciful.
- [15] Your possessions and your children are only a trial, and God — with Him is a great reward.
- [16] So fear God as far as you can, and listen, and obey and expend; that is better for your souls. And whoever is shielded from the avarice of his own soul, such are the successful.
- [17] If you lend God a good loan, He will multiply it for you and He will forgive you, and God is Appreciative, Forbearing,

[18] Knower of the Unseen, and the visible, the Mighty, the Wise.

(At-Talâq)

[1] O Prophet, when you [men] divorce women, divorce them by their prescribed period. And count the prescribed period, and fear God your Lord. Do not expel them from their houses, nor let them go forth, unless they commit a blatant [act of] indecency. And those are God's bounds; and whoever transgresses the bounds of God has verily wronged his soul. You never know: it may be that God will bring something new to pass afterwards.

[2] Then, when they have reached their term, retain them honourably, or separate from them honourably. And call to witness two just men from among yourselves, and bear witness for the sake of God. By this is exhorted whoever believes in God and the Last Day. And whoever fears God, He will make a way out for him;

[3] and He will provide for him from whence he never expected. And whoever puts his trust in God, He will suffice him. Indeed God fulfils His command. Verily God has ordained for everything a measure.

[4] And [as for] those of your women who no longer expect to menstruate, if you have any doubts, their prescribed [waiting] period shall be three months, and [also for] those who have not yet menstruated. And those who are pregnant, their term shall be when they deliver. And whoever fears God, He will make matters ease for him.

[5] That is God's command which He has revealed to you. And whoever fears God, He will absolve him of his misdeeds and magnify the reward for him.

[6] Lodge them where you dwell in accordance with your means and do not harass them so as to put them in straits. And if they are pregnant, then maintain them until they deliver. Then, if they suckle for you, give them their wages, and consult together, honourably. But if you both make difficulties, then another woman will suckle [the child] for him.

[7] Let the affluent man expend out of his affluence. And let he whose provision has been straitened for him, expend of what God has given him. God does not charge any soul save except with what He has given it. God will assuredly bring about ease after hardship.

[8] And how many a town disobeyed the command of its Lord and His messengers, then We called it to a severe reckoning and chastised it with a dire chastisement.

[9] So it tasted the evil consequences of its conduct, and the consequence of its conduct was [utter] loss.

[10] God has prepared for them a severe chastisement. So fear God, O people of pith, [you] who believe! God has certainly revealed to you a [source of] remembrance,

[11] a messenger, reciting to you the clear signs of God that He may bring forth those who believe and perform righteous deeds from darkness to light. And those who believe in God and act righteously, He will admit them into gardens underneath which rivers flow, wherein they will abide forever. God has verily made a good provision for him.

[12] God it is Who created seven heavens, and of earth the like thereof. The command descends between them that you may know that God has power over all things and that God encompasses all things in knowledge.

(At-Tahrîm)

[1] O Prophet! Why do you prohibit what God has made lawful for you, seeking to please your wives? And God is Forgiving, Merciful.

[2] Verily God has prescribed for you [when necessary] the absolution of your oaths. And God is your Protector, and He is the Knower, the Wise.

[3] And when the Prophet confided to one of his wives a certain matter; but when she divulged it and God apprised him of it, he announced part of it, and passed over part. So when he told her about it, she said, 'Who told you this?' He said, 'I was told by the Knower, the Aware'.

[4] If the two of you repent to God ... for your hearts were certainly inclined, and if you support one another against him, then [know that] God, He is indeed his Protector, and Gabriel, and the righteous among the believers, and the angels furthermore, are his supporters.

[5] It may be that, if he divorces you, his Lord will give him in [your] stead wives better than you — women submissive [to God], believing, obedient, penitent, devout, given to fasting, previously married and virgins.

[6] O you who believe! Guard yourselves and your families against a Fire whose fuel is people and stones, over which stand angels, stern, mighty, who do not disobey God in what He commands them, but do what

they are commanded.

[7] 'O you who disbelieve! Do not make any excuses today. You are only being required for what you used to do'.

[8] O you who believe! Repent to God with sincere repentance. It may be that your Lord will absolve you of your misdeeds and admit you into gardens, underneath which rivers flow, on the day when God will not let down the Prophet and those who believe with him. Their light will be running before them and on their right. They will say: 'Our Lord! Perfect our light for us and forgive us. Assuredly You have power over all things'.

[9] O Prophet! Struggle against the disbelievers and the hypocrites, and be stern with them. For their abode will be Hell — and [what] an evil journey's end!

[10] God has struck a similitude for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants, yet they betrayed them. So they did not avail the two women in any way against God, and it was said: 'Enter, both of you, the Fire along with the incomers'.

[11] And God has struck a similitude for those who believe: the wife of Pharaoh when she said, 'My Lord, build for me a home near You in Paradise, and deliver me from Pharaoh and his work, and deliver me from the evildoing folk'.

[12] And Mary daughter of 'Imrān, who preserved [the chastity of] her womb, so We breathed into it of Our Spirit, and she confirmed the words of her Lord and His Scriptures, and she was of the obedient.

(Al-Mulk)

[1] Blessed is He in Whose hand is [all] sovereignty, and He has power over all things.

[2] [He] Who created death and life, that He may try you [to see] which of you is best in conduct, and He is the Mighty, the Forgiving,

[3] Who created seven heavens in layers. You do not see in the Compassionate One's creation any irregularity. Then cast your eyes again: Do you see any fissure?

[4] Then cast your eyes yet again and your sight will return to you humbled and wearied.

[5] And verily We have adorned the lowest heaven with lamps, and made them missiles against the devils; and We have prepared for them the chastisement of the Blaze.

[6] And for those who disbelieve in their Lord there is the chastisement of Hell, and [what] an evil journey's end!

[7] When they are flung into it they hear it blaring as it seethes,

[8] almost exploding with rage. Whenever a host is flung into it, its keepers ask them: 'Did there not come to you a warner?'

[9] They will say, 'Yes, a warner did indeed come to us, but we denied and said, "God has not revealed anything; you are assuredly in great error" '.

[10] And they will say, 'Had we listened or comprehended, we would not have been among the inhabitants of the Blaze'.

[11] Thus they will confess their sin. So away with the inhabitants of the Blaze!

[12] Assuredly those who fear their Lord in secret, there will be for them forgiveness and a great reward.

[13] And [whether you] keep secret your speech or proclaim it, He indeed is Knower of what is in the breasts.

[14] Will He Who has created not know? And He is the Subtle, the Aware.

[15] It is He Who made the earth tractable for you, so walk in its flanks and eat of His provision; and to Him is the resurrection.

[16] Are you secure [in thinking] that He Who is in the heaven will not cause the earth to swallow you while it quakes?

[17] Are you secure [in thinking] that He Who is in the heaven will not unleash upon you a squall of pebbles? But you will [soon] come to know the nature of My warning.

[18] And verily those who were before them denied, then [see] how was My rebuttal!

[19] Or have they not seen the birds above them spreading their wings and closing? Nothing sustains them, except the Compassionate One. Indeed He is Seer of all things.

[20] Or who is it that will be an army for you to help you besides the Compassionate One? The disbelievers are in nothing but delusion.

[21] Or who is it that will provide for you if He withholds His provision? Nay, but they persist in disdain and aversion.

[22] Is he who walks cast down on his face more rightly guided, or he who walks upright on a straight path?

- [23] Say: 'It is He Who created you and endowed you with hearing and sight and hearts. Little do you thank!'
- [24] Say: 'It is He Who multiplied you on earth, and to Him you will be gathered.'
- [25] And they say: 'When will this promise be [fulfilled], if you are truthful?'
- [26] Say: 'The knowledge is only with God, and I am but a plain warner.'
- [27] But when they see it near at hand, the faces of those who disbelieved will be awry, and it will be said: 'This is that which you used to make claims about.'
- [28] Say: 'Have you considered: If God destroys me and those with me, or has mercy on us, who then will protect the disbelievers from a painful chastisement?'
- [29] Say: 'He is the Compassionate One; we believe in Him, and in Him we put our trust. And assuredly you will [soon] know who is in manifest error.'
- [30] Say: 'Have you considered: If your water were to sink deep into the earth, who then will bring you running water?'

(Al-Qalam)

- [1] Nūn. By the Pen and what they inscribe.
- [2] You are not by the grace of your Lord, a madman.
- [3] And assuredly you will have an unfailing reward.
- [4] And assuredly you possess a magnificent nature.
- [5] Then you will see and they will see,
- [6] which of you is demented.
- [7] Assuredly your Lord knows best those who stray from His way, and He knows best those who are guided.
- [8] So do not obey the deniers.
- [9] They desire that you should be pliable, so that they may be pliable [towards you].
- [10] And do not obey any mean oath-monger,
- [11] backbiting, scandal-monger,
- [12] hinderer of good, sinful transgressor,
- [13] coarse-grained, moreover ignoble,
- [14] [only] because he has wealth and sons.
- [15] When Our signs are recited to him, he says: 'Fables of the ancients!'
- [16] We shall brand him on the snout.
- [17] Indeed We have tried them, just as We tried the owners of the garden, when they vowed that they would pluck in the morning.
- [18] And they did not make any exception.
- [19] Then a visitation from your Lord visited it while they slept.
- [20] So by the morning it was like the darkness of night.
- [21] They then called out to one another in the morning,
- [22] [saying], 'Go forth early to your tillage if you are going to pluck.'
- [23] So off they went, whispering to one another:
- [24] 'No needy person shall today come to you in it.'
- [25] And they went forth early, able to prohibit.
- [26] But when they saw it, they said, 'Assuredly we have strayed!'
- [27] 'Nay, but we have been deprived!'
- [28] The most moderate among them said, 'Did I not say to you, "Why do you not glorify?"'
- [29] They said, 'Glory be to God, our Lord. Verily we have been wrongdoers.'
- [30] They then turned to one another, blaming each other.
- [31] They said, 'O woe to us! We have indeed been unjust.'
- [32] It may be that our Lord will give us in its place one that is better than it. Truly we turn humbly to our Lord.'
- [33] Such will be the chastisement; and the chastisement of the Hereafter is assuredly greater, did they but know.
- [34] Verily for the God-fearing there will be the Gardens of Bliss near their Lord.
- [35] Are We then to treat those who submit [to Us] as [We treat] the sinners?

- [36] What is wrong with you? How do you judge?
 [37] Or do you have a Scripture, wherein you learn,
 [38] that you will indeed have in it whatever you choose?
 [39] Or do you have oaths, binding on Us until the Day of Resurrection that you will indeed have whatever you decide?
 [40] Ask them, which of them will aver that?
 [41] Or do they have partners? Then let them produce their partners if they are truthful.
 [42] The day when the shank is bared and they are summoned to prostrate themselves, but they will not be able [to do so].
 [43] With humbled gazes they will be overcast by abasement; for they had indeed been summoned to prostrate themselves while they were yet sound.
 [44] So leave Me [to deal] with those who deny this discourse. We will draw them on by degrees, whence they do not know.
 [45] And I will grant them respite; [for] assuredly My devising is firm.
 [46] Or are you asking them a fee, so that they are weighed down with debt?
 [47] Or do they possess [access to] the Unseen, so that they are writing down?
 [48] So await patiently the judgement of your Lord, and do not be like the one of the whale, who called out, choking with grief.
 [49] Had it not been for a grace from his Lord that reached him, he would have surely been cast onto a wilderness, while he was blameworthy.
 [50] But his Lord chose him and made him one of the righteous.
 [51] Indeed those who disbelieve would almost throw you down [to the ground] with their looks when they hear the Reminder, and they say: 'He is truly a madman!'
 [52] Yet it is just a Reminder for all the worlds.

(Al-Hâqqah)

- [1] The Reality.
 [2] What is the Reality?
 [3] And how would you know what the Reality is?
 [4] Thamūd and 'ād denied the Clatterer.
 [5] As for Thamūd, they were destroyed by the [overwhelming] Roar.
 [6] And as for 'ād, they were destroyed by a deafening violent wind.
 [7] He forced it upon them for seven nights and eight days, successively, so that you might have seen the people therein lying prostrate, as if they were the hollow trunks of palm-trees.
 [8] So do you see any remnant of them?
 [9] And Pharaoh and those of his followers and the Deviant [cities] brought iniquity.
 [10] Then they disobeyed the messenger of their Lord, so He seized them with a devastating blow.
 [11] Truly when the waters rose high, We carried you in the sailing vessel,
 [12] so that We might make it a reminder for you and that receptive ears might remember it.
 [13] Thus when the Trumpet is blown with a single blast,
 [14] and the earth and the mountains are lifted and levelled with a single levelling,
 [15] then, on that day, the [imminent] Event will come to pass,
 [16] and the heaven will be rent asunder — for it will be very frail on that day —
 [17] and the angels will be [all] over its borders, and above them — on that day eight will carry the Throne of your Lord.
 [18] On that day you will be exposed. No hidden thing of yours will remain hidden.
 [19] As for him who is given his book in his right hand, he will say: 'Here, read my book!
 [20] I was truly certain that I would encounter my account'.
 [21] So he will enjoy a pleasant living,
 [22] in a lofty Garden,
 [23] whose clusters are in easy reach.
 [24] 'Eat and drink in enjoyment for what you did in advance in former days'.
 [25] But as for him who is given his book in his left hand, he will say, 'O would that I had not been given my book,

[26] and not known what my account were!
 [27] O would that it had been the [final] end.
 [28] My wealth has not availed me.
 [29] My authority has gone from me'.
 [30] 'Seize him, then fetter him,
 [31] then admit him into Hell-fire, .
 [32] then in a chain whose length is seventy cubits insert him.
 [33] Lo! he never believed in God the Tremendous,
 [34] and never urged the feeding of the needy;
 [35] therefore here today he has no [loyal] friend,
 [36] nor any food except pus,
 [37] which none shall eat but the sinners'.
 [38] So indeed I swear by all that you see,
 [39] and all that you do not see
 [40] it is indeed the speech of a noble messenger.
 [41] And it is not the speech of a poet. Little do you believe!
 [42] Nor [is it] the speech of a soothsayer. Little do you remember!
 [43] A revelation from the Lord of the Worlds.
 [44] And had he fabricated any lies against Us,
 [45] We would have assuredly seized him by the Right Hand,
 [46] then We would have assuredly severed his life-artery,
 [47] and not one of you could have defended him.
 [48] And assuredly it is a reminder for the God-fearing.
 [49] And assuredly We know that some of you are deniers.
 [50] And assuredly it is a [cause of] anguish for the disbelievers.
 [51] And assuredly it is the certain truth.
 [52] So glorify the Name of your Lord, the Tremendous.

(Al-Ma'ârij)

[1] A petitioner petitioned an impending chastisement
 [2] — which in the case of the disbelievers none can avert —
 [3] from God, Lord of the Ascensions.
 [4] To Him ascend the angels and the Spirit in a day whose span is fifty thousand years.
 [5] So be patient with a graceful patience.
 [6] Lo! they see it as [being] far off,
 [7] while We see it [to be] near.
 [8] The day when the heaven will be as molten silver,
 [9] and the mountains will be as flakes of wool.
 [10] And no friend will inquire about his friend.
 [11] They will [however] be made to see them. The guilty one will desire to ransom himself from the
 chastisement of that day at the price of his children,
 [12] and his companion, and his brother,
 [13] and his kin that had sheltered him,
 [14] and all who are on earth, if it might then deliver him.
 [15] Nay! Lo! [for him] it will be the Churning Fire
 [16] ripping out the scalp;
 [17] it will call him who turned his back and ignored,
 [18] and amassed [wealth], then hoarded [it].
 [19] Indeed man was created restless:
 [20] when evil befalls him, [he is] anxious,
 [21] and when good befalls him, [he is] grudging,
 [22] except those who perform prayers,
 [23] those who maintain their prayers,
 [24] and in whose wealth there is an acknowledged due,

[25] for the beggar and the deprived,
 [26] and who affirm the truth of the Day of Judgement,
 [27] and who are apprehensive of the chastisement of their Lord —
 [28] lo! there is no security from the chastisement of their Lord —
 [29] and those who guard their private parts,
 [30] except from their wives and those whom their right hands own, for in that case they are not
 blameworthy;
 [31] but whoever seeks beyond that, those are the infringers,
 [32] and those who are keepers, of their trusts and their covenant,
 [33] and who stand firm in their testimony,
 [34] and who preserve their prayers.
 [35] Those will be in Gardens, honoured.
 [36] So what is wrong with those who disbelieve that they keep staring towards you
 [37] to the right and to the left in droves?
 [38] Does each one of them hope to be admitted into a Garden of Bliss?
 [39] Nay! Indeed We created them from what they know.
 [40] For verily I swear by the Lord of the rising-places and the setting-places, that We are able
 [41] to replace [them] with [others] better than them, and We are not to be outmanoeuvred.
 [42] So leave them to indulge and to play, until they encounter that day of theirs, which they are promised;
 [43] the day when they will come forth from the graves hastening, as if racing to a [standing] target
 [44] with their eyes humbled, overcast by abasement. Such is the day which they are promised.

(Nūh)

[1] Verily We sent Noah to his people [saying]: 'Warn your people before there come on them a painful
 chastisement'.
 [2] He said, 'O my people, I am indeed a plain warner to you,
 [3] [to tell you] that [you should] worship God and fear Him and obey me,
 [4] that He may forgive you some of your sins and defer you, until an appointed term. Indeed when God's
 term comes, it cannot be deferred, if only you knew'.
 [5] He said, 'My Lord, I have summoned my people night and day,
 [6] but my summon has only increased their evasion.
 [7] And indeed whenever I summoned them, so that You might forgive them, they put their fingers in their
 ears, and draw their cloaks over themselves, and they persist, and act in great arrogance.
 [8] Then indeed I summoned them aloud;
 [9] then assuredly I proclaimed to them, and I confided to them secretly,
 [10] saying, "Ask your Lord for forgiveness. Assuredly He is ever Forgiving.
 [11] He will release the heaven for you in torrents,
 [12] and furnish you with wealth and sons, and assign to you gardens, and assign to you rivers.
 [13] What is wrong with you that you do not hope for dignity from God,
 [14] when verily He created you in stages?
 [15] Have you not seen how God created seven heavens in layers,
 [16] and made the moon therein as a light and made the sun as a lamp?
 [17] And God has caused you to grow from the earth.
 [18] Then He will make you return into it and bring you forth [with a veritable bringing forth].
 [19] And God has made the earth a flat [open] expanse for you,
 [20] so that you may follow throughout it spacious routes"'.
 [21] Noah said, 'My Lord, they have disobeyed me and followed those whose wealth and children, only add
 to their loss.
 [22] And they have devised a mighty plot,
 [23] and have said: "Do not abandon your gods, and do not abandon Wadd nor Suwā', nor Yaghūth and
 Ya'ūq and Nasr",
 [24] And they have certainly led astray many. And do not [O God] increase the evildoers except in error!
 [25] Because of their iniquities they were drowned then made to enter the Fire. And they did not find for
 themselves besides God any helpers.

[26] And Noah said, 'My Lord, do not leave from among the disbelievers a single dweller upon the earth.

[27] Assuredly if You leave them, they will lead Your servants astray, and will beget only disbelieving profligates.

[28] My Lord, forgive me and my parents and whoever enters my house as a believer, and believing men and believing women, and do not increase the evildoers except in ruin'.

(Al-Jinn)

[1] Say: 'It has been revealed to me that a company of the jinn listened, then said: "We have indeed heard a marvellous Qur'ān,

[2] which guides to rectitude. Therefore we believe in it and we will never associate anyone with our Lord.

[3] And [we believe] that exalted be the majesty of our Lord; He has taken neither spouse nor son.

[4] And that the fool among us used to utter atrocious lies against God.

[5] And we thought that humans and jinn would never utter a lie against God,

[6] And that certain individuals of mankind used to seek the protection of certain individuals of the jinn so that they increased them in oppressiveness.

[7] And they thought just as you thought, that God would never raise anyone.

[8] And we made for the heaven, but we found it filled with mighty guards and meteors.

[9] And we used to sit in [certain] places therein to listen in; but anyone listening now will find a meteor lying in wait for him.

[10] And we do not know whether ill is intended for those who are in the earth, or whether their Lord intends for them good.

[11] And that among us some have become righteous and some of us are otherwise; we are [made up of] different sects.

[12] And we assume that we will never be able to elude God in the earth, nor will we be able to elude Him by fleeing.

[13] And that when we heard the guidance, we believed in it. For whoever believes in his Lord shall fear neither loss nor oppression.

[14] And that among us some have submitted [to God], while some of us are unjust. So whoever has submitted [to God], those are the ones who seek right guidance.

[15] And as for those are unjust, they will be firewood for Hell!" '.

[16] And [it has been revealed to me] that if they adopt the [right] path, We will give them abundant water to drink,

[17] so that We may try them therein. And whoever turns away from the remembrance of his Lord, We will admit him into a tortuous chastisement.

[18] And [it has been revealed to me] that the places of prayer belong to God, so do not invoke anyone along with God.

[19] And that when the servant of God rose to invoke Him, they were almost upon him in heaps.

[20] He said, 'I invoke only my Lord, and I do not associate anyone with Him'.

[21] Say: 'I truly have no power to bring you any harm or any guidance'.

[22] Say: 'Indeed none shall protect me from God, and I shall never find besides Him any refuge.

[23] I have power to bring you] only a communication from God and His Messages. And whoever disobeys God and His Messenger, indeed there will be for him the fire of Hell, abiding therein forever'.

[24] Such that when they see what they are promised, they will then know who is weaker in supporters and fewer in numbers.

[25] Say: 'I do not know if what you are promised is near, or if my Lord has set a [distant] length for it.

[26] Knower [He is] of the Unseen and He does not disclose His Unseen to anyone,

[27] except to a messenger of whom He approves. Then, He despatches before him and behind him watchers,

[28] so that He may know that they have conveyed the Messages of their Lord, and He encompasses all that is with them and keeps count of all things'.

(Al-Muzzammil)

[1] O you enwrapped in your garment!

[2] Stand vigil through the night, except a little,

[3] a half of it, or reduce of it a little,
 [4] or add to it, and recite the Qur'ān in a measured tone.
 [5] Verily [soon] We shall cast on you a weighty word.
 [6] Assuredly rising in the night is firmer in tread and more upright in respect to speech.
 [7] [For] assuredly during the day you have extended engagements.
 [8] And mention the Name of your Lord, and devote yourself [exclusively] to Him with complete devotion.
 [9] Lord of the east and the west; there is no god except Him, so take Him for a Guardian,
 [10] and bear patiently what they say, and part with them in a gracious manner.
 [11] And leave Me [to deal] with the deniers, those enjoying affluence, and respite them a little.
 [12] [For] indeed with Us are heavy fetters, and a hell-fire,
 [13] and a food that chokes, and a painful chastisement,
 [14] on the day when the earth and the mountains will quake and the mountains will be like heaps of shifting sand.
 [15] We have indeed sent to you a Messenger to be a witness against you, just as We sent to Pharaoh a messenger.
 [16] But Pharaoh disobeyed the messenger, so We seized him with a severe seizing.
 [17] So, if you disbelieve, how will you guard against a day that will make the children grey-haired,
 [18] with the heaven being rent asunder thereon. His promise shall be fulfilled.
 [19] Indeed these are a reminder. Let him who will, then, choose a way to his Lord.
 [20] Assuredly your Lord knows that you stand vigil less than two thirds of the night, or [at times] a half of it or a third of it along with a group of those with you; and God measures the night and the day. He knows that you will not be able to keep count of it, and so He has relented to you. So recite as much as is feasible of the Qur'ān. He knows that some of you will be sick, while others will be travelling in the land, seeking the bounty of God, and others will be fighting in the way of God. So recite as much as is feasible of it and perform prayer and pay alms and lend God a goodly loan. For whatever good you send ahead for [the sake of] your souls, you will find that, with God, it will be better and greater in terms of reward. And seek forgiveness from God; assuredly God is Forgiving, Merciful.

(Al-Muddaththir)

[1] O you enveloped in your mantle,
 [2] arise and warn,
 [3] and magnify your Lord,
 [4] and purify your clothes,
 [5] and shun [all] defilement.
 [6] And do not grant a favour seeking greater gain,
 [7] and endure patiently for the sake of your Lord.
 [8] For when the trumpet is sounded,
 [9] that day will be a harsh day
 [10] for the disbelievers, not at all easy.
 [11] Leave Me [to deal] with him whom I created lonely,
 [12] and [then] assigned him ample means,
 [13] and sons present [by his side],
 [14] and facilitated for him greatly.
 [15] Still he is eager that I should give [him] more.
 [16] Nay! He is indeed stubborn to Our signs.
 [17] [Soon] I shall burden him with a trying chastisement.
 [18] Indeed he pondered and decided.
 [19] Perish he, how he decided!
 [20] Again, perish he, how he decided!
 [21] Then he contemplated.
 [22] Then he frowned and scowled.
 [23] Then he turned his back in disdain,
 [24] and said, 'This is nothing but handed-down sorcery;
 [25] this is nothing but the speech of humans'.

[26] I shall [soon] admit him into Saqar!
 [27] And how would you know what is Saqar?
 [28] It neither spares nor leaves behind.
 [29] It burns away the flesh.
 [30] There are nineteen [keepers] standing over it.
 [31] And We have appointed only angels as wardens of the Fire, and We have made their number only as a stumbling-block for those who disbelieve, so that those who were given the Scripture may be certain, and that those who believe may increase in faith, and that those given the Scripture and the believers may not be in doubt, and that those in whose hearts there is a sickness, and the disbelievers may say, 'What did God mean by this similitude?' Thus, God leads astray whom He will and guides whom He will. And none knows the hosts of your Lord, except Him. And it is nothing but a reminder for humans.
 [32] Nay, by the moon!
 [33] And by the night when it returns!
 [34] And by the dawn when it appears!
 [35] Verily it is one of the enormities —
 [36] a warning to [all] humans;
 [37] [alike] to those of you who wish to advance or linger behind.
 [38] Every soul is held to ransom by what it earns,
 [39] except those of the right [hand],
 [40] in gardens, questioning one another,
 [41] about the guilty:
 [42] 'What has landed you in Saqar?'
 [43] They will say, 'We were not of those who prayed.
 [44] Nor did we [ever] feed the needy.
 [45] And we used to delve along with those who delved,
 [46] and we used to deny the Day of Judgement,
 [47] until [finally] the inevitable came to us'.
 [48] Thus the intercession of the intercessors will not avail them.
 [49] So what is wrong with them that they turn away from the Reminder
 [50] as if they were wild asses
 [51] fleeing from a lion?
 [52] Nay, but everyone of them desires to be given unrolled scrolls.
 [53] No indeed! Rather they do not fear the Hereafter.
 [54] No indeed! Assuredly it is a Reminder.
 [55] So whoever wills shall remember it.
 [56] And they will not remember unless God wills [it]. He is [the One] worthy of [your] fear, and [the One] worthy to forgive.

(Al-Qiyâmah)

[1] Nay! I swear by the Day of Resurrection.
 [2] And, nay, I swear by the (self-)reproaching soul.
 [3] Does man suppose that We shall not assemble his bones?
 [4] Yes, indeed! We are able to reshape [even] his fingers!
 [5] Nay, but man desires to deny what lies ahead of him.
 [6] He asks, 'When is the Day of Resurrection?'
 [7] But when the eyes are dazzled
 [8] and the moon is eclipsed,
 [9] and the sun and the moon are brought together —
 [10] on that day man will say, 'Where is the escape?'
 [11] No indeed! There is no refuge.
 [12] On that day the recourse will be to your Lord.
 [13] On that day man will be informed of what he has sent ahead and left behind.
 [14] Rather man has insight into his [own] soul,
 [15] though he should offer his excuses.

[16] Do not move your tongue with it to hasten it.
 [17] Assuredly it is for Us to bring it together and to recite it.
 [18] So, when We recite it, follow its recitation.
 [19] Then, it is for Us to explain it.
 [20] No indeed! Rather you love the transitory [life]
 [21] and forsake the Hereafter.
 [22] Some faces on that day will be radiant,
 [23] looking upon their Lord.
 [24] And other faces on that day will be scowling,
 [25] certain that a spine-crushing calamity will fall on them.
 [26] No indeed! When it reaches up to the collar bones,
 [27] and it is said: 'Where is the enchanter?'
 [28] and he suspects that it is the [time of] parting,
 [29] and the shank is intertwined with the [other] shank;
 [30] on that day to your Lord will be the driving [of the souls].
 [31] For he neither affirmed [the truth], nor prayed,
 [32] but he denied and he turned away,
 [33] then went off to his family swaggering.
 [34] [Woe be] nearer to you,
 [35] then [may woe be] nearer to you and nearer!
 [36] Does man suppose that he is to be left aimless?
 [37] Was he not a drop of emitted semen?
 [38] Then it became a clot; then He created and proportioned [him],
 [39] and made of it the two sexes, the male and the female.
 [40] Is not such able to revive the dead?

(Al-Insân)

[1] Has there [ever] been for man a period of time in which he was a thing unmentioned?
 [2] Verily We created man from a drop of mixed fluid, so that We may test him. So We made him hearing, seeing.
 [3] Verily We have guided him to the way, whether he be grateful or ungrateful.
 [4] We have assuredly prepared for the disbelievers chains, and fetters, and a hell-fire.
 [5] Truly the righteous will drink from a cup whose mixture is camphor;
 [6] a spring from which the servants of God drink, making it gush forth plenteously.
 [7] They fulfil their vows and fear a day the evil of which will be widespread.
 [8] And they give food, despite [their] love of it to the needy, and the orphan, and the prisoner.
 [9] 'We feed you only for the sake of God. We do not desire any reward from you, nor any thanks.
 [10] Indeed we fear from our Lord a day of frowning, calamitous'.
 [11] God has therefore shielded them from the evil of that day, and has granted them radiancy and joy.
 [12] And He has rewarded them for their patience with a Garden and silk,
 [13] reclining therein upon couches. They will not find therein either sun or bitter cold.
 [14] And close over them will be its shades and its clusters [of fruits] will hang low.
 [15] And they will be waited upon from all around them with vessels of silver, and goblets of crystal —
 [16] crystal of silver, which they have measured in a precise measure.
 [17] And they will be given to drink therein a cup whose mixture is ginger,
 [18] a spring therein named Salsabil.
 [19] And they will be waited upon by immortal youths, whom, when you see them you will suppose them to be scattered pearls.
 [20] And when you look there, you will see bliss and a great kingdom.
 [21] Upon them will be garments of fine green silk and [heavy] silk brocade. And they will be adorned with bracelets of silver and their Lord will give them a pure drink to drink.
 [22] 'Verily this is a reward for you, and your endeavour has been appreciated'.
 [23] Assuredly We have revealed the Qur'ân to you as a gradual revelation.
 [24] So submit patiently to your Lord's decree, and do not obey of them any sinner or disbeliever.

- [25] And mention the Name of your Lord at dawn and with the declining of the sun,
 [26] and prostrate to Him for a portion of the night, and glorify Him the length of the night.
 [27] Assuredly these love the transitory [life] and leave behind them a burdensome day.
 [28] We created them and made firm their frames, and, whenever We will, We can completely replace them with others like them.
 [29] This is indeed a reminder. Let him who will, then, choose a way to his Lord.
 [30] But you will not, unless God wills. Assuredly God is ever Knower, Wise.
 [31] He admits whomever He will into His mercy, and as for the evildoers, He has prepared for them a painful chastisement.

(Al-Mursalât)

- [1] By those sent in succession,
 [2] by the raging hurricanes,
 [3] by the sweeping spreaders,
 [4] by the decisive discriminators,
 [5] by the casters of the remembrance,
 [6] to excuse or to warn,
 [7] Surely that which you are promised will befall.
 [8] So when the stars are obliterated,
 [9] and when the heaven is rent asunder,
 [10] and when the mountains are blown away,
 [11] and when the time is set for the [testimony of the] messengers,
 [12] For what day has it been appointed?
 [13] For the Day of Decision.
 [14] And how would you know what the Day of Decision is?
 [15] Woe to the deniers on that day!
 [16] Did We not destroy the ancients,
 [17] then made the latter folk follow them?
 [18] So will We deal with the guilty.
 [19] Woe to the deniers on that day!
 [20] Did We not create you from a base fluid,
 [21] then lodged it in a secure abode
 [22] for a known span?
 [23] Thus We were able; so [how] excellent able ones We are!
 [24] Woe to the deniers on that day!
 [25] Have We not made the earth a receptacle
 [26] for the living and the dead,
 [27] and set therein soaring mountains and give you sweet water to drink?
 [28] Woe to the deniers on that day!
 [29] Depart to that which you used to deny!
 [30] Depart to a triple-forked shadow
 [31] which is neither shady, nor of any avail against the flame.
 [32] Indeed it throws up sparks, [huge] like palace edifices,
 [33] as if they were [dark] yellow camels.
 [34] Woe to the deniers on that day!
 [35] This is the day in which they will not utter,
 [36] nor will they be given permission, and so offer excuses.
 [37] Woe to the deniers on that day!
 [38] 'This is the Day of Decision. We have brought you and the ancients together;
 [39] So if you have any stratagems, try your stratagems against Me!'
 [40] Woe to the deniers on that day!
 [41] Truly the God-fearing will be amid shade and springs,
 [42] and fruits such as they desire:
 [43] 'Eat and drink in [full] enjoyment for what you used to do'.

- [44] Indeed so do We reward the virtuous.
- [45] Woe to the deniers on that day!
- [46] 'Eat and enjoy for a little. Indeed you are guilty!'
- [47] Woe to the deniers on that day!
- [48] For when it is said to them, 'Bow down!', they do not bow down.
- [49] Woe to the deniers on that day!
- [50] In what discourse, then, after this will they believe?

(An-Naba')

- [1] About what are they questioning one another?
- [2] About the awesome tiding,
- [3] concerning which they are at variance.
- [4] No indeed! they will come to know.
- [5] Again, no indeed! They will come to know!
- [6] Have We not made the earth a cradle,
- [7] and the mountains pegs?
- [8] And created you in pairs?
- [9] and made your sleep for rest?
- [10] and made the night a cloak?
- [11] and made the day for livelihood?
- [12] and built above you seven mighty ones?
- [13] and set a radiant lamp?
- [14] and sent down from the rain-clouds cascading water?
- [15] that with it We may bring forth grains and plants,
- [16] and gardens of intertwining foliage?
- [17] Verily the Day of Decision is the tryst,
- [18] the day the Trumpet is blown and you come in droves,
- [19] and the heaven is opened and becomes as gates,
- [20] and the mountains are set in motion, and become as a mirage.
- [21] Verily Hell lurks in ambush
- [22] for the rebellious [it is] a resort,
- [23] to remain therein for ages,
- [24] tasting in it neither coolness, nor drink,
- [25] except boiling water and pus,
- [26] as a fitting requital.
- [27] Indeed they never feared any reckoning,
- [28] and they denied Our signs mendaciously,
- [29] and everything have We kept count of in a Book.
- [30] 'So [now] taste! For We will increase you in nothing but chastisement'.
- [31] Truly for the God-fearing there will be a triumph:
- [32] gardens and vineyards,
- [33] and buxom maidens of equal age,
- [34] and a brimming cup.
- [35] They will not hear in it any vain talk or lies —
- [36] [this will be] a reward from your Lord, a gift that is sufficing
- [37] [from] the Lord of the heavens and the earth and all that is between them, the Compassionate One Whom they will not be able to address
- [38] on the day when the Spirit and the angels stand arrayed. They will not speak, except him whom the Compassionate One permits, and who says what is right.
- [39] That is the True Day. So whoever wishes [to], let him seek resort with his Lord.
- [40] Lo! We have warned you of a chastisement that is near, the day when a person will behold what his hands have sent ahead and the disbeliever will say, 'O would that I were dust!'

(An-Nâzi'ât)

- [1] By those that wrest violently;
[2] by those that draw out gently;
[3] by those that glide serenely;
[4] by those that race forward;
[5] and by those that direct the affair:
[6] the day when the Tremor quakes,
[7] and is followed by the Aftershock;
[8] on that day hearts will be trembling,
[9] their eyes humbled.
[10] They will say: 'Are we indeed being restored as before?
[11] What! When we have been decayed bones?'
[12] They will say, 'That then would be a ruinous return!'
[13] But it will be only a single blast:
[14] behold, then, they will be upon the surface of the earth.
[15] Have you received the story of Moses,
[16] when his Lord called out to him in the holy valley of Tuwā?
[17] 'Go to Pharaoh; he has indeed become rebellious,
[18] and say, "Would you purify yourself
[19] and allow me to guide you to your Lord so that you may have fear [of Him]?"'
[20] So he showed him the greatest sign.
[21] But he denied and disobeyed.
[22] Then he turned his back, going about in haste.
[23] Then he gathered, and proclaimed,
[24] and said, 'I am your most high lord!'
[25] So God seized him as punishment for the latter and for the former.
[26] Assuredly in that there is a moral for him who fears.
[27] Are you harder to create or the heaven which He has built?
[28] He made it rise high and levelled it,
[29] and darkened its night, and brought forth its day;
[30] and after that He spread out the earth;
[31] from it He has brought forth its waters and its pastures,
[32] and has set firm the mountains
[33] as a [source of] sustenance for you and your flocks.
[34] So when the Greatest Catastrophe befalls,
[35] the day when man will remember his efforts,
[36] and the Hell-fire is revealed for all to see:
[37] as for him who was rebellious,
[38] and preferred the life of this world,
[39] Hell-fire will indeed be the abode.
[40] But as for him who feared the stance before his Lord, and forbade the soul from [pursuing] desire,
[41] Paradise will indeed be the abode.
[42] They will ask you about the Hour: when will it set in?
[43] What have you to do with the mention of it?
[44] With your Lord it belongs ultimately.
[45] You are only a warner for the one who fears it.
[46] The day they see it, it will be as if they had only tarried for an evening or the morning thereof.

('Abasa)

- [1] He frowned and turned away,
[2] because the blind man came to him.
[3] And how would you know? Perhaps he would cleanse himself,
[4] or be admonished and so the reminder might benefit him.

[5] But as for the one [who thinks himself] self-sufficient,
 [6] to him you [do] attend;
 [7] yet it is not your concern if he does not cleanse himself.
 [8] But as for him who comes to you hurrying
 [9] fearful,
 [10] to him you pay no heed.
 [11] No indeed! Truly it is a reminder,
 [12] so let whoever will, remember it,
 [13] on leaves [that are] honoured,
 [14] elevated, purified,
 [15] in the hands of scribes,
 [16] noble, pious.
 [17] Perish man! What has made him ungrateful?
 [18] From what thing has He created him?
 [19] From a drop of sperm did He create him then proportion him.
 [20] Then He made the way easy for him;
 [21] then He makes him die and buries him;
 [22] then, when He wills, He will raise him.
 [23] No indeed! He has not accomplished what He commanded him.
 [24] So let man consider his [source of] food
 [25] that We pour down water plenteously;
 [26] then We split the earth into fissures,
 [27] and cause the grains to grow therein,
 [28] and vines and herbs,
 [29] and olives and date-palms,
 [30] and gardens of dense foliage,
 [31] and fruits and pastures,
 [32] as sustenance for you and your flocks.
 [33] So when the [deafening] Cry comes —
 [34] the day when a man will flee from his [own] brother,
 [35] and his mother and his father,
 [36] and his wife and his sons,
 [37] every person that day will have a matter to preoccupy him.
 [38] On that day some faces will be shining,
 [39] laughing, joyous.
 [40] And some faces on that day will be covered with dust,
 [41] overcast with gloom.
 [42] Those are the disbelievers, the profligates.

(At-Takwîr)

[1] When the sun is folded away,
 [2] and when the stars scatter,
 [3] and when the mountains are set in motion,
 [4] and when the pregnant camels are neglected,
 [5] and when the wild beasts are mustered,
 [6] and when the seas are set afire,
 [7] and when the souls are coupled,
 [8] and when the girl buried-alive asks
 [9] for what sin she was slain,
 [10] and when the scrolls are unrolled,
 [11] and when the heaven is stripped off,
 [12] and when the Hell-fire is set ablaze,
 [13] and when Paradise is brought near,

[14] [then] a soul will know what it has presented.
 [15] So I swear by the receding [planets],
 [16] the movers, the setters,
 [17] and [by] the night as it approaches,
 [18] and [by] the dawn as it breathes,
 [19] truly this is the word of a messenger [who is] noble,
 [20] powerful, eminent in the presence of the Lord of the Throne;
 [21] obeyed there, trustworthy.
 [22] And your companion is not a madman.
 [23] For verily he saw him on the clear horizon;
 [24] and he is not to be accused of [knowing] the Unseen.
 [25] And it is not the word of an accursed satan.
 [26] So where are you going?
 [27] It is only a reminder for all worlds,
 [28] for those of you who wish to go straight;
 [29] but you will not [wish], unless God, the Lord of the Worlds wills.

(Al-Infitâr)

[1] When the heaven is split open,
 [2] and when the stars are dispersed,
 [3] and when the seas are burst forth,
 [4] and when the tombs are overturned,
 [5] a soul will know what it has sent ahead and left behind.
 [6] O man! What has deceived you with regard to your generous Lord?
 [7] Who created you, then made you upright, then proportioned you,
 [8] assembling you in whatever form He will?
 [9] No indeed! Rather you deny Judgement.
 [10] Yet lo! there are above you watchers,
 [11] noble, writers,
 [12] who know whatever you do.
 [13] Indeed the pious shall be amid bliss,
 [14] and indeed the profligates shall be in Hell-fire,
 [15] entering it on the Day of Judgement,
 [16] and they shall not be absent from it.
 [17] And what would show you what the Day of Judgement is?
 [18] Again, what would show you what the Day of Judgement is?
 [19] [It is] a day when no soul will be of any avail to another soul, and the [absolute] command on that day will be God's.

(Al-Mutaffifîn)

[1] Woe to the defrauders:
 [2] those who, when they take measure from people, demand [it] in full;
 [3] but [who] when they measure for them or weigh for them, they cause [them] loss.
 [4] Do such [individuals] not know for certain that they will be resurrected
 [5] for an awful day,
 [6] a day when mankind will rise before the Lord of the Worlds?
 [7] Nay! The record of the profligates is in Sijjîn.
 [8] And what would tell you what Sijjîn is?
 [9] [It is] a sealed book.
 [10] Woe to the deniers on that day,
 [11] who deny the Day of Judgement;
 [12] and none deny it but every sinful transgressor.
 [13] When Our signs are recited to him, he says, '[Mere] fables of the ancients!'

[14] No indeed! Rather there has slayed their hearts that which they earned.
 [15] Nay! They, on that day will be screened off from their Lord.
 [16] Then they will be exposed to Hell-fire,
 [17] then it will be said: 'This is that which you used to deny!'
 [18] Nay! The record of the pious is in 'Illiyūn;
 [19] and what will tell you, what 'Illiyūn is?,
 [20] [It is] a sealed book,
 [21] witnessed by those brought near.
 [22] Assuredly the pious will be amid bliss,
 [23] upon couches, gazing.
 [24] You will perceive in their faces the radiancy of bliss,
 [25] as they are given to drink a nectar [that is] sealed,
 [26] whose seal is musk — so for such [bliss] let the viers vie —
 [27] and whose mixture is of Tasnīm:
 [28] a spring from which those brought near will drink.
 [29] Verily the guilty used to laugh at the believers;
 [30] and when they passed them by, they would wink at one another;
 [31] and when they returned to their folks they would return blithely;
 [32] and when they see them, they say, 'Lo! these [men] are astray!'
 [33] Yet they were not sent as watchers over them.
 [34] So today the believers will be laughing at the disbelievers,
 [35] upon couches, gazing.
 [36] Have the disbelievers been requited for what they used to do?

(Al-Inshiqâq)

[1] When the heaven is rent asunder,
 [2] and heeds its Lord as it should,
 [3] and when the earth is stretched out,
 [4] and casts out all that is in it, and empties itself,
 [5] and heeds its Lord, as it should.
 [6] O man! Verily you are labouring toward your Lord laboriously, and you will encounter it.
 [7] Then as for him who is given his book in his right hand,
 [8] he will receive an easy reckoning,
 [9] and return to his family, joyful.
 [10] But as for him who is given his book from behind his back,
 [11] he will pray for annihilation,
 [12] and he will enter the Blaze.
 [13] Indeed among his folk he used to be joyful;
 [14] indeed he thought that he would never return.
 [15] Nay! Indeed his Lord is ever Seer of him.
 [16] So I swear by the twilight,
 [17] and [by] the night and what it envelops,
 [18] and [by] the moon when it is at the full:
 [19] you will surely journey from stage to stage.
 [20] So what is wrong with them that they do not have faith,
 [21] and that when the Qur'ān is recited to them they do not prostrate?
 [22] Nay, but the disbelievers deny,
 [23] and God knows best what they are amassing.
 [24] So give them good tidings of a painful chastisement,
 [25] except those who believe and perform righteous deeds: theirs will be an unfailling reward.

(Al-Burûj)

[1] By the heaven of the constellations,
 [2] and [by] the promised day,
 [3] and [by] the witness, and the witnessed:
 [4] perish the men of the ditch!
 [5] of the fire abounding in fuel,
 [6] when they sat by it,
 [7] and they themselves, to what they did to those who believed, were witnesses.
 [8] And all that they were vindictive towards them of was that they believed in God, the Mighty, the Praised,
 [9] to Whom belongs the kingdom of the heavens and the earth, and God is Witness to all things.
 [10] Indeed those who persecute believing men and believing women, then do not repent, there will be for them the chastisement of Hell, and there will [also] be for them the chastisement of burning.
 [11] Indeed those who believe and perform righteous deeds, for them there will be gardens underneath which rivers flow: that is the supreme triumph.
 [12] Assuredly your Lord's assault is severe.
 [13] Assuredly it is He Who originates and restores,
 [14] and He is the Forgiving, the Loving,
 [15] Lord of the Throne, the Glorious,
 [16] Doer of what He desires.
 [17] Have you received the story of the hosts,
 [18] Pharaoh and Thamūd?
 [19] Nay, but the disbelievers are [engrossed] in denial;
 [20] and God is behind them, All-Encompassing.
 [21] Nay, but it is a glorious Qur'ān,
 [22] in a tablet, preserved.

(At-Târiq)

[1] By the heaven and the night-visitor!
 [2] And what will tell you what the night-visitor is?
 [3] The piercing star!
 [4] Over every soul there is a keeper.
 [5] So let man consider from what he was created.
 [6] He was created from a gushing fluid,
 [7] issuing from between the loins and the breast-bones.
 [8] Assuredly He is able to bring him back
 [9] on the day when [all] secrets are inspected,
 [10] whereat he will have neither strength, nor any helper.
 [11] By the heaven of returns,
 [12] and [by] the earth of fissures,
 [13] assuredly it is a decisive word,
 [14] and it is not a jest.
 [15] Indeed they are devising a plot,
 [16] and I [too] am devising a plot.
 [17] So respite the disbelievers; grant them respite for a little.

(Al-A'îâ)

[1] Glorify the Name of your Lord, the Most High,
 [2] Who created and proportioned,
 [3] and Who determined and guided,
 [4] and Who brought forth the pasture,
 [5] then made it blackened stubble.
 [6] We will have you recite so that you will not forget,
 [7] except what God may will; assuredly He knows what is overt and what is hidden.

- [8] And We will ease your way to the easy way.
 [9] So remind, in case the reminder should be of benefit.
 [10] He who fears will be reminded;
 [11] but the wretched one will shun it,
 [12] he who will be roasted in the greater Fire;
 [13] then he will neither die therein, nor live.
 [14] Successful indeed is he who purifies himself,
 [15] and mentions the Name of his Lord and prays.
 [16] Nay, but you prefer the life of this world,
 [17] whereas the Hereafter is better and more lasting.
 [18] Truly this is in the former scrolls,
 [19] the scrolls of Abraham and Moses.

(Al-Ghâshiyah)

- [1] Has there come to you the tiding of the Enveloper?
 [2] Some faces on that day will be humbled,
 [3] toiling, weary,
 [4] roasting in a scorching fire,
 [5] made to drink from a boiling spring.
 [6] They will have no food except cactus,
 [7] neither nourishing, nor availing against hunger.
 [8] Other faces on that day will be delicate,
 [9] pleased by their efforts;
 [10] in a lofty Garden,
 [11] in which they will not hear any vanity;
 [12] therein is a running spring;
 [13] therein are lofty couches,
 [14] and goblets set,
 [15] and cushions arrayed,
 [16] and carpets spread out.
 [17] Will they not consider the camels, how they are created?
 [18] And the heaven, how it was raised?
 [19] And the mountains, how they were set?
 [20] And the earth, how it was laid out flat?
 [21] So remind. For you are only an admonisher;
 [22] you are not a taskmaster over them.
 [23] But he who turns away and disbelieves,
 [24] God will chastise him with the greater chastisement.
 [25] Truly to Us will be their return,
 [26] then truly with Us will lie their reckoning.

(Al-Fajr)

- [1] By the dawn,
 [2] and [by] the ten nights,
 [3] and [by] the even and the odd,
 [4] and [by] the night in motion:
 [5] Is there in that an oath for one of sense?
 [6] Have you not seen how your Lord dealt with `ād,
 [7] Iram of the towering ones —
 [8] the like of which was not created in the land,
 [9] and Thamūd, who hollowed the rocks in the valley,
 [10] and Pharaoh, the one of the tent-pegs —
 [11] those who were rebellious in the land,

- [12] and caused much corruption therein?
 [13] So your Lord poured on them a scourge of chastisement.
 [14] Assuredly your Lord is ever on the watch.
 [15] And as for man, whenever his Lord tests him and honours him, and is gracious to him, he says, 'My Lord has honoured me'.
 [16] But when he tests him and restricts his provision for him, he says, 'My Lord has humiliated me'.
 [17] No indeed! Rather they do not honour the orphan,
 [18] and they do not urge the feeding of the needy;
 [19] and they devour inheritance greedily;
 [20] and they love wealth with abounding love.
 [21] No indeed! When the earth is pulverised repeatedly,
 [22] and your Lord, and the angels arrive rank on rank,
 [23] and Hell on that day is brought [near]; on that day man will remember, but how will remembering avail him [now]?
 [24] He will say, 'O would that I had sent ahead for my life!'
 [25] Then on that day none shall mete out His chastisement;
 [26] And none shall bind His bind.
 [27] 'O soul at peace!
 [28] Return to your Lord, pleased, pleasing.
 [29] Then enter among My servants!
 [30] And enter My Paradise!'

(Al-Balad)

- [1] I swear by this land,
 [2] and you have free disposal of this land.
 [3] And [by] the begetter and that which he begat.
 [4] We certainly created man in travail.
 [5] Does he suppose that no one will have power over him?
 [6] He says, 'I have exhausted vast wealth!'
 [7] Does he suppose that no one has seen him?
 [8] Have We not given him two eyes,
 [9] and a tongue, and two lips,
 [10] and guided him to the two paths?
 [11] Yet why does he not assault the obstacle?
 [12] And what will show you what the obstacle is?,
 [13] the freeing of a slave,
 [14] or to give food on a day of hunger,
 [15] to an orphan near of kin
 [16] or a needy person in misery;
 [17] while being one of those who believe and enjoin one another to steadfastness and enjoin one another to compassion.
 [18] Those are the ones of the right [side].
 [19] But those who disbelieve in Our signs, they are the ones of the left [side].
 [20] Over them will be an enclosing Fire.

(Ash-Shams)

- [1] By the sun and her morning light,
 [2] and [by] the moon when it follows her,
 [3] and [by] the day when it reveals her,
 [4] and [by] the night when it enshrouds her.
 [5] By the heaven and the One Who built it,
 [6] and [by] the earth and the One Who spread it,
 [7] and [by] the soul and the One Who proportioned it,

- [8] and inspired to discern its vices and piety.
 [9] Successful indeed will be the one who purifies it,
 [10] and he will indeed have failed he who eclipses it.
 [11] Thamūd denied because of their rebellious nature,
 [12] when the most wretched of them was dispatched.
 [13] But then the messenger of God said to them, '[This is] the she-camel of God, so let her have her drink!'
 [14] But they denied him, then hamstrung her. So their Lord closed in on them because of their sin, and meted it equally [among them].
 [15] And He does not fear the consequence of it.

(Al-Layl)

- [1] By the night as it enshrouds,
 [2] and [by] the day as it unveils,
 [3] and [by] the One Who created the male and the female.
 [4] Assuredly your efforts are dissimilar.
 [5] As for him who gives and is fearful,
 [6] and affirms the truth of the best [word],
 [7] We shall surely ease his way to [the abode of] ease.
 [8] But as for him who is niggardly, and deems himself self-sufficient,
 [9] and denies the best [word],
 [10] We shall surely ease his way to hardship;
 [11] And his wealth shall not avail him when he perishes.
 [12] Truly with Us lies [all] guidance.
 [13] And truly to Us belong the Hereafter and the first [life].
 [14] So I have warned you of a raging fire,
 [15] which none shall enter but the wretched one
 [16] he who denies and turns away.
 [17] The God-fearing one shall be spared it,
 [18] he who gives his wealth to purify himself,
 [19] and no one has any favour [outstanding] with him that must be requited;
 [20] but only seeking the pleasure of his Lord the Most High;
 [21] and verily [soon] he shall [himself] be pleased.

(Ad-Dhuhâ)

- [1] By the forenoon,
 [2] and [by] the night when it is still.
 [3] Your Lord has neither forsaken you, nor does He hate you.
 [4] And verily the Hereafter shall be better for you than the first [life].
 [5] And verily your Lord shall give you and you shall be satisfied.
 [6] Did He not find you an orphan and shelter you?
 [7] And did He not find you erring and guided you?
 [8] And did He not find you needy and enrich you?
 [9] So, as for the orphan, do not oppress [him],
 [10] and as for the beggar, do not drive [him] away,
 [11] and as for your Lord's grace, proclaim [it].

(Al-Sharh)

- [1] Did We not expand your breast for you,
 [2] and relieve you of your burden,
 [3] that which weighed down your back?
 [4] Did We not exalt your mention?
 [5] For truly with hardship comes ease.
 [6] Truly with hardship comes ease.

- [7] So when you are finished, toil
[8] and seek your Lord.

(At-Tin)

- [1] By the fig and the olive,
[2] and [by] the Mount Sinai,
[3] and [by] this secure land,
[4] Verily We created man in the best of forms.
[5] Then, We reduced him to the lowest of the low,
[6] except those who believe and perform righteous deeds, for they shall have an unfailing reward.
[7] So what makes you deny thereafter the Judgement?
[8] Is not God the fairest of all judges?

(Al-'Alaq)

- [1] Recite: In the Name of your Lord Who created,
[2] created man from a blood-clot.
[3] Recite: and your Lord is the Most Generous,
[4] Who taught by the pen —
[5] taught man what he did not know.
[6] Nay, but verily man is [wont to be] rebellious,
[7] when he sees it to be self-sufficient.
[8] Surely to your Lord is the return.
[9] Have you seen him who forbids
[10] a servant when he prays?
[11] Have you considered what if he should be upon [a path of] guidance,
[12] or be bidding [others] to fear of God?
[13] Have you considered what if he should be denying [God's guidance] and turning away?
[14] Is he not aware that God sees?
[15] No indeed! Assuredly if he does not desist, We shall seize him by the forelock,
[16] a lying, iniquitous forelock!
[17] Let him, then, call upon [the henchmen of] his council.
[18] We shall call the Zabāniya.
[19] No indeed! Do not obey him, and prostrate yourself, and draw near.

(Al-Qadr)

- [1] Lo! We revealed it on the Night of Ordainment.
[2] And what will show you what the Night of Ordainment is?
[3] The Night of Ordainment is better than a thousand months.
[4] The angels and the Spirit descend in it by the leave of their Lord with every command.
[5] It is peaceful until the rising of the dawn.

(Al-Bayyinah)

- [1] The disbelievers from among the People of the Scripture and the idolaters were not going to leave off until the clear proof should come to them;
[2] a messenger from God reciting pages purified,
[3] wherein are upright precepts.
[4] And those who were given the Scripture did not become divided, except after the clear proof had come to them.
[5] And they were only commanded to worship God devoting religion purely to Him as ?an?fs and to establish prayer and pay the alms. That is the upright religion.
[6] Truly the disbelievers from among the People of the Scripture and the idolaters shall be in the fire of Hell, to abide therein — those are the worst of creatures.
[7] Truly those who believe and perform righteous deeds — they are the best of creatures.

[8] Their reward with their Lord will be Gardens of Eden underneath which rivers flow, wherein they shall abide forever. God is pleased with them, and they are pleased with Him. That is [the reward] for him who fears his Lord.

(Al-Zalzalah)

[1] When earth is shaken with its [final] quake,
[2] and the earth brings forth its burdens,
[3] and man says, 'What is wrong with it?'
[4] On that day it shall relate its chronicles,
[5] for its Lord will have inspired it.
[6] On that day mankind shall issue forth in separate groups to be shown their deeds.
[7] So whoever does an atom's weight of good shall see it,
[8] and whoever does an atom's weight of evil shall see it.

(Al-'Adiyât)

[1] By the chargers snorting,
[2] by the strikers of sparks,
[3] by the dawn-raiders
[4] raising therein a trail of dust,
[5] cleaving therewith a host.
[6] Verily man is ungrateful to his Lord,
[7] and verily to that he is a witness.
[8] And verily in the love of wealth he is avid.
[9] Does he not know that, when that which is in the graves is strewn,
[10] and that which is in the breasts is obtained,
[11] on that day their Lord will indeed be Aware of them?

(Al-Qâri'ah)

[1] The Clattering Blow.
[2] What is the Clattering Blow?
[3] And what will show you what the Clattering Blow is?
[4] The day mankind will be like scattered moths
[5] and the mountains will be like tufts of wool.
[6] Then as for him whose scales weigh heavy,
[7] he will enjoy a pleasant life,
[8] but as for him whose scales weigh light,
[9] his home will be the Abyss.
[10] And what will show you what it is?
[11] A scorching fire.

(At-Takâthur)

[1] Rivalry [in worldly things] distracts you
[2] until you visit the graves.
[3] No indeed! You will come to know!
[4] Again, no indeed! You will come to know.
[5] No indeed! Were you to know with certain knowledge
[6] you would surely see hell-fire.
[7] Again, you will surely see it with the eye of certainty.
[8] Then, on that day, you will assuredly be questioned about the comforts [of the world].

(Al-'Asr)

[1] By Time!
[2] Verily man is in [a state of] loss,

[3] except those who believe, and perform righteous deeds, and enjoin one another to [follow] the truth, and enjoin one another to patience.

(Al-Humazah)

[1] Woe to every backbiter, [who is a] slanderer,
[2] who amasses wealth and counts it over.
[3] He thinks that his wealth will make him immortal.
[4] Nay! He will surely be flung into the Crusher.
[5] And what will show you what the Crusher is?
[6] [It is] the fire of God, kindled
[7] which peers over the hearts.
[8] Lo! it will be closed in on them
[9] in outstretched columns.

(Al-Fi)

[1] Have you not considered the way in which your Lord dealt with the Men of the Elephant?
[2] Did He not make their stratagem go astray,
[3] and unleashed upon them swarms of birds,
[4] pelting them with stones of baked clay,
[5] thus making them like devoured blades?

(Quraysh)

[1] [In gratitude] for the security of Quraysh,
[2] their security for the journey of winter and of summer,
[3] let them worship the Lord of this House,
[4] Who has fed them against hunger and made them secure from fear.

(Al-Mâ'ûn)

[1] Have you seen him who denies the Judgement?
[2] That is he who repels the orphan
[3] and does not urge the feeding of the needy.
[4] So woe to them who pray,
[5] those who are heedless of their prayers,
[6] those who make a pretence,
[7] and deny aid.

(Al-Kawthar)

[1] We have assuredly given you Abundance.
[2] So pray to your Lord and sacrifice.
[3] Indeed it is your antagonist who is the severed one.

(Al-Kâfirûn)

[1] Say: 'O disbelievers!
[2] I do not worship what you worship,
[3] and you do not worship what I worship,
[4] nor will I worship what you have worshipped,
[5] nor will you worship what I worship.
[6] You have your religion and I have a religion'.

(An-Nasr)

[1] When the help of God comes together with victory
[2] and you see people entering God's religion in throngs,

[3] then glorify with praise of your Lord and seek forgiveness from Him; for verily He is ever ready to relent.

(Al-Masad)

- [1] Perish the hands of Abū Lahab and perish he!
- [2] His wealth will not avail him, nor what he has earned.
- [3] He will [soon] enter a Fire of flames,
- [4] and his wife the carrier of firewood
- [5] with a rope of palm-fibre around her neck.

(Al-Ikhlâs)

- [1] Say: 'He is God, One.
- [2] God, the Self-Sufficient, Besought of all.
- [3] He neither begot, nor was begotten.
- [4] Nor is there anyone equal to Him'.

(Al-Falaq)

- [1] Say: 'I seek refuge in the Lord of the Daybreak,
- [2] from the evil of what He has created,
- [3] and from the evil of darkness when it gathers,
- [4] and from the evil of the women-blowers on knots,
- [5] and from the evil of an envier when he envies'.

(An-Nâs)

- [1] Say: 'I seek refuge in the Lord of mankind,
- [2] the King of mankind,
- [3] the God of mankind,
- [4] from the evil of the slinking whisperer,
- [5] who whispers in the breasts of mankind,
- [6] of the jinn and mankind'.